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# The New York Magazine of Mysteries

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O BLESSED GOD, with Thee in our hearts, there will be "PEACE ON EARTH, GOOD WILL TOWARD MEN." Thy Mighty Love is all the soul longs for! Through Thy Great Love the soul is bathed in eternal calm and peace, and we reach the Blessed State—at one with Thee, the ADORABLE ONE. With Thy Mighty Love the Christ within is awakened and All is Peace and Good Will.—A Mystic's Christmas Prayer.

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## The New York Magazine of Mysteries

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THE NEW YORK MAGAZINE OF MYSTERIES.

## Luck

I AM a great believer in ceaseless industry, and do not take any stock in trusting to luck. I never could get any results without effort. Many and many a time I have investigated the cases of so-called "lucky" men, and have invariably found that their good luck consisted mainly in being hard and persistent workers. "I never had any faith in luck at all," said the great Spurgeon, "except that I believe good luck will carry a man over a ditch if he jumps well, and will put a bit of bacon into his pot if he looks after his garden and keeps a pig. Luck generally comes to those who look after it; and my notion is it taps once in a lifetime at everybody's door, but if industry does not open it, away it goes."

Lucky, indeed, is the man or woman who understands at the very outstart of life that no real good things come to anyone who does not live a good, clean, moral and industrious life. That is the kind of luck I like to see one born with—the thorough understanding of how to live. If you are not lucky enough to inherit this knowledge, remember, it can be acquired, and that your whole success depends entirely upon such knowledge, and living accordingly.

It was a mighty lucky thing for me that I had a good mother who taught me a lot of good things in my early youth which I know saved me from perils in later years. And it will be a lucky thing for every young reader of this Magazine to ever pay great attention to the advice of their parents. I call it great luck to have good parents. That is about the extent of my belief in luck. We nearly all of us make our own luck. Now and then there is apparently an exception to this rule. You know it is the exceptions that always prove the rule.

It is a very bad plan to trust to luck in anything. There is too much trusting to luck in this world. If you are not lucky, as the word goes, be up and doing, and change your so-called bad luck.

In the book, "Secret of Success," I find the following on Luck, which seems so good in this connection that I reprint it. The writer says: "Felix Adler once said: 'Success is the result of intelligence and industry, plus opportunity and good luck.' This may apply, and probably does apply, to the acquisition of money and fame. A man may be suddenly made rich by some fortunate circumstance, or his name may be sounded all over the land, but this is not success. It may well be called 'luck,' it is nothing more; it is not success. Money may take unto itself wings and fly away, then where is the success of its former possessor? And what is honor, what is fame, but the 'empty sound of a long-lost name.'"

Success is never attained by luck. "Success is the result of labor and application; perseverance and industry are the means of attaining it, and it cannot be accomplished without them. Luck is not success, it is not a material element of success, but add another letter and make it FLUCK, and you have one of the strongest elements of success. To attain success—true success—you must be enthusiastically interested in your work. The pleasure of its pursuit has always been its best reward."

Don't bank on luck to achieve grand results. I have been associated with many men of success, and have asked them about whether luck played any part in their achievements, and not one has admitted that it has—unless it was lucky they were born honest and industrious.—F. H.

## Telepathy

From "Psychical Development and Philosophy of the New Thought"

ALL the universe is conscious. Every monad is conscious, but it is not individually self-conscious; that is, it has not yet commenced to look upon itself as something distinct from the mind around it.

The mind of a man is simply an expression of the Universal Intelligence. The monad that is so highly developed as to have attained individual self-consciousness, what we call the Ego, is simply a phase of the expression of the Universal Mind. It is not something of itself, it is one with the infinite. Now, suppose this highly developed monad that we call the "real man" thinks a thought, that thought is everywhere, for it is a product of the Infinite Intelligence. Every monad in the universe knows unconsciously all the thoughts of every other monad.

I think a thought, I think in the manner I do, because the universal mind is acting through me, and it acts through the avenues that are open to it. If I change the avenues I can change the expression. Man, in every respect, is one with the universe—he is an expression of the infinite (the power he calls himself, for the self is the universal force).

Go alone into some very quiet place, some place where you can be alone with yourself and the great infinite world of mind around you. Rest quietly and listen, listen not with the ear but with the mind, with the soul; from every monad in the universe there will come to you thoughts, from every atom of dust that makes the worlds, from every flower, every leaf, and from the fowl of the air, from the fish of the sea, and from everything that lives upon the earth, thoughts will come to you. They will come to you from men who are happy and from those who are sad. They will come to you from those who are fortunate and from those on whom Fortune has frowned. There will come to you thoughts of malice, thoughts of hate, thoughts of ambition, thoughts of patriotism and thoughts of love. These thoughts will surge around you unconsciously, you will know them all, but they will all strive for recognition, and you will become confused. You will not be able to listen to them individually.

Just as you are able to listen to the first violin, the second violin or the piccolo in the orchestra, just as you are able to listen to the break of one wave, so in the realm of thought are you able to catch the vibrations sent out by one monad to the exclusion of all others. You have within yourself all the thoughts of the universe—all that has ever been thought since the world began. You have within yourself the complete history of every monad in the universe; all you need to do is to look within yourself, look down deep within the storehouse of mind, and you will find all knowledge; all the thoughts are there, but they are not arranged, they are not classified, they are as they have been brought to you from centuries of development; they are all in action, all producing an impulse which is striving to assert itself. Suppose you have a friend far away, listen to him, become *en rapport* with him; every thought he thinks is but a thought in the universal mind, and you have it. Give him your undivided attention, listen to him alone, cut out all confusing noises; you will be able to glean thoughts, you will be able to know just what he is doing, what he is thinking about, whether he is happy or sad. You can do this and all other things only by being in touch with Nature; you must be so close to her that you feel the life throbbing; you must be alone with her much, you must make her your boon companion.

There are no limits to the power of the human mind. Philosophy or metaphysics tells me of no limits to the power of telepathy. It is the power of which we have been speaking. It is the force that unconsciously transmits thoughts from the great unconscious to the individualized conscious mind of man. It is sometimes said that telepathy is the sending of a thought from the subconscious mind of one man to the subconscious mind of another. Now, I think the subconscious mind of one man is not only the same as that of another, but it is the same as that of all others of the universe. The subconscious mind of one is the same as that of another. It is the infinite in some of its expressions, and some of the expressions are men, some of these expressions are the subconscious minds of men, but remember that is all one mind.

I would point out to the student that if he is to become good in telepathy he must practice a good deal in the silence, he must shut himself out of the external world and communicate with the inner self or with what Christ calls the "kingdom of heaven within us."

## For Spiritualist Mediums and Psychics

By Horatio W. Dresser

HERE is something to think about. Annie Besant tells us that the spiritual faculties grow with the decadence of the physical powers. The sick are apt to have more spiritual insights than the well, and just before death many are very clairvoyant. Physicians tell us that the body is weakest at four o'clock in the morning; but it is at this hour that many have their most exalted experiences. As the years go by, some people notice that they have fewer insights and impressions, but also notice that these experiences decrease as bodily vigor grows. All spiritualist mediums and most hypnotic subjects are unhealthy. And so one might go on accumulating data.

It would seem an easy way of escape to declare that the spiritual visions and ideas of the sick are illusions. And so they may be in some cases. But there are too many instances where correct information has been gained to doubt the reality of many of these visions. Ill-health doubtless turns the attention away from the flesh and plays its part in the spiritual life. I would not for a moment discountenance the evolutionary value of suffering. But here is the vital question: Is it wise to cultivate the psychic and the spiritual at the expense of the body? Unhealthiness of body is likely to express itself in unhealthiness of doctrine. It is probable that a great part of what is called spiritual emotion is in reality morbid consciousness of physical sensation.

Reason tells us that sound spirituality and a sound body go together, that the reason we have so many crazy doctrines in these days is because so many people are high-strung, hysterical and "mediumistic." No well-developed, healthy, common-sense man would ever have thought out these psychic creeds and vagaries. Only the ill-balanced mystic mistakes his own feelings for God. Only the morbidly sensuous would ever have devised the dangerous doctrine that one may gain spiritual power by developing and compromising with the sex instinct.

Now what we propose for our readers to think about is, first, the formulation of the ideal, then the development of sane spirituality. First live a sound life, then inculcate a sound doctrine. Do not permit yourself to be morbid in any direction. Avoid narrow self-consciousness. Live out of yourself; live for others. Exercise your body every day. Live much in the open air. Eat plenty of nourishing food. Give yourself ample time for rest and recreation. Remember that if you attract unhealthy conditions and thoughts, it is because you are unhealthy; and so be ye pure, be ye sound. And let all morbid doctrines fly away with the winds.

## Good Advice

LOVE God.

Don't be selfish.

Trials and troubles are good for us.

Don't be a sceptic.

Debt is slavery.

Love is the greatest thing in the world.

Men are won by love.

Hope is the next greatest thing in the world.

A pessimist is to be pitied.

Do all the good you can; it means happiness.

We are the diggers who make our own roads.

A grand rule—the Golden Rule.

Be up and doing all the time.

Idleness never built a bank account.

Read! Read! Read! and Think! Think! Think!

Be kind to animals.

Strong drink kills more than war, famine or pestilence.

Don't be a croaker; don't look on the seamy side of life.

No man is a failure who tries to succeed.

Activity means health and long life.

But don't be perniciously active.

Perverse people have a hard time of life.

There is no wisdom in useless and hopeless sorrow.

Economy will give you a sweet, tranquil old age.

THE Sabbath is not a day to feast our bodies, but to feed our souls.—*Empress Josephine.*

WHEN a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.—*Emerson.*

LET your ascent to Heaven be gradual by making one of your own on earth.

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To-Day and To-Morrow

By Gerald Massey



HIGH hopes that burn'd like stars sublime  
Go down i' the heavens of Freedom;  
And true hearts perish in the time  
We bitterliest need 'em!  
But never sit we down and say  
There's nothing left but sorrow;  
We walk the wilderness to-day,  
The Promised Land to-morrow.

Our birds of song are silent now,  
There are no flowers blooming!  
Yet life is in the frozen bough,  
And Freedom's spring is coming!  
And Freedom's tide comes up alway,  
Though we may strand in sorrow;  
And our good bark, aground to-day,  
Shall float again to-morrow.

Thro' all the long, dark nights of years  
The people's cry ascendeth,  
And earth is wet with blood and tears;  
But our meek sufferance endeth!  
The few shall not forever sway,  
The many toil in sorrow;  
The powers of hell are strong to-day,  
But Christ shall rise to-morrow.

Tho' hearts brood o'er the past, our eyes  
With smiling futures glisten!  
For lo! our day bursts up the skies;  
Lean out your souls and listen!  
The world rolls Freedom's radiant way,  
And ripens with her sorrow;  
Keep heart! who bear the Cross to-day  
Shall wear the Crown to-morrow.

O youth! flame-earnest, still aspire,  
With energies immortal;  
To many a heaven of desire  
Our yearning opes a portal.  
And tho' age wearies by the way,  
And hearts break in the furrow,  
We'll sow the golden grain to-day—  
The harvest comes to-morrow.

Build up heroic lives, and all  
Be like a sheathen sabre,  
Ready to flash out at God's call,  
O chivalry of labor!  
Triumph and toil are twins; and aye  
Joy suns the cloud of sorrow;  
And 'tis the martyrdom to-day  
Brings victory to-morrow.

The Great Power of Love in  
Its Perfect Sense

WHAT is the ideal of the lover who has passed quite beyond the idea of selfishness, of bartering and bargaining, and who knows no fear? Even to the great God such a man will say: "I will give you all, and I do not want anything from you; indeed, there is nothing I can call my own." When a man has acquired this conviction, his ideal becomes one of perfect love, one of perfect fearlessness of love. The highest ideal of such a person has no narrowness; it is love universal, love without limits and bounds, love itself, absolute love. This grand ideal of the religion of love is worshipped and loved absolutely as such without the aid of any symbols or suggestions.

All our failures and all our successes in following the religion of love are on the road to the realization of that one ideal. Object after object is taken up, and are naturally rejected one after another. At last the Aspiring Soul begins to think that it is in vain to try to realize the ideal in external objects, that all external objects are as nothing when compared with the ideal itself; and in course of time he acquires the power of realizing the highest and most generalized abstract ideal entirely as an abstraction that is to him quite alive and real.

When the devotee has reached this point he is no more impelled to ask whether God can be demonstrated or not—whether He is omnipotent or omniscient or not. To him he is only the God of Love; He is the highest ideal of love, and that is sufficient for all his purposes; He as love is self-evident; it requires no proofs to demonstrate the existence of the beloved to the lover.

It is said by some that selfishness is the only motive power in regard to all human activities. That also is love lowered by being particularized. When I think of myself as comprehending the Universal, there can surely be no selfishness in me; but when I, by mistake, think that I am a little something my love becomes particularized and narrowed. The mistake consists in making the sphere of love narrow and contracted. All things in the Universe are of divine origin, and deserve to be beloved; it has, however, to be borne in mind that the love of the whole includes the love of all the parts.

THE true lover finds God in the temple as well as out of the temple; he finds Him in the Saint's saintliness as well as in the wicked man's wickedness, because he has Him seated in glory in his own heart, as the one Almighty, unextinguishable Light of Love which is ever shining and eternally present.

A MYSTIC.

Let the Sunshine In

ONE of the first "fruits of the Spirit" that the world expects to see manifested in every good life is cheerfulness. It is justly asserted by worldly minded people that if we fully believe we are safe for time and eternity, such faith should bring to our hearts a peace and joy so sublime that a gloomy moment would be unknown to us.

The cheerful, joyous man is like a ray of heavenly sunshine, no matter where he may be found. Worldly disadvantages have no terrors for him. In fact, some of the happiest people on earth are those who, although hidden in some obscure corner, are faithfully doing their duty every moment of every day, and singing while they do it. Let us resolve that we will show a cheerful face, no matter how dark the clouds may be that gather around us, and thus show to the world that we have an indwelling peace that passeth all understanding.

He who would be a great soul in the future must be a great soul now.—Emerson.

A SERF of his own past is not a man.—Lowell.

## The Universal Brotherhood of Ancient Mystic Adepts

By Brother No. 1

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

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

### Why I Belong to the Brotherhood

THE establishment in this country of the Universal Brotherhood of Ancient Mystic Adepts is significant of the present advanced stage of racial and individual development. It is an epoch marking a new step in the progress of the soul. Although from time immemorial there have been wise, aspiring souls who banded themselves together in the search after knowledge concerning the mysteries of life, necessarily the searchers were few and comparatively unknown, for the profound problems in which they were interested were utterly incomprehensible to the majority of mankind. Until the dawn of the new cycle marking the present age, therefore, there has been no widely felt demand for hidden wisdom, but now, when the whole earth is ringing with the story of marvelous scientific discoveries and achievements, there seems a corresponding interest and zealous enthusiasm for searching out and utilizing the mysterious forces of the soul.

That there are at this moment countless numbers of awakened and aspiring individuals yearning for practical knowledge of the spiritual laws and forces of Being is proof that the time is ripe for the promulgation, in the proper manner, of such Truth as can be assimilated and practiced, and that there are of these members thousands who are sincerely seeking and will sincerely follow the wisdom teachings which this age makes possible to give, the Brotherhood is fully aware. With impressive knowledge, therefore, of the mystic significance of this—the Time and the Hour of the Great Opportunity for the ready soul, the Universal Brotherhood of Mystic Adepts is now prepared to receive candidates and to instruct such as are qualified, in the secret methods and mysteries of the Order.

Whosoever presents himself or herself for membership must be able at certain periods in his progress to answer satisfactorily certain questions, one of which is, "Why I desire to belong to the Brotherhood."

In the answer to this question will be revealed himself as he is, and as he may be, and this will give to the Mystic in charge of all applicants the key to his qualification for initiation into the first degrees. According to the Adept's knowledge of certain laws concerning the subtle forces of the Soul, and his ability to interpret the state or condition of that soul, he sees through all screens and de-

lusions of the mere personality and knows the real behind the mask. Knowing that the very words formulating the question, as well as the import of the question itself, magnetically draw from the candidate the best or worst he has in him, the examining Brother also knows the one essential which determines the applicant's fitness for the Teachings. This does not lie in the circumstance of his social, financial or moral position in the world, but, as we have seen, in the state or condition of his soul. At whatever stage he may be on the soul journey, regardless of any condition of the recent or remote past, providing he passes the essential test, and is mystically ready, he may receive the truths, mysteries, benefits and powers of the Brotherhood.

The Universal Brotherhood, as its name implies, is a band of Brothers (men and women) standing for every principle of Divine Unity and human helpfulness. Its Principles are based on immutable laws and mysteries concerning the Powers of the Soul. They are changeless because emanating from the Supreme Source of all Law, mysterious because the very nature of Power is a mystery. All power is born in the silence, and out of the profoundest darkness comes the greatest light.

This Order is a true secret Order in the fullest sense of the word. Only thus could its magnificent purpose be accomplished. Its preaching and its practice are open to all who fulfil its conditions. The secret machinery of the Order is simply the vehicle by which the Truth is taught and exploited in the different degrees according to the universal law of evolution.

Everything in nature is organized. This is a hint of the secret by which mighty works may be performed by a collective, well-organized body of individuals, directed from one Centre and animated by one Purpose. The practical proof of the Central Wisdom guiding this grand army of Brothers lies in the fact that the benefits are not alone for the individual as a member, but for the Brotherhood, and, through the Brotherhood, the whole world. To speak one's thought and energies merely and only for individual advancement is the acme of refined selfishness. But to think, plan and work for the betterment and welfare of the world is the grandest work that can engage the heart and activity of any soul.

First the interior and then the exterior or objective work, and this, as someone has nobly

said, is to "help drive back the powers of darkness and ignorance, to assist in the work of ennobling mankind and to raise it higher in the scale of evolution."

Like travelers lost in a labyrinth, we as a race search for the lost thread that will lead us once more to the light of day. The Brotherhood is composed of those seeking the thread, and having found it, they turn with loving sympathy toward all who are yet groping in the darkness and crying out for the help which only knowledge and organized action can bestow.

To be saved seems a continuous and individual necessity. It cannot be through any other means than the individual understanding of the law.

Salvation must be from ignorance, from self, from false gods.

None but the individual concerned can make the condition for salvation. Everyone must be his own sacrifice and his own mediator. His sacrifice is his self-renunciation. His mediator is his Christ or Love-consciousness set forth in his life.

The coming into the mind of a clear-cut picture of perfection is a sign of spiritual activity and the beginning of a higher life than the sordid one of selfishness. The picture is the Ideal. He who loves an Ideal has entered the upward path that leads to the development of his highest powers and the use of his greatest gifts. All the heroic virtues of the soul are called forth through this love for the Ideal. In proportion to the love is the heroism. The hero may starve, freeze, be scorned or crucified, but through all persecution, trial or danger he is steadfast to his heavenly vision.

BROTHER NO. 2.

### The Only Way

THE universe is governed by law. Put the hand in the fire and let it burn off, and all the prayers of all the world cannot replace that hand. Generate the forces of cruelty that transmute themselves into diseases, disasters, destruction and death, and all the prayers of all the world cannot put people back to the condition that they were in before they generated the cruel forces.

The only way possible for human kind to avoid suffering in this life is to stop inflicting it upon anything.

Hatred, cruelty, murder are hell itself, and generate the torments of hell in the being. This state is the real devil, and it is always those who sustain this devil who live in fear of the mythical hell while they build up the real fire of torment, agony and woe within their own beings, and furnish the fuel therefor.—Lucy A. Mallory.

God's way is the way of justice and truth and love to man, and pity and righteousness, and these should prevail. His way is the way in which we find the simple qualities of human nature and the common relations of men to men most honored, loved and supported, in which love of home, gentle society, peaceful life, freedom of thought and of life and just judgment are made easy and safe—not for ourselves only, but for all those with whom we have to do.—Stafford A. Brooke.

WHEN God gives us Love, he gives it forever. Superficial sympathies, based on accident, on proximity, or common interests of the hour, are fugitive. But the love which sees what is best in us, and cares for that, is something which cannot pass away. For this is like God's love. He is the God of the living, and loves the living part, the immortal part, of our nature.

THE turmoil of the world will always die if we set our faces to climb heavenward.—Hawthorne.

IDEAS are everything. Persons are only useful if they are instruments for the execution of ideas. A person who is not a vehicle for an idea is merely a corpse.

THE inner laws of the universe can be known by studying the inner laws of that little world called "man."—Hartmann.

ARE you in cold storage? If there is no love in your souls for your fellow men, your religion is a pretty cold and dead sort of thing.—Rev. George G. Lorimer.

WE cannot all be alike, nor is it desirable that we should.—Dickens.

CHRISTIANITY is a life, not a dogma, not a creed, not a confession, not a profession. It is the life we are now living, and not the creed we have subscribed to by which we are to be judged here and hereafter.—Rev. Dr. Harcourt.

## The Well-Authenticated Astral Appearance

THE following account from that reliable and well-known occult and psychic magazine, *Occult Truths*, will be found of special interest to our readers:

For many years prior to the night of November 7, 1877, there had resided on a farm in Denton, Tex., a widow, Mrs. Laura Jones, her two nearly grown sons, named Frank and John, and several smaller children. Frank had left home in September to search for some lost cattle, had reported his movements from time to time by letter, at last accounts being 200 miles south of Denton, still engaged in the search. On that night, after all were in bed, John heard steps on the front porch which approached the door. Then the door knob was turned, and the door opened, letting in a draught of cold air which John felt so that he raised himself up on his elbow. A fire that had been burning in the wide stone chimney had not yet gone out, and in the quite dim light John saw the outlines of a man. Reaching for a revolver, he called, "Who's there?" The familiar voice of his brother answered, while Frank came and sat down on the foot of John's bed. They conversed in low tones for some time. John told Frank that his bed in another room was ready for him, being just as he had left it, six weeks before. The dim outlines and retreating footsteps vanished through the opposite doorway, and all was still. John soon fell asleep, happy over his brother's return. In the morning he rose, started the kitchen fire for his mother, and went to the barn to care for his brother's horse and the other animals. The horse was not in his accustomed stall, nor in the pasture outside. He returned to the house, when his mother, who had heard the voices, asked: "What were you talking about last night?" "Why, I was talking with Frank, who came in last night," replied the son. An examination of Frank's room, however, showed no one and no signs of occupancy. He returned to the kitchen and told his mother a part of what Frank had said to him in the night. She, of course, was very sceptical about the story, but John's earnestness led her to believe that something was wrong. That day they hitched up a team, and, taking the children, drove to the house of "Uncle Bob Saunders," and of course the strange occurrences were related to him. He discredited the whole affair, but concluded to accompany John to the telegraph office to see what trace could be gotten of the missing brother. In the public square of Denton they were met by the Sheriff of Denton County, who showed a telegram that he had just received from S. P. Williams, County Judge, dated McDade, Tex., Nov. 8, 1877, and reading: "Man found dead here last night. Papers disclosed identity of Frank Jones, of your county. Notify his people."

A year later this Bob Saunders, who was administrator of the estate left by the father of the Jones family, decided to sell a tract of Jones's land in the southern part of the State. John strenuously objected, at first refusing to say why, but finally, being otherwise unable to carry his point, he said that on the night of November 7, when Frank appeared to him, Frank told that he had found the lost animals near the town of Stella, in a pasture owned by Mrs. Mary Williams, a widow, who had a large cattle ranch there; that she had told Frank of her desire to purchase the Jones tract of land near by; that he, Frank, knowing the danger from Indians and horse thieves to stock on that land, had decided to sell, had sold the land to her, as well as the stock which Frank had found there, that she had paid him the entire amount of purchase money, that he had promised her to send necessary deed and other papers upon his return home, and that Frank had urged him (John) to make and forward the papers.

John now acknowledged that he had not sooner reported this portion of the night interview because so much incredulity and even ridicule had met his other statement. But now, rather than see the administrator sell the land in question, he had told all.

Accordingly, a letter was sent to Mrs. Williams asking what she knew about Frank Jones's movements. She came to Denton in person (as she had never received any deed) and exhibited to Administrator Saunders a bill of sale for the stock in the handwriting of Frank, and also a receipt for the money paid to him.

Her story agreed in every respect with the report John had given of the facts as described by his visitor on the night of November 7. John Jones later went before the county court of Denton County and made affidavit, which is a matter of public record, that his brother Frank had detailed to him this trade with the Widow Williams, and that the administrator of his father's estate was bound to give her a deed to this property.

Had John concealed this fact and let Saunders sell the land, John, as one of the heirs, would have profited a considerable sum thereby. He proved the certainty of the conference which he had with Frank, at a time when Frank's dead body lay 200 miles away, by a legal oath, and caused the issue of the deed in question to the Widow Williams. If the disbelievers in astral forms and in astral bodies separable from physical bodies refuse to credit this account, what would they ever credit of other people's experiences? There are hundreds of such well-authenticated statements on record, and have been in all ages, from the days of Homer until now.

## Tremendous Enthusiasm of Our Readers

In the history of magazines it is doubtful if there was ever a publication that has created in so short a time so much real enthusiasm among its readers as has been the case of *THE MAGAZINE OF MYSTERIES*.

While only in its second volume, we now print upward of 30,000 copies a month, all of which go to subscribers or are sold on the news-stands.

Thousands of letters have come pouring in to us from all parts of the world filled with enthusiastic praise of our efforts to spread the great Gospel of Hope and Optimism.

Everyone who reads the Magazine is thrilled with the vibrations of the Holy Mystics, who give each month in the Magazine encouraging and helpful words to all.

Each number of the Magazine is carefully edited with a view to rousing the soul or higher nature of man. We know that the Individual Soul and Universal Soul are ever progressive and that this world and its inhabitants have now reached a degree of evolution when they are ready for the grand and inspiring words of the Holy Ones, which will lead them onward, forward and upward to the highest planes of consciousness.

We know that the Great and Mighty God is always, in His universe, striving to reach the souls, hearts and minds of His children, whom He dearly loves; that He, the Blessed All-Father, is ever ready to take His children gently by the hand and lead them out of the mire of ignorance, delusion, darkness, sensualism and materialism into the Light on the hill-tops of eternal joy and peace.

This Magazine creates hope, courage and enthusiasm because it tells man in a positive way that he is an Eternal Soul; the goal of each being perfection, eternal joy and bliss.

We work for all humanity, including the animals, on the Universal plane, and are broad, liberal, respectful and tolerant with respect to any man's religious belief; that alone inspires our readers with courage and enthusiasm.

Our readers fully realize that this Magazine is a great power for good, and are only too pleased to help get subscriptions for it and speak of it in enthusiastic terms to their friends; they recognize that a wide circulation of the inspiring words from the pens of the Great Souls that we print each month will be a great force for Universal good.

A copy of this Magazine coming regularly into any home is certain to bring into that home the vibrations of Love, Peace and Harmony and in time spiritualize that home so that within it will dwell the Ever Living Father and the Blessed Christ, making it a happy and blessed home.

This Magazine stands for all that is high, sweet, pure, peaceful and uplifting, having ever in view the bringing about of the Brotherhood of Man and the Fatherhood of God—our oneness with God.

The more subscribers we have the greater our force for doing good. We desire all of our readers to feel that they are a part of this Magazine and that anything they do for it is for the general good of humanity—the spreading of the Truth, that will eventually free all souls and make this planet blossom out as God's Paradise, where men can dwell in peace and harmony.

## "Ione's Studies"

THE second edition of these studies is now ready for mailing. They are practical lessons on important questions in the metaphysical thought of to-day, dealing with such subjects as Vibration, Concentration, Breathing, Mind, Ethical Dietetics, etc.

The book is handsomely bound and will make a beautiful Christmas remembrance. It will be promptly mailed postpaid on receipt of one dollar by sending to Grace M. Brown, Box 445, Denver, Colo.

## "Ye Are the Light of the World"

DID you ever analyze what is meant by the statement, "Ye are the temple of God, and the Spirit of God dwells within you?" Did you ever stop to think that this Spirit is God, and that your own body is all that this God has to manifest himself through? If you are a temple of God, then in you is where God dwells; for God dwells in His Holy Temple. Do you realize the fact that this temple is as necessary to God as God is to it? Without the temples in this world, in which God dwells, He could do nothing here; and it is with and through these temples that He does all that is done.

When you feel and think, "Oh, God, you are all that I have," did you ever get the response, "Yes, and you are all that I have! Without you I could do nothing here, and without Me you could do nothing here. We are essential each to the other. I could not do My work without you. I would be only unorganized life, Universal Spirit, if it were not for your individual self in which I dwell. As Universal, Unlimited Spirit, I feed or supply all individual lives, but in you I am the individual life. You are the temple in which I dwell. You are conscious of being yourself, but you must become conscious of being Me. You must become as conscious of our being One as you are of you and your body being one."

"You and I are One.  
"There is nothing that can separate us. You are the objective side of Me, I am the subjective side of you. The objective and the subjective are simply the two sides of the One Whole, and constitute the outside and inside of all things. I am the subjective, the inside, the Unseen, while you are the objective, the outside—that which is perceptible to the mortal vision. But all things, even your vision, has its objective and subjective sides. The sight you use in looking through the eyes is physical or objective, but the other side of this same sight, looking into Me, is subjective or spiritual."

## Into Harmony

By Emma E. Rader

THE sensitively strung instrument when exposed to gentle zephyrs gives forth low, sweet melodies; the wind sighing through the branches and the rippling music of the tiny rivulet, and many other similar examples, show how Nature endeavors to pour forth her harmonies wherever a fitting instrument can be found to express them.

So it is with the organism of man; whenever he can bring himself into relation with the Divine harmonies he immediately becomes a medium for their expression. An inspired poem, a painting, a sculptured bit of clay, are real melodies to the soul, and are the result of this bringing one's self into harmony with the spiritual forces—the Soul of creation.

What higher ambition can there be than to strive to so live as to be able in some degree to attain this result?

Can the enjoyment of material surroundings—elusive at the best—ever equal the delight which comes from feeling one's self in accord with the true joy—the Everlasting Creative Forces—ready at all times to yield its sweet nectar if we will but drink of the draught of purity and high resolve? To learn how to eat and dress temperately and humanely are two of the essential stepping stones of this grand attainment.

## The Divine Fountains

By Elizabeth Merriam

BE as little children, holding up their cups to the fountains. Wait not for a vase or chalice of silver. Take thy common everyday cup of coarse ware and hasten!

Hasten, O children! lest ye miss of something precious. I tell you this is no poetic fancy. It is a living reality.

Where, where are those fountains, do you ask, and what is my cup?

The road lies through some act of service; the fountains stream on every side; thy cup is thine open soul just as it is to-day, obscured by perplexities, vexed by trivialities. Drink and see life with new eyes!

Drink of the divine fountains, and the trivial things will fall away from thee. The great realities, the "Eternal Verities" of love, faith, hope, courage, humility and patient service will obliterate the petty grievances of life.

Your thirst amid the desert, O little children of the Father, is greater than ye know. Lift up your hearts as chalices to the descending Ray!

## The Adept's Story of King Midas

By Anna Chapin Hay

**B**ACCHUS, the wine god, to whom Ariadne was promised in marriage, was a kindly, affectionate fellow, and he dearly loved his old master, Silenus. Well he might love him, for Silenus had been a second father to him. But, one unhappy day when he was too tipsy to know what he was really doing, old Silenus strayed away from home and was lost.

Up and down the country Bacchus went hunting for him, while all the time Silenus was safe at the court of King Midas. Some countrymen, it seems, had found the old man wandering about. They did not know what else to do with him, so they led him to the king. Midas recognized him at once and gave him a royal welcome. For ten days and ten nights the guest was treated to constant feasting. On the eleventh day Midas led the old man back to Bacchus.

Bacchus hailed him gladly. In his joy he told Midas that to reward his goodness toward his old master he would grant any wish that Midas might make.

With everything in his reach, Midas never hesitated a moment. He was a greedy man, and he told Bacchus that he wanted most of all to have whatever he touched turn to gold. If this wish were granted it would be enough. The gold would buy anything else he might happen to fancy. Bacchus saw further than Midas could do. He knew the choice was a bad one, but his word was given, and he must grant the wish.

Never was a happier king than Midas as he started for home. He could not believe in his good luck, so, as soon as he was out of sight of Bacchus, he picked a little twig from an oak tree above his head. Sure enough, there it was in his hand—pure, shining gold. He tried another, a larger one this time. Gold again! He picked up a stone and found himself holding a rough golden ball. He took an apple from a tree, a piece of turf from the ground. Both were quickly turned to gold. Half wild with joy, he hurried onward, eager to tell his good fortune. As soon as he reached the palace he ordered his servants to make ready a feast splendid enough to do honor to so rich a king.

Then his trouble began. Hungry and thirsty, he came to the table. The first morsel of food that touched his lips turned to solid, heavy gold, fit food for nothing but an ostrich.

Again and again he made the trial, but his teeth only grated on the hard metal. Then he tried to drink. So much comfort, at least, he thought, would be left to him. The choicest wine ran down his fated throat a stream of melted gold.

It was more than poor Midas could bear. He rushed away from the table to try to rid himself of his hideous gift. It was of no use. He could gain no relief until, lifting his arms high in the air, he prayed to Bacchus to take away his golden touch. Bacchus was always kind, and, besides, he felt that Midas had learned his lesson well. The next time he would be less greedy. So the god heard the prayer and answered it.

"Go to the River Pactolus," he told the wretched king, "follow the stream to its source, and there plunge your head and body into the water, to wash away your sin and its punishment."

Faster and more eagerly than he had left Bacchus in order to try his golden touch Midas now went in search of its destruction. He found the source of the river, washed and was freed from the terrible gift, but the water received it in his place, and went flowing away over golden sands.

From that time on Midas hated gold and glory and the splendor of his court. To get away from the sight of all this he left his kingdom and wandered away to live in the woods and worship Pan, the field god.

Now Pan had formed himself a pipe of reeds, and he was proud of his skill in making music. Day after day he had blown on his pipes, until he really thought he could play very well, even better than the great Apollo could do with his lyre. At last, in his conceit, he challenged Apollo to try which of them could play the better. The mountain god, Timolus, was to be the judge; and as he took his seat he cleared away all the trees that had grown over his ears, so that he could hear every note.

Pan played his pipes softly and sweetly, and his simple music seemed to him to be perfect. Next Apollo rose and stood there,

waiting, with his purple robe sweeping the ground at his feet, and a wreath of laurel leaves upon his beautiful yellow hair. The judge turned to look at him. Then, holding his jeweled lyre in his left hand, Apollo drew his right thumb across the strings. Full and rich and clear the grand music rang out, and every hearer was glad at the sound.

The judge and those who listened, all but Midas, declared that Apollo's music was grander and sweeter. But Midas, loyal to his god, Pan, refused to agree with them. Apollo, great sun god that he was, grew angry at this obstinate mortal who scorned his playing, and at last he said that such stupid ears ought no longer to be allowed to have the human shape.

Poor Midas! His new trouble was nearly as bad as his old one had been. His ears grew longer and longer; gray hairs sprang out upon them, and they became movable, until he had a pair of ears just exactly like like those of an ass.

The poor king was much ashamed of this addition to his head. No one could look at him without laughing and asking him where his ears came from. This annoyed him, until at last he happened to think that he could cover the ears up by wearing a great purple turban. He put it on at once; and it kept the secret from everyone but his hairdresser. Midas forbade the man, on pain of death, to mention the matter, and, for a time, the fellow dared not speak of it. Then, when he could keep still no longer, he went quietly away into the meadow, dug a hole in the ground, and whispered the story into the hole.

He covered it up tight; but it was of no use to do that. By and by a bed of reeds sprang up above the hole, and as soon as they were full grown they began to move in the breeze and to whisper the story to each other.

Many years have passed, but the reeds are still there, whispering over and over the story of King Midas. Whoever passes by can hear them.

## A Most Remarkable Medium

THE PERSONALITY OF MRS. PIPER, OF BOSTON, WHOSE REVELATIONS HAVE ASTONISHED SCIENCE

Mrs. PIPER was a slender, fair-haired young woman of about twenty-five years of age, refined in appearance and bearing; on the 20th of June, 1884, she was the mother of a child six weeks old, her husband being employed in a large store in Boston, says Mary Blossom, in Everybody's Magazine. There had been no acquaintance with spiritualism in her own family; but at this date her husband's father and mother persuaded her to visit a "healing" medium to ascertain the cause of some ailment, which proved to be a tumor, afterward removed. In the presence of this medium, on a second visit, Mrs. Piper became entranced and passed "under control."

This was naturally very startling to Mrs. Piper's family, as on neither side had anything of the sort occurred before. She comes of healthy English stock, her grandparents on both sides having had twelve children and died of old age; and though the younger generation had been less robust, they had shown no history of insanity or nervous disease.

Outside the trance state, Mrs. Piper is known to be a kindly young matron of very simple tastes. She is concerned with few matters of public interest; says that she should be glad if her trance state should be explained. She is considerably interested in matters of dress, and an English acquaintance describes her thus: "In London she expressed no interest in public buildings or the park, but preferred a little shopping and the attractions of Bond street."

After Dr. Hodgson became interested in her, the Society for Psychical Research took complete charge of Mrs. Piper, caused herself and her family to be carefully watched, and determined that it was impossible that any charge of fraud could be maintained against her. She has now been under the most rigid surveillance and complete investigation for a period of over fifteen years, and it has been proved beyond a doubt that whatever explanation shall be given of her powers, that of wilful deception is not possible.

BLESSED are they who never weary of their own company.

## The Psychic Light

From the Denver News

FROM out our darkness, wrong and agony,  
O Being Infinite,  
With humble hearts we lift our hands to Thee  
And pray to Thee for light;  
We feel, through all our infidelity  
There is eternal right.

We feel, above our selfishness and crime,  
The mists that cloud our eyes,  
That, like an everlasting sun sublime,  
Thou shinest in the skies;  
And, glimpsing that veiled glory, we would climb  
To some sweet paradise.

Despite our creed and sensuality,  
Our selfishness and strife;  
Despite our narrowness and bigotry,  
Our inmost souls are rife  
With glimpses of the truth divine, that we  
Shall gain eternal life.

We are material, and swelled with pride;  
Our wayward feet are set  
In paths of blood; Thy truths we have denied;  
Thy precepts we forget;  
But, although for the moment turned aside,  
Lord, spare Thy people yet.

We stretch imploring hands to Thee for light,  
Oh, hear us while we pray.  
Conduct us back unto the paths of right,  
The ever upward way;  
And lead us from our gropings through the night  
Unto the Better Day.

[Pray to the Blessed One for Light and it will illuminate you with glorious radiance. The Psychic Light is now bathing this planet as never before. Our planet has recently passed into a new and radiant realm in space. Great and wonderful good is at hand.—EDITOR.]

## Passed on at 103

Mrs. HARRIET GIBSON passed on near Pleasant Hill, Ky., the other day in the 103rd year of her age. She was born April 22, 1798, in Faulkner County, Va. Her remains were interred in Shawnee Run Cemetery, near Burgin, Ky. Mrs. Gibson had been in perfect health up to the day of her passing out of the body.

Anyone who will regularly read THE MAGAZINE OF MYSTERIES in the right spirit—from the soul—will live a long, useful and very happy life. This magazine carries with it occult vibrations that will help anyone.

## How to Have Full Life, Health and Happiness

Did it ever occur to you that this magazine carries with it into each family TREMENDOUS LIFE VIBRATIONS? It is full of mysticism.

The mystics and adepts who work on it put in its pages each month the vibrations of JOY, LIFE, HEALTH AND HAPPINESS.

It is really a mysterious magazine. Don't you feel better after reading it? Do you experience any pleasing thrill of the soul as you read it?

Anyone who will help circulate this magazine by getting new subscribers for it will help themselves as well as help us.

## The Hidden Forces

Go into the Silence and live with the unseen forces. Let the soul—your real self—commune with God—the Good.

Then you will learn the secret of how to heal thyself; how to see with the spiritual eye; how to hear with the spiritual ear.

Then you will cease to laugh and ridicule seers, prophets, sages, clairvoyants, spiritualists.

Then you will know why Jesus declared: "I AND MY FATHER ARE ONE."

Blind belief in creed and unbelief in the unseen close every avenue of the mind and heart against that which you need to know—against acquiring force and power.

To hear divine words you must go into the Silence and live with the Divine Power.

F. H.

## A Fair Complexion

Lots of pure air, pure water and pure sunshine will help to make a fair complexion. The complexion is regulated by health—good health, a good complexion; bad health, a bad complexion. The sun worshippers have clear, healthy complexions; the sun clears the complexion and purifies the blood. All physical force and energy on this planet come from the glorious sun. Those who bathe in the sun's rays, meditate on his brilliancy, light, heat and power, will get health, strength, vigor, long life and have a fair complexion.

## One Mind

By Flora Hazelton Bailey

**T**HE mysteries of life have not all been solved. There is a force that keeps the wheels revolving while we hypothesize upon the phenomenon.

Mesmer gave to the world, at that time, a startling discovery—that the brain was the seat of the mind and that one mind might influence another. This led to the phrenological theory of organs and bumps.

Individual mind is not dual. Telepathy teaches us that there is but one universal mind, of which individual mind is but a fraction.

The universal mind is the Intellect—God. The theory that mortal mind is not enduring but perishes with the body is not new, but revived from past ages.

It is not to be supposed that man loses his individuality although a fraction. One quarter remains one quarter whether it is deducted from the whole or not.

The inquiry arises, "What is man?" Some will reply, "Man is of the earth—the tabernacle of the soul." Others, "Man is immortal—spirit, the reflection of God." Man separated from intelligence is no higher than the beast, therefore the mortal part of man is not the image of God.

We might question Mrs. Eddy's works upon Divine Science concerning mortal mind, yet we agree that hers is a beautiful belief. In her dealings with the phenomena of life this statement stands as conclusive evidence of Universal mind: "God is the substance and man is the offspring of substance, being made in the Divine likeness and image of God."

Accordingly, then, man is a part of the great whole that we call God, and God is life, light and truth.

The man that God created was not fashioned from the dust and ashes of earth, but originated from Him—Spirit.

The mind of man is not dual. It is one with the Creator, the Universal Mind, the Great Intellect.—*Practical Psychology.*

## The Stupid Frightening of Children

FEAR is the most dreadful of human sensations, and children suffer from it more keenly than others, says a writer in the New York Journal.

Stupid mothers and nurses frighten little children with lies about bears and bogies and ghosts and policemen.

In every conceivable way fright is made the strongest possible factor in child-life.

The child is told that he will go to hell if he tells lies. He knows that he has told lies, and therefore concludes that a horrible fate awaits him. This is stupid and harmful.

He is made to fear his father by a foolish mother, who threatens whippings when the father comes home. The whippings are not always forthcoming. The terror is produced, none the less.

If you have young puppies or chickens growing up that you care for, you do not allow your children to frighten them. You have brains enough to know that fright is bad for young puppies and young chickens. Why haven't you brains enough to know that it is bad for your own children?

Devote your energies to cultivating your child's reason.

Teach him to think logically of consequences and not of unreasoning fear. EXPLAIN things to him, don't frighten him. The world is sufficiently mysterious and alarming, anyhow, to a nervous-minded child. It should not be made harder for him by filling his mind with useless fright.

Give your child a feeling of safety, of self-confidence and of reliance on your goodness and patience.

If you do this he may grow up to be a credit to you and to be much better than you are. That, presumably, is what you are aiming at.

## Horned Moses

THE statue of Moses by Michael Angelo has two horns projecting from the top of the forehead. This was a common representation of him in early and mediæval art, and the representation was founded upon the translation of the Vulgate Bible, Exodus, xxxiv, 29, which reads: "Ignorabat quod cornuta esset facies." This is translated in the Douay version: "He knew not that his face was horned." Common version is: "Moses wist not that the skin of his face shone."—*Notes and Queries.*

"There is nothing we cannot overcome."

## Everlasting Punishment

EDWIN FAIRLEY, a Presbyterian minister, in a recent issue of the New York Times, in writing of Endless Punishment, says:

1. Everlasting punishment is not a Biblical doctrine. If the doctrine of endless punishment is a Biblical doctrine, is it not a little strange that it is so entirely absent from the Old Testament? So tremendous a doctrine should have been brought forward very early in revelation, and emphasized most strongly, but we all know it is not, and this silence is most significant.

And when we come to the New Testament the doctrine of endless punishment seems to rest upon a very slender textual basis. Perhaps the key word to the whole discussion is the word "aionios," which the King James translators render in some cases "eternal" and in others "everlasting," according to a caprice which I am not able to understand. "Aionios" is not primarily an adjective of time, but is one of quality. It refers to a certain kind of life or punishment, or happiness or misery. In speaking of eternal life our first thought is not of the duration of that life, but of its quality. Eternal life is life of such a quality that it will endure into eternity.

So, in speaking of eternal punishment, we should think of it as punishment which is to take place in eternity. This is not saying that it will last throughout eternity, any more than calling a man a nineteenth century writer implies that he wrote all through the century. So, when the Bible speaks of eternal punishment, it does not pronounce definitely upon its duration.

Further, we have in existence no stenographic reports of what Jesus said, and while our accounts of what He was and what He said are such as to give us very definite conceptions of His teachings, it will hardly do to build up elaborate systems of doctrine on reported and detached sayings of His, especially if these reported sayings contradict the very spirit of His teachings as they are commonly received.

2. The doctrine of endless punishment is inconsistent with the character of God. God cannot be a God of love if he condemns to everlasting woe a large number of the children whom He has made in His own image. God is love—love is divine, and loves most where there is most need, and so is most divine. If there are degrees of love in a mother's heart, it will be found that she loves most the child that is prodigal. Is it conceivable that an earthly mother could surpass God in the greatest of all virtues?

Who dares to say that the mere fact of death changes utterly God's relation to us—that God is one thing to us before we die, and another thing radically different to us after we die? Why should the mere fact of death change Him from a loving Father who hears even our faintest whisper and who answers even before we call, to a deaf despot who thrusts us away from His presence forever?

3. Endless punishment is altogether too severe a punishment for the crime. That a man should be doomed to everlasting punishment for any offense, no matter how flagrant, seems to me to be a terrible perversion of justice.

Furthermore, all punishment worthy of the name is reformatory and remedial in its nature. God desireth not the death of a sinner, but rather that he may turn from his wickedness and live. Hell-fire is cleansing fire. We might welcome it if it would purify us of sin.

If it is objected that the doing away with a belief in endless punishment will result in a nerveless and flabby theology and cut the nerve of missions, the answer is, better have a nerveless theology than a false one. The truth will harm no one. And if we send missionaries to the heathen with no better motive than to do good in order to escape punishment, we are appealing to a most unworthy reason. Let us teach them to do right because it is right, and not for hope of reward.

INFINITE toil would not enable you to sweep away a mist; but by ascending a little you may often look over it all together. So it is with our mortal improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

Good manners are the blossoms of good sense and of good feeling. If the law of kindness be written on the heart, it will lead to that disinterestedness in both great and little things—that desire to oblige, and that attention to the gratification of others, which are the foundation of good manners.

BELIEVE nothing against another but on good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it.

## How We Help The Sick, Sorrowful and Discouraged

SOME of the Mystic Adepts connected with this magazine are powerful healers through prayer alone.

Any reader desiring the prayers of this Adept can have the same freely and without cost by merely sending a written request for prayer to MYSTIC No. 7, care of THE MAGAZINE OF MYSTERIES.

One subscriber writes: "Tell your Mystic Adept that my burden of sorrow was almost immediately lightened after writing him; that I had sorrow, and asked him to pray for me. It was indeed a remarkable experience."

The prayers of a Holy Mystic—a true God-lover—are all-powerful.

We do not write many personal letters, as one sincere prayer to the Great One is far better than letters. May the peace of the Blessed One be ever with our readers.

THE MYSTICS.

## Life

TOILING, climbing, longing,  
Life is like a mighty dream.  
Life is like a giant ladder,  
With good deeds the rounds between.  
Every good one builds it higher,  
Every bad one takes away;  
Thus we are building, striving,  
Just a little every day.

Life is like a mighty battle,  
Good and bad at times prevail.  
Let us raise our banner higher,  
Make our motto "Never Fail."  
Onward, onward, Christian brother!  
Evil on us casts its gloom,  
Right at last must surely conquer,  
For in defeat we read our doom.  
—Fred. Hill, O. T. N.

## Modern Sermons

THE truly modern preacher  
Discusses every fad  
That comes to public notice,  
If it be good or bad.  
He speaks with graceful accent  
On "Should Our Hair Be Dyed,"  
Or tells his congregation  
"The Proper Way to Ride."

He wails "The Curse of Checkers,"  
Or "Why We Leave the Farm;"  
But none has used this topic,  
"Turn In a Fire-Alarm."  
He talks on "Modern Writers,"  
Or "Can Our Votes Be Bought?"  
And sometimes he's just lovely  
On "Thoughtlessness of Thought."

Some day an innovation  
Will suddenly be sprung—  
Some conscientious preacher  
Will turn his silver tongue  
To words of hope and heaven,  
And grace his voice will fill,  
And we'll get more religion  
And less of vaudeville.

THERE is a great deal more for medical students of the future. We put into their hands indeed plenty of failures. We have failed to cure gout, asthma, rheumatism, cancer, consumption and paralysis, without speaking of other "plaguey diseases" which afflict mankind. All that we can do at present is to recommend habits and diet which shall perhaps be preventive. We can cure none of these diseases. Will our successors prove more competent than ourselves?—*Sir Walter Besant.*

OUR private sorrows will look smaller when we accustom ourselves to care for the larger life of the world, for the good of the community, for the public welfare, for the spread of truth and righteousness among mankind.—*Charles G. Ames.*

MAN postpones or remembers. He does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he, too, lives with Nature in the present, above time.—*Emerson.*

It is better to fall short of a high mark than to reach a low one.—*H. L. Payne.*

SPIRITUAL and mental Blindness is the cause of all woe, disease, misery, poverty, and unhappiness.

## What Is It To Be a Christian?

AN OUTLOOK FOR THOSE WHO ARE ASKING WHAT IS LEFT OF CHRISTIANITY, NOW THAT THE CRITICAL ERA HAS PASSED BY

By Newell Dwight Hillis

Plymouth Church Brooklyn, N. Y.

The Editor of this Magazine and the Mystic Adepts connected with it recognize in the Rev. Newell Dwight Hillis, of Plymouth Church, Brooklyn, a Great Spiritual Giant—a Great Soul. We occasionally attend divine service at Plymouth Church, as we worship in all churches, synagogues, temples and places where man is endeavoring to reach God. On such occasions, when we listen to the Great God through His great minister, brother Hillis, we have an earnest desire that the whole world could hear the Spirit as it expresses itself through this divine man.

Recently the Fleming H. Revell Company, publishers of evangelical literature, of New York, Chicago and Toronto, has published a 32 page pamphlet by Mr. Hillis, entitled "WHAT IS IT TO BE A CHRISTIAN." This inspiring essay should be read and re-read by every aspiring soul, as it is helpful to anyone who is reaching out to God. In this connection we will quote from the pamphlet as follows:

**A**NOTHER question of like simplicity and importance is, how shall I become a Christian? We have seen that God's universe is one, that there is no line of demarcation between the secular and sacred, that Christianity simply represents an extension of the laws of God into the soul's higher realm. Scientifically, therefore, a man becomes a Christian in as normal and natural a way as he becomes a carpenter or a printer. When a youth stands upon the threshold of his career, he passes in review the various handicrafts and professions. He argues that he is unfitted to be a lawyer or a teacher or editor, because he has no skill in writing or speaking. Contrariwise, he finds that the human body has such fascination for him that he is always trying to read a face so as to interpret the state of the person's health, and he decides to enter the medical school and become a physician. Once the decision has been reached he waits for nothing magical or mysterious. He simply buys a book on anatomy or physiology and sits down at his desk and goes to work. When a traveler finds himself going toward the North, where dwell storms, Arctic snows and perpetual winter, once he feels sure that he is moving in the wrong direction, he turns sharply upon his heel and marches toward the South. But in this reversal of his direction there is nothing magical, nothing mysterious. Yet when he has turned toward the South we must not suppose that the traveler has reached that land of tropic fruits and flowers. Perhaps he has taken but one step toward a summer land that is a thousand miles away. Nevertheless, he has started for that glorious clime. Thus the youth cleanses his mouth of profanity, and starts toward purity. He cleanses his appetite of gluttony, and starts toward self-control. He cleanses his habits from idleness and vice, and starts toward industry and thrift. These are only first steps, doubtless, and beginnings. Nevertheless, every refusal of temptation, every rebuff to passion, every right thought, every noble aspiration, is a step in the right direction. Only they are first steps, and the man must climb on. For building a character is like building a house. The architect excavates the cellar, but that is not enough. He builds the walls, but the rain and snow may still come in. He springs the roof, but the rooms are bare; he furnishes and adorns halls, parlors and sleeping chambers, but the house is empty. At last he brings in his loved ones, and in the sounds of little children and the words of welcome to arriving friends makes the home bright and all the days beautiful. Not otherwise is it in the Christian life. The disciple does away with every animal passion and fleshly impulse. Upon the foundation of Jesus Christ he builds the moralities and erects a soul building, but the structure is not complete until the house, built of good habits, right thoughts and purposes, is illumined with all heavenly qualities of love, joy, peace, trust, the friendship of Christ, which completes man's life and crowns it.

But the law of life is the law of growth. Seeds grow, and trees, and animals, and men.

In the realm of intellect, students grow, and their teachers also. Beginning with a mere impulse to follow Christ in thought and life, the Christian goes forward, until thoughts, affections and all ambitions are touched with the sacred fire. Every morning he begins anew his ascending march. Slowly he unfolds, going from littleness to full likeness to Christ. For let no man think that it is an easy thing to be a Christian. All high developments for reason or taste or conscience are difficult, and represent drill and practice. It is hard to be born and maintain life as a babe; it is hard to be a little child and maintain health midst all the ignorances, distempers, and perils that come in like a flood against young life. It is hard to be a young man and to maintain one's spotless character amidst the fierce flames of temptation that burst forth upon every side. If a man aspires to be a great jurist, he gives himself to the study of great arguments and the history of celebrated decisions, and practices the art of bringing high truths to bear upon judges and jury, and slowly climbs to the level of Marshall or Webster. If a man wishes to be a great scientist, he begins where Darwin began, by studying the earth worms under his feet and noting the movements of bugs, the flight of pigeons, until slowly, by accurate observation and patient, persevering drill, he comes to be a world-wide scientist. There is no royal road to the temple of melody, where St. Cecilia dwells. There is no short cut to the temple of the beautiful, where Apollo reigns as lord of the arts of color, form and music. The eager aspirant for eloquence, or wealth, or wisdom begins a long, long way from the excellence that crowns one's life work. Every morning Mother Nature whispers to the youth, "strive, struggle;" every night her last message is, "Sleep, to waken again to new struggles, wrestlings and achievements." In the realms of conscience and character man must work out his own salvation through ceaseless struggling, toiling long, hard and patiently. And just in proportion as he goes toward excellence does the work become difficult. The law of creation is that the higher one climbs the more intricate and difficult the duties. It is easy to control the ox and guide the beast across the field. The horse is higher in the scale, and his government asks for a higher degree of skill in guidance. Wind represents a more powerful agent, and happy the sailor who can always guide his boat amidst the swirling storms. Steam can scald as well as push, and only experts dare use it. Highest of all is electricity. And he who controls that subtle, invisible, almost omnipotent force must be an expert indeed. There are five thousand men that can guide the ox where there is one man who can guide the electric current. Not otherwise is it in the Christian life. It may be easy to subdue the forces that make for gluttony and drunkenness and theft, but it is not easy to meet storm with calm, to meet ingratitude with forgiveness, to meet slander and hatred with forbearance and pity. The higher one climbs toward the level of Jesus Christ, the more difficult the task. What an ideal is this, challenging everything in a man's nature! "Blessed are the poor in spirit, the pure in heart, the persecuted, the peacemakers. Love your enemies. Seek first the Kingdom. Lay not up for yourselves treasures upon earth." A scholar once exclaimed, "Who knows whether or not Christianity is a success?" It has never been tried. Have you practiced these things? and with the same degree of patience with which you have practiced chasing a golf ball? Can you control your tongue in the use of wit and humor, and rebuke with the same skill that an artist controls his brush? In abhorring evil can you condemn it as deftly and surely as a sculptor who chips away the marble, not too little and not too much? Ye are My servants if ye do whatsoever I command you, said Christ. Do you daily read His commands, lift up before yourself the picture of His life, and then try to reproduce in yourself His portrait, with the same eager, passionate enthusiasm with which young pupils pursue the ideals of some artist master? The Christian life means growth, drill and long practice.

But some young man of the higher education, moved by considerations of delicacy and honor, will say, "I am not good enough to join a Christian church." He feels that it is an unworthy and ungenerous thing for him to announce himself as a disciple of Jesus Christ, unless he represents those high and noble qualities that Christ represents. He thinks that the Platonist must have the qualities of intellect that characterized Plato. He believes that the disciples of Tennyson should have some of Tennyson's skill in mastering verse, and he feels that he who allies himself with the Church of Christ ought to be patrician in the beauty and nobility of his character. Now, what is a church? It is a school of morals. What is Christianity? It is the science of right living and character-

building. What is the Bible? It is God's handbook, full of directions for the building of a worthy life, based upon the foundation of Christ. And who is the Christian? He is a pupil in Christ's school. But nobody is received into a school because he is a ripe scholar. When one child goes to a school like the Polytechnic, the principal says: "What do you know about grammar?" "I don't know anything about it; I want to enter the school to learn." "What do you know about Latin and Greek?" "Nothing," the boy answers. "Are you up in history and science and literature?" "No, I am not sure that I know what those big words mean," the boy replies. To which the principal answers: "Well, you are sufficiently ignorant to be received. This school is founded for boys who do not know, but want to know." And men are to unite with the church, not because they are good, but because they are bad. If a man should come to me and say: "I want to join Plymouth Church. I am a Christian. I never have a wrong thought, I never speak a wrong word, I haven't done a mean or wicked thing for ten years," I would vote against the reception of that man. He is not bad enough to get into Plymouth Church. The church is a school, and Christ is a teacher. And the disciple is a bad man who wants to become good, or a good man who wants to become better, or the best of men who feels that he wants to be one like Christ. Scientists tell us that, although a star in the sky may be a million miles higher in altitude than our earth, still that star is, in comparison with the infinite distance to the farthest star, side by side with our earth. And in comparison with the purity of God, from the standard of ideal excellence, there is scarcely a hand's breadth of difference between the lowest sinner and the highest saint. All are pupils in the school of character and human life, where Christ is the one Saviour and Lord.

But someone will say, Has modern science, then, done away with conversion? Is there to be no supernatural, miraculous transformation, by which a lump of something bad, called total depravity, is taken out, and a lump of something good, called a new heart, returned in its place? Men read the lives of David, and Saul on the road to Damascus, and expect some mysterious light to shine upon their pathway. They recall the career of Bunyan, with his days of anguish, his nights of tears and agony, and the sudden joy that struck over him like a flood. Many wait for some similar experience in their own career. Now if a man will plunge into the passions and sins into which David plunged, he will know David's remorse and agony. Contrariwise, if he lives the life of obedience and purity, from infancy to maturity, as many of our boys and girls now do, that one will grow naturally and normally in the life that is Christian. Among the mountains of the Adirondacks there is a beautiful lake called Placid, and on one side of the lake there is a high precipice, with springs in the crevasses and with mud all over the ledges. Last summer a little child, disobeying its parents, climbed up on the side of the rocks, slipped over a boulder, fell upon a ledge covered with slime and spring water, and was carried to the hotel having suffered grievous injury. The face was cut and bleeding, the dress was torn and muddy, and the whole nervous system had suffered from the heavy fall. For days and weeks the child rehearsed the story of its fall, and its marvelous deliverance therefrom. But there was another little companion that kept within the appointed limits, and was far happier with the wild flowers and ferns, and climbing in places that were safe and beautiful. Now, what if this second child, having listened to the deliverance that came to his companion, had longed for a similar marvelous experience, and often commented upon the fact that he had never been delivered from the peril of a heavy fall on the rocks, that he did not know what it was to cry and sob for help, and have some friend appear to be welcomed as an angel of relief, bringing succor and help; and that since he had never fallen in the mire and had his garments washed, he very much doubted whether he had any right to be happy, or indeed whether or not he was alive and at Lake Placid at all. If this happy child wants the experience of the first boy, there are plenty of precipices over which he can fall and gash his forehead, there are thorn thickets that will tear his garments, there are serpents in the hedges that will poison his feet with venom, there are bogs that will cover him with slime, and if he wants to ache with pain, and burn with the fever of poison, and tremble with fear, and call for help, and need it very badly, he can very easily obtain the experience. If a youth wants to feel as Bunyan felt, and as many a reformed drunkard and vulgar outcast has felt, it is only necessary for him to sin as they sinned, in order to carry a weight of remorse and bitter memory and agony that they carried. But it is ten thousand times better



never to wander from the paths that lead to happiness and peace, than to go far astray and be brought back from dangerous experiences, that leave scars upon body and soul alike. Wounds may be healed, but men are always weaker for the wounding.

Down on the wharf, just below the Heights, there was a row of old rookeries—black, worm-eaten, and ready to fall. Every floor was rotten and full of filth and vermin. Every stair oozed grime, and on damp days the very bricks sweat disease and the germs of death. One day the authorities condemned the old tenements, and a new owner decided to build a factory, large and substantial. But the first thing he had to do was to pull down the decaying structure and put a torch to the rotten timbers. Yet when the last heap of rubbish was burned to ashes, and fire had cleansed away the filth of years, the owner was no nearer a new building than another man who owned a vacant lot that represented virgin soil. Both owners had simply nothing, and were ready to begin to build the stately factory or mansion. Before the day of destruction the owner of the rookeries had something, but that something was all bad, and must be done away with before he could begin where his brother builder stood with spade, surveying the untouched soil. And when some Gough recounts the events of his youth, and his conversion, and the days when he dwelt in an atmosphere of vulgarity and uncleanness, and finally comes to himself, he must first of all destroy the old animal habits, and clear the ground of evil companionships and sins. But when that destructive work has been done, he is just where he was when, as a child, the foundations of character were to be laid and built up. Sometimes the farmer sweeps together the burdocks and thistles and poisonous weeds, and lifts the torch upon the obnoxious heap. It is one thing to clear the ground of weeds, and then it is another to plough the cleared ground, sow the seed, reap the harvests and overflow the granary.

Now it is just here that great confusion seems to have sprung up in many minds. Men say of Bunyan or Gough that they were instantly converted and in an hour became new men. What they really mean is that in a dramatic moment that sprang out of some great experience, they reversed the whole course of their life, assembled in thought their old passions and impulses, and in an hour, flaming with aspirations, lifted the torch to the old impulses, as men lift the torch upon a heap of weeds that has cursed the fruitful ground. But once the old sins have been destroyed, then begins the work of sowing the new growth of simplicity, temperance, service, sacrifice, truth, justice. For the Christian life represents growth and development. It is an educative process. The prodigal, dwelling amid husks and the swine, may fall upon his knees and cry, "Lord, descend and bring salvation," but let him not think that God is an infinite clothier, who deals in character as a merchant deals in bales of wool, and that the great God cuts off a character suit and drops it down for men to put on. Men for themselves must lift the torch upon the old life, to destroy it. Afterward, when they cry to God to come down and bring salvation, they are praying for the sun to shine on the seeds in the field. For salvation is not something done for man on the outside, it is a work done in man on the inside, and God is always coming to man. He besets the soul before and behind. We dwell, as it were, in the very heart of God, as men dwell in the all-encompassing summer. But the sun, falling upon the stone and soil, is not the same in result. The sun falls upon the stone, and goes away, leaving the stone unchanged. The sun falls on a seed, and it leaves the seed a sheaf; and the soul is a seed, stored with latent qualities that are divine, and God's spirit, falling thereupon, brings out these divine germs of love, and truth, and righteousness. Men do well, therefore, to talk of instantaneity and conversion, but this has to do with a negative and destructive work that is largely man's. Then begins the Christian life, which is positive, and represents a growth, development, practice, drill, patient, persevering toil, as they work out their own salvation. "For it is God who worketh in men to will and to do of His good pleasure."

OTHERS shall sing the song,  
Others shall right the wrong—  
Finish what I begin,  
And all I fail or win.  
What matter I or they?  
Mine or another's day,  
So the right word be said  
And life the sweeter made.

—Whittier.

He that is choice of his time will also be choice of his company and choice of his actions.

## Zealots and Fanatics

In all the past the good and wise man—the Great Soul—was never a zealot or fanatic.

Much of the bloodshed, much of the woe and misery of the world are caused by zealots and fanatics—zealous reformers without the true Spirit of God, without true knowledge, without wisdom.

Even in this enlightened age we have far too many of these alleged reformers—people who are perniciously active in reforming and "saving souls."

The Spiritual Giants of the world are never disturbers; their main work is to reform themselves and live a quiet, serene, tranquil, blissful and helpful life. No man or woman who is unduly disturbed about the "sins," the "woes" and "miseries" of the world is a really forceful and helpful soul. Certainly, the Great Souls—the true reformers—the Masters are not zealots nor fanatics.

The alleged reformers who strenuously strive to legislate their fellow beings to be moral and good citizens never occupy a respectable position in society, because they do not mind their own business, and consequently disturb the business of others—they disturb and retard progress.

Religious zealots and fanatics poison the very air with their anras—wherever they go they carry gloom and retard the true progress of the soul.

## For Reformers

"I HAVE KNOWN many a reformer to grow bitter and old before his time because he could not make people see in a few days or weeks what it required him years to arrive at. I have known many preachers who thought that the world was thoroughly bad because they did not suddenly accept his ideas, forgetting that he spent months or even years in studying.

"If the reform that we are interested in ought to be carried through, let us remember that God knew all about it millions of years before we were born, and He has never been in a hurry and has never gotten out of patience."—*Rev. Minot J. Savage.*

## To Negroes

THE soul in all beings is pure and white. The mind and body may be colored and clouded with vibrations of ignorance, doubt, fear, superstition and indolence.

This Magazine loves ALL, and its editor and Mystic Adepts know that the soul in all beings is pure and radiant. The negro is a soulful being, and we Mystics know that he is surely progressing, and we send to him love and thoughts of hope and courage. The great divine, the Rev. Dr. R. S. MacArthur, of New York, is deeply interested in the progress of the negro people, and urges them to labor and work hard. In a recent address to a colored congregation he said: "Don't be lazy." Laziness is a very infectious disease. I don't know whether you've got it from the whites or whether the white people have got it from the colored people. But there are a great many in both races who have it bad. Some men seem to be tired, but I often think that a judicious use of a stout rattan with children who are inclined that way will remove some of their weariness.

"And no matter how black you are, if you have a bank account, that will be recognized as being white. There is no color line on a bank account. And if you wish to have influential standing in the community that comes from the possession of a bank account, you cannot afford to be lazy, any more than you can afford to be extravagant."

I HAVE, like other people, I suppose, made many resolutions that I have broken or only half kept; but the one which I send you, and which was in my mind long before it took the form of a resolution, is the keynote of my life. It is this—always to regard as mere impertinences of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather be made to "blossom like Aaron's rod, with flowers."—*Helen Keller.*

NONE but the fully occupied can appreciate the delight of suspended or rather of varied labor. It is toil that creates holidays; there is no royal road—yes, that is the royal road—to them. Life cannot be made up of recreations; they must be garden spots in well-farmed lands.—*Mrs. Gilbert Ann Taylor.*

HUMANITY to the lowest animals should be recognized as a very necessary element of education.

## Mother's Premonition

WARNED BY TELEPATHY, FOUND DAUGHTER HOME WITH FRACTURED SKULL

A PREMONITION of evil caused Mrs. Edward G. Dean, of Winsted, Conn., to leave the home of her sister one evening not long ago and hasten to her own house. She says she had a telepathic message that some accident had befallen her daughter, Mabel. As she was nearing the house she met a woman who told her that her worst fears were realized. Mrs. Dean swooned and was carried home. Across the same threshold over which she was borne her daughter had passed only a few minutes before, suffering from a fractured skull. As nearly as can be determined, the mother had the premonition of danger a few moments before the accident to her daughter took place.

Mabel, the daughter, is ten years old. With several girl companions she went to Wetmore Hill to pick flowers. It is supposed that in falling her head struck a rock. The girls with her, who were of her own age, all fled except one, whose name was Jennie Wheeler. With her aid the injured girl, dazed as she was, managed to walk to her home, a mile distant.

Her mother had been several miles further away, visiting her sister. She had felt oppressed all the afternoon, and the thought gradually came to her that her daughter must be in danger. The feeling grew stronger, and finally she rose quickly to her feet, saying that she knew some disaster had taken place. She then hurried away, and when she was met by the bearer of the bad news she was running toward her home.

## Never Mind

WHATEVER your work and whatever its worth,

No matter how strong and clever,  
Someone will sneer if you pause to hear,  
And scoff at your best endeavor.

For the target art has a broad expanse,  
And wherever you chance to hit it,  
Though close be your aim to the bull's-eye  
fame,  
There are those who will never admit it.

Though the house applauds while the artist  
plays  
And a smiling world adores him,  
Somebody is there with an ennuied air  
To say that the acting bores him.

For the tower of art has a lofty spire,  
With many a stair and landing,  
And those who climb seem small ofttime  
To one at the bottom standing.

So work along in your chosen niche  
With a steady purpose to nerve you;  
Let nothing men say who pass your way  
Relax your courage or swerve you.

The idle will flock by the Temple of Art  
For just the pleasure of gazing,  
But climb to the top and do not stop  
Though they may not be all praising.  
—*Ella Wheeler Wilcox.*

## Henry Wood's Books

THE works of Mr. Henry Wood, published by Lee & Shepard, of Boston, Mass., are inspiring and helpful to every aspiring soul. Those who desire Light, Truth and Wisdom will do well to read the writings of Mr. Wood. His latest work is "THE SYMPHONY OF LIFE." This book will make anyone stronger and happier. Upon application Messrs. Lee & Shepard will send particulars about Mr. Wood's excellent works. When writing mention THE MAGAZINE OF MYSTERIES.

SINCE all is one Substance, of one Essence, it is clear that one law governs all. To recognize the Unity of all things is to solve the problems of existence; and to live in accord with such a recognition is harmony and joy.—*Fred Burry.*

It is the Inner Man, the Hidden Ego, the one Light that lighteneth the world, the omnipresent I AM, that guides to the fountains of Health and Wisdom—and externally we are all so many channels for this infinite Life. Live from the Centre.—*Fred Burry.*

WHEN we begin to listen to the angels we begin to enter realms of knowledge, bliss, light and wisdom little dreamt of by the ignorant and thoughtless.

COMMUNION and communication with the angels is a fact proven millions of times by the phenomena of Modern Spiritualism.



THE truth, by making us free, brings joy, peace and happiness into our lives. One grand truth is to know that there is much good in all human beings. There is good in everything in the universe. An excellent plan for every one of us is to think good and see more good than bad in the world. We should strive to get our souls, hearts and heads to realize that there is much good in all human beings. By taking this attitude we really send forth thought vibrations that will rouse the soul in others and bring forth much good. If we so live and act that all our deeds and actions toward men will carry out this idea of universal good—the idea that there is good in everything—we not only help to free ourselves from the bondage of error, but also help to free our fellow beings from the mire of doubt, fear and pessimism.

Love and Truth are the grandest things in the universe. Through truth we get love, virtue, understanding and wisdom. The road to Truth, and the only road, is to live with God. As soon as a man learns through God the Truth, he is saved from woe, misery and untold perils; his whole life changes; he acquires knowledge and Wisdom; he becomes wise, progressive, fearless and powerful; he has quiet, calm, peace, poise and tranquillity that only the worshippers of God and Truth know about. His love for the Great God and everything in the universe is sublime; it is a high, pure and grateful love which fills and thrills the Soul with an intoxicating delight. The being that lives in Truth, and gives his whole life to it; who understands that life is dependent upon Truth, is a mighty power in the world; nothing in the universe can retard his progress.

Success and achievement are due entirely to the truth in men's hearts and heads. If we conduct our affairs with a strong and everlasting faith and belief in Truth, which is honesty and justice toward all men, our success is assured. Without truth in our lives we are miserable and unhappy. Love and worship the Truth, as it will tell you to do all the work you can, all the good you can, and you will be happy, cheerful and prosperous.

The Truth says we must be temperate, tolerant, and just; that we must serve, labor and work cheerfully; that we must search for knowledge and wisdom about life and its proper conduct; that we must be moral; that we must develop the God Force within each of us.

All of the occult, psychic or unseen powers and forces of the universe belong to the soul that lives in Truth. Health, happiness and prosperity come to him who diligently searches for Truth and finds it. The Truth lifts the soul and mind to the highest realms of bliss, and makes the body (the temple of the soul) strong, vigorous and healthy.

A simple rule by which we can live in Truth is the Golden Rule. In a few words, Christ, the Lord and Master, gave the world the true rule to live by. That rule contains all the truth of how we can best live here on the Earth plane, and when one really lives it, this rule will not only give him continual joy and bliss, but will also carry him to the highest spheres in the Angel Worlds.

Live the Golden Rule, or the Christ-life, and you will do good all the time; it clearly shows you millions of ways to do good in the world; it will show you the way to the Blessed God; it will make you kind, gentle, loving, forgiving and helpful; it will make you joyful and cheerful, and all souls who come in your Aura will be thrilled with vibrations of healing, calm, peace and joy; it will lead you to God and All Truth and make you eternally free. The mere reading of the Golden Rule inspires the Soul.

If all men on this planet lived the Christ-

life for only one day it would transform the world into Heaven. I have worshipped God through many religions, and try to keep my mind broad, liberal and tolerant, but I am free to confess that my love for the Master and striving to live the Christ-life have brought me more Light, more Truth, more bliss and more happiness than any other system of teaching I have tried to follow.

My Christ is above the Christ of sect, creed, system or conventionality—to me He is the very God incarnate, and not limited by dogma or Church. The Lord is all Truth, all life, all love; and wherever we find souls reaching out to Christ we find peace, joy, health, progress and more prosperity. A glance over this planet will convince any reasonable mind that the Christian nations are more progressive, more cultured and refined, more civilized, more prosperous and happy than nations where Christ is not worshipped.

With Christ in our hearts we are led to all Truth and the Victory of the Soul over all nature is won. The Christ-man is always near God and His Angels and is freed from all bondage. Fear, doubt, disease, woe and misery cease when we really take Christ into our hearts. Then All Mysteries cease to be such. Man becomes at-one with God and is all-powerful; he heals diseases, ministers to the weak, communes with Angels; has clairvoyant and clairaudient powers; lives in the occult and psychic realms; is an indefatigable worker on the universal plane; is cheerful, patient and happy, and makes countless others cheerful, patient and happy.

In carefully looking over the teachings of Jesus we find that He did not leave involved and abstract rules for the conduct of life. His sayings were always comprehensible—simple, plain and readily understood. The language of the Soul is always simple and easily understood. Christ taught us the blessed truth about being meek, gentle, kind and loving in a way that no other teacher ever taught. It is not enough that we believe these teachings; we must live them every hour of our life here on earth. In every little act and deed we must live the Golden Rule. The teachings in the Sermon on the Mount must be lived. When we really live the Christ-life then we find we live in Truth and are at-one with God and eternally freed from all disease, worry and apprehension, and become happy and blissful. Then, and not until then, can we serve God and our brother in the right way.

A WISE man ought to hope for the best, be prepared for the worst, and bear with equanimity whatever may happen.

THINK not you are the only one who has to endure, and who dreads the hardships of life. Ease and comfort are the natural desires of the human heart, and there are thorns, real or imaginary, in everyone's pathway. But sitting down and brooding will never bring power to overcome them. Rather be up and doing, thankful for blessings yet remaining.

OFTEN do the spirits of great events stride on before the events; and in to-day already walks to-morrow.—Coleridge.

ATTACH thyself to truth; defend justice; rejoice in the beautiful. That which comes to thee with time, time will take away; that which is eternal will remain in thy heart.—*Esaias Tegner.*

Be good and you will do good.

Be not simply good; be good for something.—*Kingsley.*

EVERY individual has a place to fill in the world, and is important in some respect, whether he chooses to be so or not.—*Hawthorne.*

## Stayin' Up Late

SOMETIMES, when bedtime comes, I tease;  
"Please, daddy, let me stay up late;  
I ain't a single snip o' tired;  
Jack Smith don't go to bed at eight."

An' daddy looks at mammy, nen,  
An' ef she wiggles with her head  
He says, "All right, another hour  
Before you hafter go to bed."

An' nen I feel jes' like a man  
(I tell you what, it's hard to wait  
Ter grow—a feller feels so small  
When he has to go to bed at eight),

So me 'n' th' pup play drivin' horse  
Until th' pup gets tired o' that,  
An' he don't wanter play no more,  
An' goes to sleep in daddy's hat.

An' nen I ask dad why it is  
That I don't have hair on my face  
Like him; an' who he thinks 'd win  
Ef me an' Jack Smith run a race.

An' nen dad says, "I was mistook  
In lettin' you stay up, I fear,"  
An' nen it's only half-past eight—  
An' nen—an' nen—th' mornin's here!  
—*Harper's Bazar.*

## When Your Nose Is Asleep

We do not go to sleep all at once. Every one knows that people are often suffocated by coal gas, or some equally poisonous substances, because they failed to waken before the deadly odors did their mischievous work. This is accounted for by the fact that the sense of smell, although the second one in disappearing, is the last to come back as we are aroused from sleep. Touch is last to go and first to return; hearing comes quickly after; taste arrives almost immediately in its wake, and then the eyes begin to flash impressions to the brain.

Before we fall asleep the senses give up their active working, in regular and unvarying order; and when sleep is actually upon us, it is an orderly sequence of events that has brought it about. The first step taken is the closing of the eyes, and naturally, therefore, the first sense that is dulled is that of sight.

Immediately following upon this is the suspension of the olfactory nerves—the loss of the power of smelling.

By-and-by the nerves of hearing gradually rest from their usual work, and finally the sense of touch succumbs to the soothing influence.

Among the muscles and sinews the same slow but sure loss of power occurs. Beginning at the feet, slumber steals along the limbs and trunk of the body until finally it mounts to the brain, dulls consciousness itself and leaves the entire body in complete rest. If the feet are cold, sleep, therefore, is tardy in coming; and if we want to cure insomnia one of the surest means is to place a hot-water bottle to the soles of our feet, and so aid Nature's workings.

## A Ghost Story

By "Fighting Bob" Evans

REAR-ADMIRAL EVANS tells several good ghost stories in "A Sailor's Log," published by the Appletons. One of them follows:

"On the run to Madeira the superstitious feelings of our men, and, indeed, some of the officers, were much excited by a curious incident. We were under sail and the moon shining brightly, when for some reason, it became necessary to shorten sail. When the topgallant sails were clewed up there stood a man on the fore topgallant yard clearly outlined against the flapping canvas of the fore royal. The officer of the deck hailed the officer of the fore-castle to know what that man was doing aloft, and was assured in reply that the men were all on deck. But there stood the man in plain sight in the moonlight. The officer then hailed him, but could get no answer. Finally he sent a man aloft to tell the chap, whoever he was, to come down at once and report on the quarterdeck. All hands were by this time very excited, and waited anxiously to see what would happen. Just as the man who had been sent from the deck reached the foretop, the figure on the yard disappeared, as if he had fallen overboard. The watch was mustered, and all hands were found to be present. After this sleep was out of the question; the men stood about in groups, watching the fore topgallant yard, waiting to see the figure reappear, many of them too frightened to reason, and all of them expecting some awful disaster to befall the ship."

DISEASE MUST BE BANISHED.

Wireless Telegraph in Pulpit

MINISTER USES IT TO ILLUSTRATE PENETRATING INFLUENCES OF THE DEITY

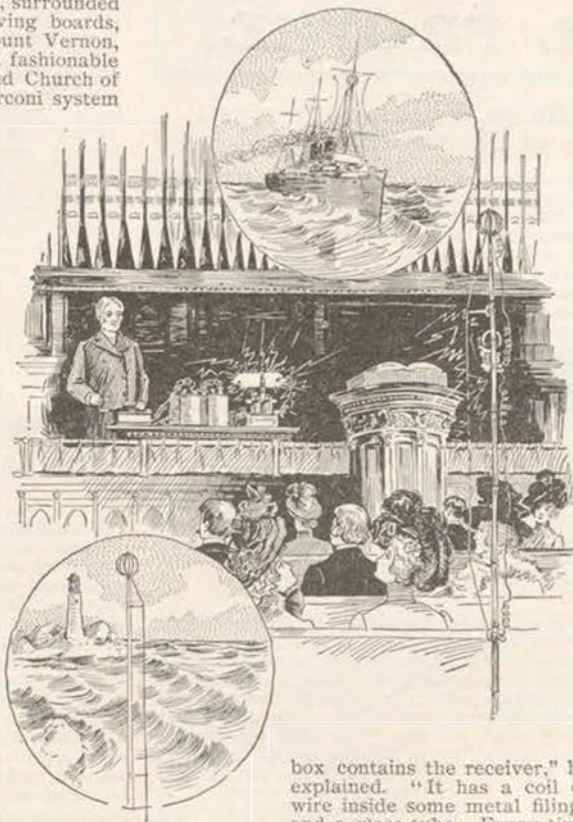
STANDING in his pulpit recently, surrounded by electric batteries and receiving boards, the Rev. C. H. Tyndall, of Mount Vernon, N. Y., illustrated to a large and fashionable audience in the Dutch Reformed Church of that city the workings of the Marconi system of wireless telegraphy, and made comparisons between the electric currents thrown off by the instruments and the penetrating influences of the Deity, which, he declared, reach all of the deep and remote things of the earth, even the lowest depth of the human heart.

The subject of his sermon was "Wireless Telegraphy and Its Spiritual Similitudes." Mr. Tyndall, who is an amateur electrician, gave as his reason for choosing such a subject and carrying on the illustrations the belief that men's hearts are out of tune with God and that they constantly offer resistance to Bible truths. He showed how the Italian inventor had overcome electrical resistance, and said: "May Christ transform us until our resistance is broken down, and may He send us His messages of love in time of joy or of trouble. This is what He wants to do to-night with you."

Mr. Tyndall's sermon was delivered as he moved about the pulpit, striking the keys of the electrical apparatus and sounding bells which rang through the church. In beginning his sermon the clergyman told the congregation, which was unusually large on account of the experiments, that the Deity speaks to men in a thousand ways, but by no method more wonderfully than the electrical currents which men are just beginning to understand. Electricity and life, he said, are essentially the same, as it has been demonstrated that germs are propagated through electrical currents. These currents penetrate even the earth itself.

"I have here what is known to the scientific world as a Hertz oscillator or exciter," said the clergyman as he reached down beside the pulpit and picked up a box. "I will hold it up where you can see it."

There was a buzz of curiosity in the audience, and some people got up so they could see better. Mr. Tyndall walked over to another box, which, with a set of earthenware batteries, was on a table near the organ. "This



box contains the receiver," he explained. "It has a coil of wire inside some metal filings and a glass tube. Every time an electric circuit is completed by touching the key on the exciter electric waves dart out into the audience and are caught by the receiver on a copper wire which runs up a bamboo pole."

The clergyman then walked to the opposite side of the pulpit and clicked the key several times in rapid succession. A bell on the receiving apparatus rang sharply after each click. The preacher then carried the exciter about the pulpit, ringing the bell vigorously.

"This seems to me," he said, after he had completed his experiments, "a striking illustration of how men's hearts are transformed from their resistance to God. When God breaks down their resistance they become instruments and conductors of His tenderness and love."

Receptivity and Poise

By J. A. Dresser



WHAT is the wisest attitude to adopt toward the forces which play upon us, that we may make the most rapid progress? It is an attitude of poise, a calm centre; and especially we must stand in relations of perfect adjustment to the source of our powers, God. Then, positive against the lower propensities, and receptive to the higher, looking on the bright side of everything in life, we may become strong, even when otherwise we would be weak.

Poise is the first characteristic of every power and virtue. The reason matter appears inert when in rapid action, and that we never see nature moving in physical growth, is because everything is so perfectly poised, and therefore moves with such harmony that it seems not to move at all when going rapidly.

Poise covers all that is meant by self-control, calmness, evenness, tranquillity. It is the harmony of the universe. Without it nothing could exist. It is the open door through which God enters the soul. It was the "Peace, be still," with which Christ calmed the troubled waters of his disciples' minds. It keeps a clear head and an open perception to see the way through all the events of life. In helping yourself or another, the largest part of the work is to get one down to gain poise. When poised, you have settled down from yourself into God.

The reason I describe what might be termed the cold side of these virtues and powers rather than the emotional side is that the poised side is the strong side, the enduring side, the side of greatest success and strength. The emotional is not erroneous; it is like the halo of God's golden sunsets in the evening sky. But the halo fades, and the emotional is alike unstable and fleeting. We need with the emotional the clear, unwavering calm of the eternal, unchangeable peace and character of God that passeth understanding. We get it through receptivity, for we are attached to the Source of it.

Poise is the very root of true spirituality and of true power. If you understand this, you will make a great gain. The way to acquire poise is by understanding that you are a progressive being in the hands of God, who cannot act wrongly or unwisely, and that the disturbing things of life are "developers," blessings instead of curses, to make us strong, wiser, brighter, more lovable and loving, better in every way, all of which is becoming God-like.

The best of all methods for becoming well poised is this receptivity to God; for God is Harmony, Peace, Poise, Strength, Life, Health, Wisdom, everything that is desirable. Then, if what we have of these is God in us, if He is an infinity of the same and of all else that is good, we have only to be consciously united to him (we are really so), open and receptive, to be filled with every good thing, all of which is characterized by poise, evenness, strength.

The essential, then, is to see how to become thus consciously united, open and receptive on that side of ourselves. At the same time we must be closed to and positive against the lower traits of character, and against outside influences that are not helpful.

The development of the faculty of receptivity is promoted by the God-like habits of unselfishness and seeking the good of others in all possible ways. Whatever we love more than God stands in the way of our being receptive to Him, our true life. Whatever we love more than truth stands between ourselves and progress. It is only in proportion as we love the truth, the good, the God-like ways, and the good of others, that we can expect to grow in these things.

Having become filled with the purpose to seek the fruits of the Spirit, we should ever maintain a conscious inward receptivity to the highest that is in us, wherever we are and whatever we are doing. This receptivity is our resource, or means of access to every good we desire. Right here lies the way out of any infirmity, either in ourselves or in another whom we wish to help.

A little rule, a little sway,  
A sunbeam in a winter's day,  
Is all the proud and mighty have  
Between the cradle and the grave.

THERE is no heaven either in this world or in the world to come for people who do not praise God.—Dr. Pulsford.

Don't Worry

WHY shadow the beauty of sea or of land  
With a doubt or a fear?  
God holds all the swift-rolling world in His hand,  
And sees what no man can as yet understand,  
That out of life here,  
With its smile and its tear,  
Comes forth into light, from Eternity planned,  
The soul of good cheer.  
Don't worry—  
The end shall appear.

—Elizabeth Porter Gould.

Why This Magazine Is Such a Success

THE editor and writers connected with THE MAGAZINE OF MYSTERIES write from the Soul and Heart more than from the Head.

We send to our readers the Mystic vibrations of love and sympathy.

We write the truth and tell human beings they are not "worms of the dust," the children of an ever angry and wrathful God; but that they are the children of an All-loving Father—eternal souls going God-ward.

We inspire our readers with Hope and Courage, and tell them "it is never too late to mend"—we preach the gospel of Optimism.

This is the Soulful Magazine—the Twentieth Century Magazine.

God's sun shines over us, the day is ours. Shake off the shadows of the night. Look at dead yesterdays only to see their final meaning as they lie still in the pitiless white lake of the irrevocable. Then turn to to-day, and make every sin and every agony an education; take the past up into the spirit and offer the one atonement—consecrated living now.—Prof. E. H. Gregg.

SCIENCE was Faith once; Faith were Science now

Would she but lay her bow and arrows by,  
And arm her with the weapons of the time.  
Nothing that keeps thought is safe from thought.

For there's no virgin-fort but self-respect,  
And Truth defensive hath lost its hold on God.

—Lowell.

## 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.



**T**HIS month I will write about the Supreme Bhakti Yoga, of the Vedanta Philosophy (India). We reach supreme *Bhakti*, supreme devotion, by pure and high love for the Great God. One who has reached that blessed state—the blissful state—cannot enter into any special religion or sect, for all religions and all sects are in him; he is at one with the Blessed One and has reached the super-conscious state—the realm of Bliss. What can the Bhakta enter? Where is the religion large enough for him? Such a one is not bound nor limited by any small idea of God. He knows that God loves all beings and all things in His great universe, and as he is a true God-lover, the Bhakta, too, loves ALL. "Where is the limit for Unlimited Love, with which he has become one?"

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My old teacher, Vivekananda, says: "The wicked will see this world as a perfect hell, and the good will see it as a perfect heaven. Lovers see this world as full of love, and haters as full of hatred; fighters see nothing but fighting in the world, peacemakers nothing but peace, and the perfect man sees nothing but God." The Bhakta or God-lover does not care whether a God can be demonstrated or not, because he knows and realizes that ALL beings are a part of God; that some time ALL will realize their oneness with the Blessed One and then be eternally at peace—eternally blissful.

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The God-lover (Bhakta) has passed beyond the idea of demonstrating God. He *knows*; he has realized. He *knows* God is Almighty, all merciful, all gentleness, all kindness to ALL of His creation; that God is not a being with mortal or human attributes—a punishing and rewarding God, angry and wrathful at times and gentle and loving at other times. God is always the same—the All-loving Father, the All-in-All.

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He never looks at his children with the eyes of a tyrant or with the eyes of anger. He is a beneficent all-ruler and ever stands ready to embrace His children who will come unto Him. The reason the Bhakta reaches God is because he at once and for all time casts out all ideas of fearing God. In no sense is the Bhakta a God-fearing man; he is a God-lover. "The God-lover has passed beyond all these things, beyond rewards and punishments, beyond fears or doubts, or scientific or any other demonstration. Sufficient unto him is the ideal of love." The God-lover loves all beings and all things in the universe because he sees the Blessed God in every being, every atom, every molecule.

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"What is it that makes atom come and join atom, molecule join molecule, sets big planets flying toward each other, attracts man to woman, woman to man, human beings to human beings, animals to animals, drawing the whole universe, as it were, toward one centre? This is love. Its manifestation is from the lowest atom to the highest ideal, omnipresent, all-pervading, everywhere is this love. What is manifesting itself as attraction in sentient and insentient, in the particular and in the universal, is the love of God. It is the one motive power that is in the universe. Under the impetus of that great love Christ stands to give up His life for humanity, Buddha for an animal, the mother for the child, the husband for the wife. It is under the impetus of the same love that men are ready to give up their lives for their country."

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Man advances to the higher planes to the extent that he can love. The Bhakta is one who reaches the highest plane of existence that we know of. "Unattached, yet shining in everything, the motive power of the universe, without which the universe will fall to pieces in a moment, is love, and this love is God." This mighty love of God will in time gather all men, all women, all children, all animals, the whole universe. "It will grow into one mass of universal love, infinite love,

and that love is God." This love will transfigure this world, and never before in the history of this planet has man given so much thought to this love—God. The soul will never reach peace and bliss until it is at-one with God. There is no happiness for man only in God, only in love. Wealth, ambitions gratified and pleasure do not bring peace, bliss or real happiness. Love is the only way to God and eternal joy, peace and bliss. All other paths lead to woe, misery and disease, and at last sorrowfully each soul who takes any other than the Path of Love will have to retrace its steps and start again. By going to God with love we overcome all sorrow and reach eternal bliss. Thus sang the Royal Hebrew sage, and thus sang they of India: "O beloved, one kiss of Thy lips, one that has been kissed by Thee, his thirst for Thee increaseth forever. All sorrows cease, and he forgets the past, present and future, and only thinks of Thee alone."

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The Bhakta to reach Supreme Bhakti drinks from the cup of love which has been brewed by Masters, saints, sages and God-lovers of every religion. Like the honey bee, he gathers sweets from many flowers. He loves because love is the only thing that takes off all sorrows, "the only cup by the drinking of which this disease of the world vanishes." The blessed Jesus taught this love, and if there were no other teachings in the world man could reach God and bliss through Christ's teachings alone. He was a Bhakta of Bhaktas, and in India the Bhaktas dearly love the great Jesus, who clearly showed man the true path to God.

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All religions in the end converge to one point, which is perfect union with God. Vivekananda says: "We always begin as dualists. God is a separate being and I am a separate being. Love comes in the middle, and man begins to approach God, and God, as it were, begins to approach man. Man-kind takes up all the various relationships of life, as father, as mother, as friend, as lover; he exists as all these, and the last point comes when he becomes one with the object of worship, that I am you, and you are that I, and that worshipping you I worship myself, and in worshipping myself I worship you. There we find the highest explanation of that with which man begins. Where we begin, there we end. At the beginning it was love for the Self, but the claims of the little self made love selfish; at the end came the full blaze of light, when that Self had become the Infinite. That God, who, at first, was a body somewhere, became resolved, as it were, into Infinite Love. Man himself was also transformed. He was approaching God, he was throwing off all vain desires of which he was full before. With desires vanished selfishness, and, at the apex, he found that Love, Lover and Beloved are One."

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The greatest workers in the world have been these God-loving souls who have realized their oneness with the Blessed One. Moreover, all their work is lasting, and centuries after they have passed out of the body to join the Angel Hosts their works are helpful to countless souls who are struggling Godward—to eternal bliss and happiness. Buddha and Christ are doing more good in the world this minute than when they lived in the body. When we work for God our work is *everlasting*; all other work is soon forgotten. Without these God-lovers there would be no civilization, no progress; we would be ferocious beasts and animals. Love for God does not mean inaction; indeed, the Bhakta is intensely active and is the greatest worker in the universe. Through God-loving men the Mighty One does all of His great and lasting works. If all beings on this planet should be suddenly made Bhaktas (God-lovers) all grief, sorrow, disease and anxiety would cease, and only joy, peace and happiness would reign.

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All who really want God can have Him and His great love. The trouble is, we don't really want Him. We desire more the fleeting things that momentarily gratify our senses. If we go to God it is usually to make a bargain. "O God, give me this and I will do so and so." Usually men do not give

God a thought in their prosperity; but let some great grief or blow come, and then down on their knees they go, beseeching the Mighty One for help. Even then, the All-tender, All-merciful and All-loving God helps man. The Bhakta says, seek God all the time, whether fortunate or unfortunate; whether in prosperity or adversity, health or disease. Seek God first and all the time, and when He comes into your soul, heart and head all obstacles in your path will be removed and you will be lifted up into the highest realms of being. "Go into your room and close the door, and pray in secret." Pray for Light, Direction and Wisdom—nothing more. If your prayers are made with profound love and without any selfish or "bargain-making" motive, Light and Wisdom will come to you and doors will be opened to you that you never dreamed existed.

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Read the soul-inspiring words of the Blessed Christ and let them burn into your heart and mind their grand truths. Strive hard to rouse the Christ within. Kill out of your being all anger, passion, hatred, envy, greed and sorrow. Go to God in a cheerful mood, not moaning, whining and begging. Ask the Blessed One to help you cast out all error.

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Here is an excellent prayer by the Persian Master, Abdul Baha:

"O my God, give me Knowledge, Faith and Love. Adorn my head, O God, with the crown of Thy Providence; my heart with the light of knowing Thee; my tongue with the utterance of Thy Greatest Name; and my ear with listening to Thy Holy Word; for Thou art the Only One whose action was, is, and ever shall be glorified and whose command shall ever be obeyed.

"O my God, help me to be just. Lift me up from the ocean of superstitions and imaginations, and grant me an Iron Sight, to see and realize from the surrounding existence Thy Oneness and Thy Truth."

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And now, blessed souls who read this Magazine, search its pages for the Word; it is placed in its pages each month, and he who earnestly searches for it will find it. May the Peace and Blessings of the Blessed One be with every soul in the universe.

THE BLISSFUL PROPHET.

### Our Friends

SOMEONE has said "a man should keep his friendship in constant repair," meaning, I suppose, that we should strive to make new friends as we advance through life. I think that is about right, although I have heard people complain about having too many friends. When I hear such complaints, I feel like referring the complainant to Mr. Webster's dictionary and asking him to look up the words "friend," and "acquaintance," and see if he has not confounded the words. Every human being, if he is built on the right plan, has hungry soul-yearnings for companionship and sympathy of friends. I know that is my feeling about the matter, and whenever I hear anyone say they don't want friends, I make up my mind there is something radically wrong in that person's make-up. One thing is certain: if we don't make new friendships as we go along, we are going to have a pretty lonely time of it. Isolating ourselves means misery; even the strongest, the bravest, the most helpful, the most independent persons must have friends if they would have happiness. Indeed, we are all of us, when we come right down to it, dependent upon friends for about all the true happiness we get. I know conceited and selfish persons think differently about this matter of friendship; they roll themselves up in a ball of their own making—conceit—and delude themselves with the thought that they are really happy. We who have hosts of good friends know better. Keep your friendship in constant repair.

ARE not all true men that live or that have ever lived soldiers of the same army, enlisted under Heaven's captaincy, to do battle against the same enemy—the empire of Darkness and Wrong? Why should we misknow one another, fight not against the enemy but against ourselves, from mere differences of uniform?—*Carlyle*.

Do to-day's duty, fight to-day's temptation; do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them.—*Charles Kingsley*.

FORM is nothing; the spirit is everything. The world is wide enough for every kind of opinion that was ever honestly held.—*Rev. Dr. George H. Hepworth*.

## The Mystery of Pain and Evil

By Horatio W. Dresser

**S**OMEWHERE in the universe there is a screw loose. "Had I been present at creation, I would have ordered things very differently." Such are the sarcastic comments on our beautiful world-order which frequently greet one's ears. When questioned further, these critics of the universe confess their hatred of the present order of things. They complain bitterly at the existence of sorrow and pain, evil and disease. Man, they assure us, should have been created sound, virtuous, with knowledge of self and knowledge of the meaning of death. In other words, the ministry of suffering is deemed a dismal failure.

More persistent questioning reveals the fact that these people have never come to judgment. They are constantly condemning others for wounding their feelings. They are in perpetual torment because animals and far-distant peoples suffer. Or they are numbered among those who, puffed up with the pride of family, atheistical, or wrapped up in a particular branch of study, have never opened wide their hearts to receive all men as brothers and all truth as one.

Suppose, for a moment, that things had been ordered as one of these hypersensitive or aristocratic critics would have chosen. Suppose your own most fondly cherished Utopian scheme could have been substituted for the world-system now in vogue. Would the universe have been either perfect or painless, to say nothing of its habitability?

What sort of life would man have lived had he been born perfect, wise, free from pain and the temptations of moral evolution? Judging from what we know of life as it exists to-day, the man who is without the spur of suffering in some form does not think, does not grow. It is a law of life as we find it that man grows strong through contest and wise through victory. If philosophic thought goes with it, the man who has suffered most is the wisest, the most sympathetic, the most broadly helpful. Without the sharp pangs of pain, man is too easily contented to trouble himself about either self-development or the good of others. Had he been born perfectly sane and altruistic, life would have been very much like existence in the orthodox heaven with its monotonous psalm-singing along the golden streets, or like the Buddhistic *Nirvana*, where all work ceases.

Work is the glory of man, and the zest of work is that priceless conquest of obstacles which tests human ingenuity to the full. It is use alone which enables man either to add to or to keep his strength. It is individual contact with and study of the great realities of life which alone teaches their meaning and work. "Nothing venture, nothing have," and, to venture, we must be ignorant of the outcome. If man could be told the sequel ere he began the story, life would lose all its zest. If he were simply "good," he would be utterly weak and uninteresting. Life would be like a perpetual summer with never a drop of rain, every living thing perfectly white, the same monotonous sound breaking upon the ear, no pleasure because no pain with which to contrast it, nothing doing because nothing to do, not even a problem to solve in the drearily identical state of mind of the poor inhabitants, who would be absolutely alike.

Or, try to imagine life organized on a painless basis so far as the mere activities of the body are concerned. There would then be no warning sensation of fatigue, nothing to show that Nature is repairing an injury or readjusting her forces after an excess; and, consequently, man would be in constant danger of maiming his body for life or causing instant death. For pain is primarily an indication that the natural rhythm, or equilibrium, of the body has been disturbed. In itself, it is perfectly good, beneficent. It is only man's misuse, ignorance and infliction of it that have caused it to be accentuated into disease, and brought it into such disrepute that it is ungraciously called "evil."

A universe without this kind messenger of harmony and love would be utterly cruel and contemptible. Nothing in life is more directly meant for man's good and man's education, yet nothing has been more persistently misunderstood.

Could any arrangement be wiser than to have pain increase to the degree that man permits his attention to become absorbed by it, opposes it, puts drugs or other obstructions in its way, or persists in his sensuous and other excesses? Does anything in life more plainly teach its lesson than this appealing, beneficent guardian, pointing out to man that all his diseases and moral struggles

are the fruits of his own misconduct and his own ill-adjusted life? Is it not clear that that without which life could not be itself, has been chosen by far-seeing Wisdom?

Yet why should the warning be painful? someone asks. Because man would not give sufficient heed unless it were. Why, then, was not man born with a greater sense of responsibility? Because responsibility, like everything else, is appreciated only through gradual evolution.

Since all virtues, all wisdom, health and all noble attainments are possible only through evolution, the fundamental issue is this: Why is man subject to the law of evolution? Because he is limited in power and in capability, and can only acquire bit by bit. If, finally, the sceptic asks, Why is man thus limited? the only answer is that he would otherwise be infinite. A being who should be able to apprehend all these things would be mentally omnipotent *at one time*. Granted finite individuality, you must have the limitations of time and of evolution. The more there is to be known and attained, the more must man be limited by the only known method of attainment, namely, through evolution. Sweep away evolution, and you sweep away the condition *par excellence* which renders finite life possible. There be those who thoughtlessly declare that man is perfect now, that there are no limitations, there is no progress, and thought is omnipotent. But, if man were perfect, all men would be perfect, since perfection is social completion. If man were without limitations, he would be absolute, infinite, in all particulars. It stands to reason that there could be but one such being. If there is no progress, there is absolute attainment; in other words, perfect rest. But by hypothesis there is strife, evil and pain, from which we all seek escape. If thought is omnipotent, it can create its own laws, regardless of the eternal laws of the ages.

The simple facts are that we are here in a world-order which justifies itself to each soul as rapidly, and only as rapidly, as the soul comes to judgment. When man learns that action and reaction are equal, and that his own activity is the prime cause of all that he suffers or enjoys, he holds the key which unlocks the entire mystery of suffering and evil. The universe is evil only to him who does not understand its laws. Only that man commits evil who is still ignorant that the universe will catch him, even if he escapes the law of man. He only complains of the sufferings of humanity who has failed to grasp the great fact of social evolution, that human life is an organism. Finally, he still suffers pain who has not yet fully learned the great lesson of adjustment.—*The Higher Law.*

### Power of Thought

We have received a most excellent essay or paper in the form of a booklet entitled "The Power of Thought in the Production and Cure of Disease," from the Purdy Publishing Company, McVicker's Building, Chicago. The booklet is sent postpaid for fifteen cents, and we recommend it to our readers who are aspiring souls. The following brief extracts from the essay will give some idea of the message it carries:

The power of thought, the force of ideas, the influence of mind over matter and of the soul upon the body are expressions in common use which indicate the general belief of men that our spiritual natures exercise some decided control over our physical surroundings.

There have been always some philosophers, from the Buddha of the Orient down to Emerson of our own day, who have grasped the transcendent idea that thought is the only real power in the universe, and that all other powers and forces are, at the last analysis, the thoughts of God or of men in different forms and disguises. But the mass of mankind has never conceived of the influence of mind over matter except as an occasional, temporary or partial phenomenon, quite inexplicable in itself, and based upon no organic relationship between the two spheres.

The strenuous protest of the intuitive life within us against the gross materialism which assails it; the rapid advance of modern thought in the scientific conception of the forms and forces of nature, and the evolution of new and startling phenomena upon many sides have prepared the public mind for a reconsideration of many a question. Idealism and realism are joining in mortal combat, and the children of the light need not fear the issue of their conflict with the powers of darkness.

In ancient times the priest was also the physician, for it was then known that religion and science were soul and body which could not be sundered without injury to both. Apollo, the god of light and wisdom, the

truth-bringer, was also the god of medicine. The word *doctor* means teacher. The medical profession should resume its original function. It should teach the people not only how to cure diseases, to antidote poisons and to escape the effects of their own misconduct, but it should teach them that high moral and mental sanitation which would make disease and suffering impossible. Truth is the one supreme force. The knowledge of it is power. Instruction in it is cure. Here lies a field, almost uncultivated, of transcendent promise.

Let us see how the mind-curers ensure happy pregnancies and speedy deliveries to their patients. They tell them: Take no thought for the morrow; dismiss all fears and doubts and anxieties; entertain no pictures of suffering or danger in the mind; repudiate all but the most cheerful and hopeful conversation on the subject; declare firmly your belief that child-bearing is a natural and orderly function, as simple as an evacuation of the bowels; that if there ever was any literal curse upon woman, it has all been removed by Jesus Christ, who has destroyed the works of the Devil and delivered us from the bondage of the senses; that God is omnipresent and ever-present with us, that heaven is within ourselves, that all evil, disorderly and painful things are shadows and phantoms of human creation, and that the fountains of life, health, peace and joy are not to be sought outside of us, but are within us, perpetually ready to gush forth so soon as the obstructions of ignorance and unbelief are removed from our minds. Women who live and breathe in this beneficent atmosphere of thought will pass through their pregnancies without fear, and through their confinement comparatively without pain. I have seen it and know it to be so.

The sole hope of the redemption of the world from moral and physical disorder is the advent of a new and spiritual philosophy, a genuine expression of divine truth, which shall revolutionize the theologies and sciences of man. Germs of that philosophy are to be found in all the transcendental and mystical writers, from Plato to Emerson. They have been largely reinforced by the unfolding of the antique wisdom of the Oriental world. But a vast body of it exists in the revelations of Emanuel Swedenborg, who will be found on close examination to be the highest and best authority on all spiritual subjects.

Medical science as it now stands, notwithstanding an occasional valuable discovery, is like an old silver mine nearly exhausted, the working of which will soon be unprofitable. The truths which are to save and cure are truths of intuition—not to be discovered or even comprehended by the scientific faculties. A new mine has been opened. The product is pure gold, and all men are invited to share the rich inheritance.

The above extracts from Dr. Holcombe's paper, which was originally read before the American Institute of Homeopathy, give only a fair idea of the paper in its entirety. And as said above, we would suggest to all who are searchers for the Light and Truth to send fifteen cents to the Purdy Publishing Company, Chicago, for a copy of the booklet.

### A Presentiment Came True

It is wise to listen to the inward warnings of the soul. Here is a case where a gentleman had a psychic warning.

Friends of Henri Wolf, treasurer of the Standard Loan Association, are congratulating him upon his recent narrow escape from serious injury. Mr. Wolf and his wife were guests of Register Isaac A. Fromme at a dinner at Sherry's, New York City. As they were returning home in a cab the horse became badly frightened at One Hundred and Tenth street and Eighth avenue. It dashed madly up the avenue to One Hundred and Twenty-sixth street, where it turned east.

In front of the Harlem Democratic Club, at No. 106 West One Hundred and Twenty-sixth street, the cab was overturned and Mr. Wolf and his wife were thrown to the street and the cab was smashed.

Aside from a few small cuts Mr. Wolf was unhurt. Mrs. Wolf displayed rare presence of mind and appeared more anxious about her husband than herself. Mr. Wolf said that in leaving Sherry's he had a presentiment that he would be injured if he used a cab.

LET this at least be laid up in our hearts as certain, whatever may remain doubtful—that duty to God is filial devotedness; that duty to man is in the brotherly affection that desires to bless him and to do him good.—*John Hamilton Thom.*

SENSUALITY is a sure producer of poverty, because it deadens intuition.—*Charles W. Smiley.*



## Ideal Thoughts

WHERE there is a soul there is a hope.

THE best way to get help in the world is to help yourself.

OBEY Heaven, and follow the orders of Him who governs it.—*Confucius*.

BE modern in spirit, gentle in deed, simple in manner and American at heart.

HE that labors may be tempted by one devil; but he that is idle is tempted by a thousand.

THE gain which is made at the expense of reputation should rather be set down as a loss.—*Latin*.

EVERY wicked thought which a spirit conceives transports it still farther away from God.—*Foshi*.

WHEN home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—*Spurgeon*.

'Tis an old maxim in the schools  
That vanity's the food of fools;  
Yet now and then your men of wit  
Will condescend to take a bit.

—*Swift*.

THE longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is *energy—invincible determination*—a purpose once fixed, and then death or victory! That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it.—*Buxton*.

## About Flesh Eating

AFTER all, this question of flesh eating is an affair of one's own deep feeling. As a rule, a man either regards this "vegetarian talk" as too silly for a second thought, or the mere suggestion of eating flesh is horribly repulsive to him, and he has a thousand reasons against the practice that, to his mind, are unanswerable. Let my meaning be unmistakable. I would urge no one to discontinue eating meat who is not inclined to do so (except a child, perhaps); rather let him continue until he feels ready to graduate. Let the change, if one make the change, be one of evolution, not revolution. Let each man eat what he likes. In the meantime, some of us have a few notions which we shall give in no spirit of boasting or dogmatism, but merely to provoke thought.—*Julius P. Dresser*.

ANY man is educated who is so developed and trained that, drop him where you will in the world, he is able to master his circumstances and deal with the facts of life so as to build up in himself a noble manhood and be of service to those that are about him. That is what education means; that is what it is for. Knowledge of foreign tongues, a list of historic facts concerning the past, information poured into a man's brain—these things are not education. There are learned fools! —*Rev. Minot J. Savage*.

## There Is No Death

LIFE is eternal. All nature teaches us this—the appearance of the grass, the budding flowers and unfolding leaves of the trees in the spring. The appearance and form may change, but the "Life Principle" still exists in another form and upon a higher octave of vibration.—*John F. Morgan*.

## Spirits Procure Business

I HAVE been often walking down the street when I have been strongly impressed to go into a certain place of business (which I had no idea of), and I have done so, and the result was a profitable transaction.—*John F. Morgan*.

## The Mantle of Mercy

ALL day long at the loom of love  
A beautiful angel sat and wove.  
The woof was of silver threads of light,  
The warp was of gossamer dainty white,  
Beaded with dew from the tender skies  
That lay in the depths of the angel's eyes.

Alone, in silence, the angel wrought  
The secret of her holy thought:  
Something was needed down there below,  
In the struggling world of death and woe,  
To hide from the sight of earth and heaven  
The stains of sin by heaven forgiven—

Something to hide the faults of men  
From the vulture's eyes, whose greedy ken  
Hunted them out, by night and day,  
That human souls might be its prey.  
To meet this want the angel wove  
That wonderful web in the loom of love.

And she fashioned a mantle, with sweeping train,  
That nothing of earth could ever stain;  
A mantle for Mercy's hands to take  
And backward bear, for love's dear sake,  
And cast, wherever a soul doth lie  
In shame, a sport for the passer-by.

## A Prayer

ABDUL BAHÁ

(*Persian Master*)

PRAISE to Thee, O my God, for Thou hast awakened me after my sleep, made me appear after my absence, and raised me after my death.

I arose this morning, facing the Light of the dawn of Thy Appearance, which lightened the horizon of the heavens of Thy Power and Majesty, confessing the truth of Thy Word, believing in Thy Book, and holding to Thy Robe.

I beg of Thee, by the power of Thy Will and the performance of Thy Wish, to make what Thou didst show me in my vision a solid foundation for the House of Thy Love in the hearts of Thy Redeemers, and the best cause for the manifestation of Thy Generosity and Providence.

O my God, ordain to me by Thy Supreme Pen the good of the worlds to come, and the present one. I hereby bear witness that in Thy Hands are the reins of all things, and Thou changest them according to Thy Will, and that there is no God but Thee, for Thou art the One, the Almighty and the Faithful.

Thou art the One who changest, by Thy Command, the dishonored to the highest stage of honor; the weak to be strong; the failing to have power; the confused to be in peace, and the doubting to have strong faith. There is no God but Thee, who art Mighty and Generous.

The heavens of Thy Charity and the oceans of Thy Bounty are so vast that Thou hast never disappointed those who beg of Thee and never refused those who willed to come unto Thee.

Thou art the Most Powerful and Mighty.

## The Way To Be Happy

WOULDEST thou be wretched? 'Tis an easy way;

Think but of self, and self alone all day;  
Think of thy pain, thy grief, thy loss, thy care—

All that thou hast to do or feel or bear;  
Think of thy pleasure, of thy good, thy gain—  
Think only of thyself—'twill not be vain.

WOULDEST thou be happy? Take an easy way;  
Think of those 'round thee—live for them all day;

Think of their pain, their grief, their loss,  
their care—

All that they have to do or feel or bear;  
Think of their pleasure, of their good, their gain;

Think of those 'round thee—'twill not be vain.

THERE is no love like the love of God within you.

Heed not thy feelings; do thy work  
Be patient with everyone, but above all with yourself.

Strive to realize the state of inward happiness, independent of circumstances.

HEAVEN is not reached by a single bound:

We build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we climb to its summit round by round.

—*J. G. Holland*.

FOR an impenetrable shield, stand inside yourself.—*Thoreau*.

## Sayings of Fred Burry

To be willing to receive; to make one's self open, free for expression; to be relaxed and free from care; this is to be concentrated, to live at the centre, to be happy and strong.

Power is not a characteristic exclusively of positive force. In fact, rest, apparent dormancy, is in many cases the very seat of power, producing results that could never be acquired by strenuous energy.

While at first it is not the easiest thing to be patient—the recognition of the law of growth makes one in due time not only willing to wait for results but delighted in the waiting; so joyous in the attitude of confident expectancy that we feel there is no hurry, no cause for anxiety.

Self-absolution is a very important factor of growth; this opens one's being for more expression. Some of us have become so used to fault finding, not only in others but in ourselves also, that a certain habit of super-consciousness has set in. This we would do well to break or overcome. And this is done by recognizing the supremacy of love and the subordinate place of duty.

Character is the essence of health. The degree of our well-roundedness or true strength of character represents the state of our health. The bright eye, fair skin, sunlit countenance are the product of inner subtle emotions, the forces which lie behind mere surface thinking; so that a momentary strong intention is more direct and thorough in producing outward results than continued strained thinking. So, "act quickly" is the message of success—without hurry or anxiety—faithful, prompt action.

Do not despise a thought because it comes to you framed in simplicity; only the superficial needs the obscuring garments of loud display. Have you not found in the past that elaboration often means deceit, that ostentation was the tool of pretense?

If you expect too much from others you are not likely to get even as much as one who expects little; there is certainly an underlying law of justice in nature—which is simply balance, adjustment, equilibrium, the law of gravitation or attraction.

Knowledge is enshrined in the little details of daily life, commonplace facts of nature. Your books are well enough in their way, but they do not contain the wisdom, the firsthand wisdom, born from experience alone, born from the facts and things and realities themselves.

In being over-solicitous about other people you are likely to defeat your kind intentions, and make others uncomfortable. Neither should you go to an extreme in the opposite direction, and become indifferent about their welfare. Keep yourself nobly erect in all things masterful, but not arrogant; kind and gentle, yet strong and self-reliant, and you will be a great sun of energy, casting at all times around you rays of love, currents of an awakening, energizing influence.

Of course you cannot tell just how nature's forces come to your assistance when you make some needed venture; but there is a hint at explanation in the fact that all life is fluidic, that streams of energy are forever passing along, and each being is like a magnet, attracting according to the individual's own peculiar nature.

Naturally enough, the followers of every new movement are at first inclined to go to an unwise extreme, born of enthusiasm; the eternal governing principle of all things, the principle of growth, should be recognized—the necessity for gradual action; all life being a succession of stages or planes throughout nature's economy.

Calm yourself; let go of all anxieties. Never mind if you are imposed on, maltreated, oppressed; calm yourself, do not care; then all oppressions will vanish, for it is all unreal, and though you may not just now see it, it is yet forever true that no matter what another does to you, it is for your good, only for your good.

## The Inner Self

THE composite nature of man has been a subject which has engaged the minds of thinkers in all ages. A dim recognition of an entity within man's being, in a sense distinct from the personality of flesh and blood, is the theme of numerous writings. We find many various titles given to this conception of an invisible being acting behind the veil of matter; among which are genius, angel, spirit, soul, subjective mind. The office of this inner or higher being is understood to be that of guide and counselor.

That such a conception of a second nature which has the element of a determined distinction should be so widespread and existing at all times, it would seem, must have a foundation of truth. And it means so much for us, giving a plain interpretation of certain problems of life.

It means that man can never be alone; the dual nature which he bears within him gives him a companionship which, once realized, gives a continuous sense of security.

This inner being is his real Self, while the form reflected in the mirror is an image thrown upon the canvas of Existence, and is in a sense the shadow of the real entity as yet behind the scene of vision.

It is the mistake of many scientists that their research is confined to the mere dissecting and external investigation of phenomena. Their deductions are the result of the most superficial experiment; they ignore the inner side of life; and because of their one-sided view their conclusions are incorrect. And how shall the inner side of life be explored? Necessarily by an entire inversion of the methods of the "schools." Not by curious seeking, or hard, plodding thinking, but by giving up, by the mastery of indifference, by not thinking so much as feeling.

Yes, it is by coming into conscious touch with the inner life that we can alone understand it. Designations are all very well for external things, but the inner life transcends the nature of Design, for it is the Designer; it therefore cannot be limited by the imposition of any ordinary name. It is to be felt rather than defined; in this way is interpretation to come about.

And it is by such a complete interpretation that we are to become masters of conditions.

This inner ego is not bound by the laws of time and space. We are so apt in our early days of consciousness to consider anything not having the properties of limitation to be unreal. The whole nature of external existence is transitory and ephemeral, and to seek for any abiding contentment in such a realm is only to court disappointment. It is by passing, letting things go, giving up, that we maintain happiness, since this attitude leaves the ego free to move, free to breathe.

The inner self is never afraid. Fears, perplexities, doubts, are phantoms of an hour, mere shadows natural to the growth of consciousness. And since the inner Self is not bound by limitations, since it is infinite in its nature, it is evident that it cannot be confined or imprisoned in the body; it is universal, all-inclusive, embraces every form of existence.

There is thus an eternal identity of relationship between all. The real Self of one is the Self of all. This is the omnipresent God, the Life, the Centre of all.

Therefore when a man says "I" he means far more than he is at first conscious of. He is making a statement for the whole Universe. Though there appears to be something contradictory in the idea of the "universal" being within the "personal," a moment's thought will show this to have a rational basis. It is within and without the personal because it is infinite, transcending the laws of space and time. A merely superficial thought will declare that there can be nothing beyond the dominion of time and space. But these latter conditions are in one sense subjective illusions; in an absolute sense there is no time or space. What we have called time is a succession of shadows, and space is the sense of apartness, when everything is really united, distance being but a phenomenal separation or detachment, only related to shadows or reflections, and yet withal necessary for life's expression.

Then, our real life is in a sense hidden, and the appearances are more or less delusory. How often have we had experiences which have presented a romantic element of the miraculous. What some have called an "inner voice" has whispered words of suggestion to us which have carried us over difficulties; we have with trustful faith made some move which others have declared to be mistaken, but which we have subsequently found to have been wise. Our intuition has informed us of something not cognizable to the ordinary senses; what is this but a direct message from the hidden Self?

And shall this Self be forever hidden? Shall we be always bound in an existence

which means so much discontent, so little scope for expression?

That this cannot be so is declared by every analogy of life. There must come a release of the great pent-up energies: the satisfying, all-inclusive recognition.

As this extension of realization, this deep, truly profound knowledge, is not something to be gazed at, but to be a permeation of one's whole life, the necessary schooling must come through action—our action—today.

Now, action is a condition of life, not implying the stress of laborious work; repose is a complement of action. Action is simply life, as distinguished from mere thinking. And the Action that is to be our emancipation is that which is prompted by love and kindness. It means, in short, living for others. This has no reference to meddlesomeness; neither does it include any sacrifice of one's necessary personal interests. It is the extension of interest outside the old narrow range.

Such a widening of our life, first dictated by the simple feeling of good-fellowship, brotherhood, love, begins immediately to loosen the wrappings of the long-drawn tight veil of separation, until at last, when the individual life is fully prepared, the shroud of matter is completely unveiled. Then the throne of mastery is reached.

How very simple! By losing, letting go, expanding one's life, we gain all. What an exchange!

Such things as study, book-learning, intellectuality, culture, wealth, are nothing beside one little act of true kindness. The little act of kindness opens the doors of the universe—a wonderful seed-germ in such an act—and grows to a rich field of blossoms.

The act of true kindness springs from a soul freed from narrowness and condemnation, or at least from one who is waiting for the liberation from this sense of evil. The kind action, indeed, liberates the mind from the thought or recognition of evil, and opens it to the recognition of the eternal goodness of every atom, every condition.

It is by the simple process of living day by day the life of love, the life of freedom, the life of non-condemnation, that we reach our destined goal of the glorious beatific Vision or Consciousness of Self.—*Frederick W. Burry.*

## Divine Visions of John Englebrecht

In the Visions of John Englebrecht, 1789, is recorded a remarkable vision, in which he saw the New Heavens and the New Earth, and also the Lord Jesus in a luminous body:

"Having then seen the Lord Jesus in a form so transcendently and immeasurably beautiful, he said to Him, 'Ah! my dear Lord Jesus Christ, be pleased to show me Thy dear Father,' whereupon instantly a flame issued from the heart of the Lord Jesus, which filled heaven and earth, rendering them both many thousand times more bright and resplendent than they were before. Then he also said to the Lord Jesus Christ, 'Be pleased to show me the Holy Ghost likewise;' when instantly many thousand rays issued and beamed forth from all the members of the Lord Jesus, as when a great number are emitted from the sun. And thus did he see there the Holy Ghost proceeding both from the Father and the Son; moreover, also, he saw the Father in Christ, and Christ in the Father; for the entire body of Christ was filled with the Father, with the divine fiery essence, light and glory; and was also again in the fiery Divine light and glory. And thus did the holy and supremely blessed Trinity reveal itself to him."

This vision is the more noteworthy as Englebrecht was a Lutheran, and therefore a Tritheist.

The work is entitled "The Life, Death, Resurrection and Wonderful Adventures of John Englebrecht." Quarto, wrapper, pp. 222. Brunswick, 1641. A copy of this work was catalogued by a bookseller in New York, in 1867, at \$624.

NOTHING is greater than Good, nothing higher than Truth. He who cannot reason is a fool; he who will not is a bigot; he who dare not is a slave.

ALL of Truth is involved in Love. The purer the love, the more truth we know.—*Lucy A. Mallory.*

NOTHING astonishes men so much as common sense and plain dealing.—*Emerson.*

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

## Which Are You?

By Ella Wheeler Wilcox



HERE are two kinds of people on earth to-day. Just two kinds of people, no more, I say.

Not the sinner and saint, for it's well understood

The good are half bad and the bad are half good.

Not the rich and the poor, for to rate a man's wealth

You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span

Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift flying years

Bring each man his laughter and each man his tears.

No, the two kinds of people on earth I mean  
Are the people who lift and the people who lean.

Wherever you go, you will find the earth's masses

Are always divided in just these two classes.

And oddly enough, you will find, too, I ween,  
There's only one lifter to twenty who lean.

In which class are you? Are you easing the load

Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others share  
Your portion of labor and worry and care?

## 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

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY. Octavo, cloth, \$1.25; paper, 50 cents. Eleventh edition.

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

STUDIES IN THE THOUGHT WORLD. Fine cloth, \$1.25. Sixth edition.

EDWARD BURTON. A Novel. Cloth, \$1.25; paper, 50 cents. Eighth edition.

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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.

## Editorial

"PRACTICAL PSYCHOLOGY" (issued quarterly) is a comparatively new publication. It is clean, interesting and instructive. We advise all of our readers to send a postal to the Boston College of Practical Psychology, Boston, Mass., for sample copy.

## A VISIT TO MY OWN GRAVE

By Rev. Charles D. Crane

"I have been here before,  
But when or how I cannot tell;  
I know the grass beyond the door,  
The keen, sweet smell,  
The sighing sound, the lights around the shore."  
—Rossetti.



I AM a settled pastor in a beautiful village in New England. I have a united and considerate people with whom I have now spent seven prosperous and happy years.

I have never been suspected of being a crank or a fanatic, and have never taken very much stock in dreams or visions. And there is no insanity in our family on either side. To be sure, my grandfather, on my mother's side, was insane for a number of years before his death, and spent some time in an asylum in New Jersey, but the best physicians said that his insanity was wholly due to powerful medicine that he took as an antidote to the poison of a mad dog bite. He had always been remarkably well up to the time that he received this bite. He submitted to severe treatment by a famous specialist of that day and was never well afterward. His insanity was not inherited or transmitted.

There has been nothing in my life hitherto that would be considered remarkable. I was born Feb. 12, 1859. I was sent by my parents to a boys' boarding-school and to a prominent college, from which I graduated. I studied for three years in a theological seminary. My life since then has been spent in New England. I am married and have four children.

I confess that I have had a feeling of hesitation about giving to the public the strange facts which I am about to narrate. I am sure that all will agree that for the facts themselves I am in no way to blame. Their publication may, possibly, help to solve some of the great problems that belong to our common humanity.

I had a peculiar experience quite recently while away from home attending a church conference. I was entertained in the family of the pastor of the little church in connection with which the meeting was held. Of course I was assigned to the "spare room." It was quite late when I retired the first night, and as I was weary I took no particular notice of anything in the room. When I awoke early in the bright sunlight of a June morning my attention was at once directed to the unique pattern of the quilt that served as a counterpane for my bed. It was a patchwork quilt made in large squares. In every square there were letters worked in black worsted. At first I thought it might be an autograph quilt; but I found that I was mistaken. In the square immediately before my eyes I spelled out the words, "Sacred to the memory of David Waller; died Oct. 8, 1893." In the square adjoining I read: "Huldah Temple; born June 11, 1863; died Jan. 14, 1894." On every square there was an obituary notice similar to the one that I first read; and upon inquiry I learned that the quilt was presented to the pastor's wife by the women of the congregation, and was highly prized as a record of deaths in the parish for a term of sixteen years.

I must admit that at first it was not altogether pleasant to be confronted by these obituary notices the last thing at night and the first thing in the morning; and I thought of suggesting to my hostess that an article as valuable as that ought not to be used even in the guest chamber. But knowing as I did that the quilt was reserved for state occasions and used as a mark of special consideration, I was too polite to suggest its removal. After the first day or two I became more used to it, and even derived a certain enjoyment from studying out the inscriptions, some of which I actually learned by heart.

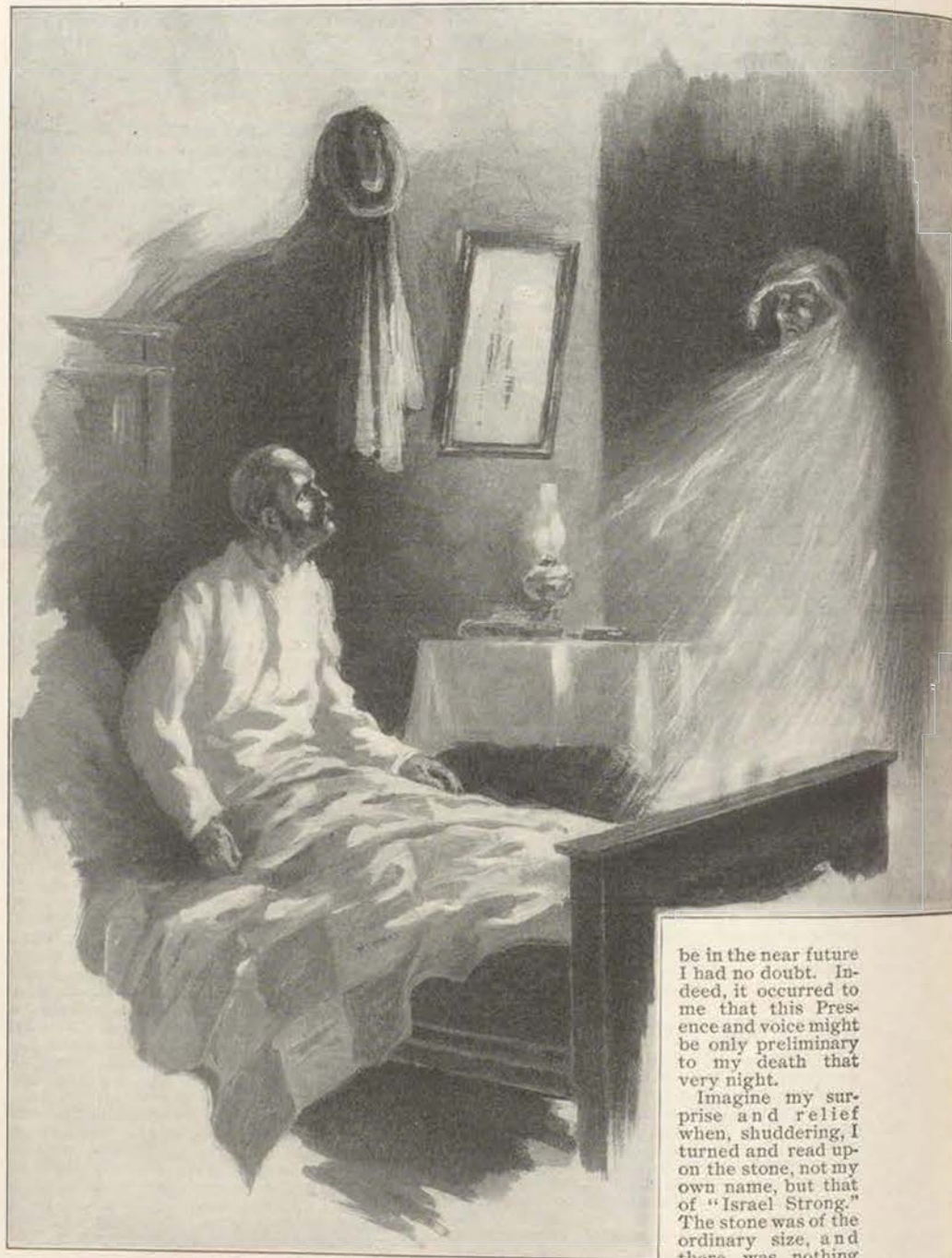
I mention this because I desire to be perfectly fair with my readers and to take them entirely into my confidence. As what I am about to relate occurred shortly after this visit, they may be able to trace a connection between the two. But as to that I cannot say.

One other circumstance must be referred to. My attention was recently called to an article in a leading magazine entitled "Some Byways of the Brain," in which a distinguished physiologist undertakes to explain the sensation of "having been there before" by successive action of the two halves of the brain.

In this article the author quotes from Dickens, who, in "David Copperfield," speaks of "a feeling which comes over us occasionally of what we are saying or doing having been done in a remote time; of our having been

surrounded dim ages ago by the same forces, objects and circumstances; of our knowing perfectly well what will be said next, as if we suddenly remembered it."

tion might be. I scarcely dared to turn my eyes toward the stone, expecting, as I did, to see inscribed thereon my own name and the date of my death. And that the date was to



"TO YOU IT HAS BEEN GIVEN TO BEHOLD YOUR OWN GRAVE."

The learned author refers to an elderly lady whom he knew, who was persistently affected with such phases of mind, arguing that it sufficed to establish her in a firm belief that she had been somebody else before she became her present self.

It was just after reading this article and soon after my experience with the obituary quilt that I had the strange vision, or revelation, or whatever it may be called, of which I wish now to speak.

I was made aware in the night of a Presence in my room. It tarried only long enough to say: "To you it has been given to behold your own grave," and then was gone.

At once I seemed to be transported to a town in Illinois. Just how I knew that it was Illinois, or became aware of the name of the town, I am unable to say. But I was not left in any doubt.

I was in a cemetery and knew that there was a stone before me, at which I was desired to look, and *must* look, whatever my inclina-

be in the near future I had no doubt. Indeed, it occurred to me that this Presence and voice might be only preliminary to my death that very night.

Imagine my surprise and relief when, shuddering, I turned and read upon the stone, not my own name, but that of "Israel Strong." The stone was of the ordinary size, and there was nothing very unusual about it. The lettering was distinct. After the name came the

date of death, "Feb. 12, 1859."

"Israel Strong." I could recall no one of that name whom I had ever known; yet the name seemed, somehow, to be familiar. I felt sure that I had seen it before. But why had my strange guest informed me that I was to be allowed to see *my own* grave? This was the grave of another.

The date arrested my attention—"Feb. 12, 1859." It was the date of my own birth.

I do not know when I fell asleep again, if, indeed, I had been awake at all. But in the morning, when I awoke, my first thought was of the strange dream, or vision, I had had. It was one of those phenomena that persist in holding the attention, and from which escape is an impossibility. It haunted me all day. In my study while at work I seemed to see before me that stone with the name, "Israel Strong," and the date, "Feb. 12, 1859." I seemed to hear the voice saying: "To you it has been given to behold your own grave."



I did not speak of the matter to anyone; not even to my wife, lest she should be disturbed thereby, as she is inclined to be somewhat superstitious.

I consulted my atlas to see if there was such a town in Illinois as —, for I had never heard the name. I found that there was such a place in the central part of the State.

The next night the same apparition appeared and spoke the same words, and vanished instantly. I saw again the same stone with the same inscription. I am sure I was awake this time, and I remained awake for some time pondering the matter. What could it mean? What possible connection could there be between my present life in New England and a gravestone in Illinois that had been standing for nearly two-score years? I determined to dismiss the matter from my thoughts, and to give it no further attention. The next day was a busy one. I had my sermon to prepare, a number of calls to make and an important committee to meet.

But, in spite of all my efforts, the mysterious stone pursued me, and I often saw it standing just where I had seen it on the two previous nights. Involuntarily I found myself saying: "He died and I was born on the same date. And the Presence said: 'To you it has been given to behold your own grave.' Can it be that between what died in him, or what lived in him, and now lives in me, a mysterious and unrecognized identity exists?"

The third night I saw and heard nothing; but on the fourth night I read again the mysterious obituary, announced by the same spectral Presence. My mind was now fully made up. I would solve this problem, or, at least, discover whether any such person as "Israel Strong" died in —, Illinois, "Feb. 12, 1859."

I said to my wife at the breakfast table:

"Alice, I find that I must take a short trip West. I have two Sundays at my disposal. My uncle in Illinois, whom I have not seen for several years, has been writing to me to come and visit him. That artesian well water of his seemed to do me good when I was last there. I have not been feeling quite as well as usual, of late; my appetite is poor; you have noticed it; that water and the change of air will reinvigorate me. Then there is a little piece of property in Illinois on which I have a defaulted mortgage; if I can be on the ground and see the parties personally, I may be able to adjust the same."

All this was true. At the same time I concealed from my wife my real errand.

How could I tell her that for taking such a trip as this I really had no better excuse than a desire to see a gravestone that I did not even know to be in existence?

My wife, in her uniformly gentle way, tried to dissuade me from going on such short notice. She expressed a fear for my safety; but finding that I was quite determined, she withdrew her objections, and assisted me in making the necessary preparations.

My trip to Chicago was uneventful. I did not stop in the city. I discovered without difficulty the road I must take to reach my destination. The train left at half-past nine. Arrived at —, I inquired the road to the village cemetery, and was told that it was about half a mile distant. Thither I hastened. Meeting an old man on the way I could not refrain from stopping him to inquire if such a man as "Israel Strong" ever lived in —.

He looked at me somewhat curiously, and replied in the affirmative.

"And did you know him?"

"Yes, I knew him well."

"Did he die here?"

"He did," and the old man pointed with his bony hand in the direction of the cemetery, "and his grave—"

He was about to say more, but I could not stop to listen. Hurrying on, I came to the little yard and entered through the turnstile, while my heart beat so fast and loud that I feared unfavorable results. Observing a man at work I turned my steps in that direction, trying to assume a calmness that I could not feel. As I approached the spot where he was, I saw an open grave with the new earth that had been thrown out heaped beside it. The grave had been lined with greens to relieve as far as possible the ghastliness of burial.

The man stood there evidently awaiting the approach of a burial party. I was about to address him when my eye fell upon a stone adjacent to the open grave, and at once I recognized it as the stone that I had seen three

"He was painting the steeple that you see yonder through the trees. Something gave way and he fell to the ground, and lived but a few hours."

As the old man spoke I recalled that from my earliest years I had had a great fear of climbing and of everything high. This has been with me something more than the ordinary fear, accompanied by dizziness; that many people experience. It has often seemed to me that at some time I must have fallen from a great height, for I have had all the sensations of a rapid flight through the air, and a sudden and violent striking upon the earth. Often in the night I have had an experience of this sort that has been most vivid, and have awakened out of sleep to find my body wet with perspiration.

I have asked my parents if I did not, at some time which I could not remember, have had a fall from a building or window; and they have told me, "No." The only fall I ever had was from the roof of a piazza, and I can remember that. I was picking cherries

from an old tree whose branches overhung the roof. I placed my foot rather carelessly on the gutter, which gave way. I fell to the ground, but was more frightened than hurt, as the roof was low.

"And you say it is his wife who is to be buried here to-day beside him?" I continued; "and her name was Rachel? What, may I ask, was her maiden name?"

"Rachel Blair was the name we knew her by as a child; a beautiful and happy child. They grew up together here as children, and had always loved each other."

The old man's eyes had in them a far-away look as he went on:

"Israel Strong! Strange, indeed, are the mysteries of Providence! Strange that the good should be so often taken and the evil spared. Who am I that I should have lingered so long upon the shores of time, and that he should have been cut off? Strange, too, that to the best of men should be so often denied what they most desire. Ah, many a time, in the days gone by, have I heard, coming from the lips of Israel, the desire that he might have a son to live after him, and make proclamation as a faithful servant of the Lord. But no child ever came to bless their home. It was their only unhappiness; the one bitter drop in their cup of earthly joy. But the church yonder was his child. He lived for that till the end came; and it was while working for that that he died. But he, being dead, yet speaketh. Often now the name of Israel Strong is heard

among us. And to-day Rachel is to be laid beside him. Who knows? He may be nearer to us than we think. Who knows?"

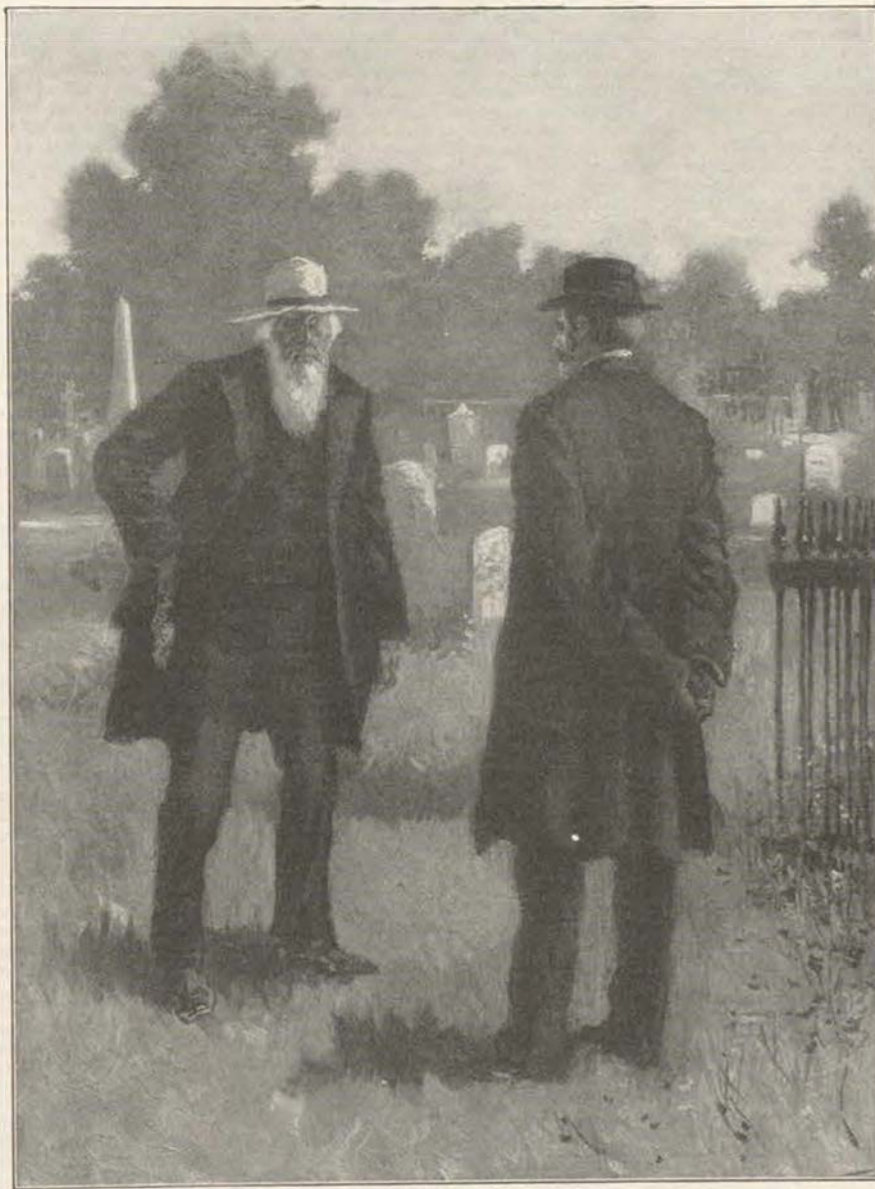
"Who knows?" said I, in a half whisper, scarcely aware of what I said. And I had almost added, using the familiar words of the great Teacher in His memorable conversation at the Well of Jacob: "I that speak unto thee am He."

A forgotten past seemed to be dimly rising before me. Faces that I had seen somewhere before looked at me through a haze, and vanished. Names were spoken that seemed to be familiar and unfamiliar. Suddenly I seemed to be awakened by the voice of the sexton.

"Are you a stranger here?"

"Yes; I am a stranger. I was never in the place before; that is—I suppose I never was—although, perhaps, I may have been," I said, puzzled to know just what to reply.

(Concluded on page 51.)



"AND DID YOU KNOW HIM?"

times before. There could be no mistake. There was the name, "Israel Strong," and the date, "Feb. 12, 1859."

I had not come on my long journey in vain. Something had been accomplished, whether the mystery was fully solved or not.

"I judge there is to be a burial here to-day," I said, addressing the sexton. He was quite an aged man. His hair was gray and his face withered by time.

"There is," he said, "and an excellent woman, too. Our sister has left a good record. Few were ever heard to say aught against Rachel Strong."

"And her husband—is he living to mourn her loss?"

"No; he has been dead this many a year. This is his stone that you see. It was a heavy blow, and a sad loss to us all, his sudden death."

"And may I ask as to the manner of his death?"

# HINDU KARMA YOGA

The Secret of Work as Taught by the Great Yogis of India

By a Mystic Yogi

"OM NAMO BHAGAVATE RAMAKRISHNAYA!"

(Our Salutation to Blessed Ramakrishna)



THE word Karma comes from the Sanskrit "Kri," and means, *to do*. All work and action are Karma, according to the great and ancient philosophies and religions of India. Everything in the universe is cause and effect, and technically Karma means the effects of actions. All that results from our thoughts and actions is Karma. Each being this minute is the result of all his past actions in this or previous lives or embodiments. (The Yogi Sages know that the doctrine of Reincarnation is true.)

In India the great sages, seers and philosophers say that the goal of all mankind is knowledge, wisdom, perfection and bliss—some time, somewhere. Pleasure is not the goal of mankind, because pleasure comes to an end; we exhaust pleasure. Moreover, when we live for pleasure alone we must suffer much pain and sorrow. "The cause of all the miseries we have in the world is that men foolishly think *pleasure* to be the ideal." Sooner or later, after much experience, much pain, much sorrow and much disease man realizes that Knowledge and Wisdom are the only things that will take him out of the slough of despond and lift him up on the plane of eternal joy and bliss. So all of our actions—our thoughts and deeds—bring to us some good and some bad, and through the experience of pleasure and pain we find we have acquired knowledge of the effect of good and bad. Both pleasure and pain are great teachers; we learn and become wise by experiencing good and evil.

Swami Vivekananda says: "As pleasure and pain pass before the Soul they leave upon it different pictures, and the result of these combined impressions is what is called man's 'character.' If you take the character of any man it really is but the tendencies, the sum total of the bent of his mind; you will find that misery and happiness were equal factors in the formation of that character; good and evil have an equal share in moulding character, and in some instances misery is a greater teacher than happiness. In studying the great characters that the world has produced, I dare say that in the vast majority of cases it was misery that taught more than happiness; it was poverty that taught more than wealth; it was blows that brought out the inner fire more than praise."

So the great thinker and the true philosopher realize that each and every Soul must pass through all experiences before it reaches all knowledge and is freed from all pain and pleasure forever; we must all of us take the bitter with the sweet, the bad with the good, and learn the lessons they teach. Not one soul escapes the pains and pleasures of the world. Knowing this through deep and profound study, meditation, thought and work, the Yogi can reduce and overcome much pain, woe and misery by controlling his thoughts, deeds and actions. By the study and practice of Yoga—Karma Yoga, Raja Yoga, Bhakti Yoga and Guarim Yoga—the Yogi can burn away the veils of ignorance and superstition that cloud his soul, and then stand out as a radiant or illuminated Soul—an absolutely freed Soul.

All knowledge of the universe is inherent in a man, and can be brought out by right thinking. "What we say a man *knows*, in strict psychological language, should be what a man *discovers*; what a man *learns* is really what a man *discovers*, the word *discover* meaning 'he takes the cover off his own soul,' which is a mine of infinite knowledge. We say Newton discovered gravitation. Was it sitting anywhere in a corner waiting for him? It was in his own mind; the time came, and he found it out." All knowledge that was ever revealed to man came from his soul through its instrument the mind. The infinite library of the universe is locked up in each soul. All external things only give the mind a blow and cause the mind to study the mind and lift from the soul the veil or lid of ignorance. Persistently study your own mind, and you will unlock knowledge that ultimately will free you from all misery.

The soul is *covered* with ignorance in most beings, and until it is uncovered the mind can make no great discovery. The mind is the greatest instrument the Soul has, and with it the soul builds and controls its vehicle, the body, and frees itself in time from the mire of doubt, fear and ignorance. How important is it, then, for us to use the mind in discovering all the truth and knowledge in the universe! All knowledge, secular or spiritual, is acquired by the soul's great instrument, the human mind. When the veil of ignorance is slowly being burned away from the soul by the action of the mind, we are learning. "The man from whom this veil is being lifted is the more knowing man; the man upon whom it lies thick is ignorant, and the man from whom it is entirely gone is the all-knowing, the omniscient."

There have always been in the world a few omniscient men who have been the leaders. Without these All-knowing men, these Great Souls, the world would not progress as it does. We are now entering a New Great Cycle in the evolution of this planet when there will be many of these omniscient men. Indeed, each and every being on this planet is an Eternal Soul which ultimately, through experience, good and bad, will reach omniscience. The Soul—the real man—cannot be lost, cannot be hurt and cannot be destroyed, because it is part of the Great Eternal and Everlasting God. But as long as the Soul is shrouded with ignorance and is blind to its eternal existence it is a slave, and its body and mind must suffer, drudge and slave—not perform real work.

"Like fire in a piece of flint, knowledge is existing in the mind; the suggestion is the friction that brings out that fire. So with all our actions—our tears and our smiles, our joys and our griefs, our weeping and our laughter, our curses and our blessings, our praises and our blames—with every one of them we find, if we calmly study our own selves, that they have been brought out by so many blows. The result is what we are; all these blows and actions and experience taken together are called 'Karma'—work. Every mental and physical blow that is given upon the soul to strike out the fire, to discover its own power and knowledge, is Karma, Karma being used in its universal sense; so we are doing Karma all the time."

I am writing this article; that is Karma. You are reading it, and it impresses your mind in one way or another and stimulates thought; that is Karma. We breathe, we think, we talk, we eat, we walk, we labor, we work, we rest, we sleep; that is Karma. "Everything we do, physical or mental, is Karma, and is leaving its marks on us."

Every pulsation of the heart is work—Karma. The Yogi strives to so work that it will bring into the world more peace and more harmony; he works for Knowledge and Wisdom, knowing that ignorance binds mankind in woe and misery. Even the smallest act the Yogi strives to perform well, and in Truth and Justice. He commences to develop a giant will and a strong character by performing the smallest and simplest acts in the most perfect manner, with joy and gladness in his heart that it is his privilege to be one of the workers on this planet, where so much work is needed. "If you really want to judge the character of a man look not at his great works. Every fool becomes a hero at one time or another. Watch a man do his most common actions; those are the things which will tell you the real character of a great man. Great occasions rouse even the lowest of human beings to greatness, but he is a really great man whose character is great always, the same wherever he be."

Character is man's greatest possession; it is beyond all material riches. Character will carry the soul to the highest planes of consciousness. Without character man is at the mercy of all the discordant and inharmonious forces of the universe. The characterless man is negative and colorless, while the man of strong character is positive and is a magnet that draws to his soul all the soothing and helpful forces of the universe. Character is manufactured by our works—by our Karma.

"This Karma in its effect on character is the most tremendous power man has to deal with. As it were, man is a centre, and he is attracting all the powers of the universe toward himself, and in this centre is fusing them all and ejecting them again in a big current. That centre is the real man, the almighty, the omniscient, and he draws the whole universe toward him—good or bad, misery or happiness, all running toward him, clinging round him—and out of them he fashions the tremendous power called character, and throws it outward. As he has the power of drawing in anything, so he has the power of throwing it out."

All great characters that the world has ever produced have been tremendous workers. The human race looks up to these huge, gigantic men, with wide wills, powerful enough to overturn worlds. These Great Souls build character by persistent and tremendous work done in Justice and Wisdom. They are the Masters and teachers of mankind.

No one can get anything of value unless he earns it. The Eternal Law of Reciprocity in time, through pain, suffering and happiness, teaches man that he cannot get something for nothing. We must fight, struggle, labor and work for all we get that is really good. Man may struggle all his life for material riches and cheat thousands and be unfair and unjust, and succeed in getting great wealth, but at the end of it all he will find that he has created Karma that will bring him untold misery. He finds at last that he did not deserve his riches, and they give him torment and torture. We only get what is ours in the long run. Karma Yoga teaches us how to do good and lasting works with cleverness and in a scientific way; it in no uncertain way teaches man the true motive and the true secret of work, so that his work will be lasting, and will build for him a gigantic will—a great character. Karma Yoga frees the soul from the bondage of drudgery and slavery and takes it to the realms of joy and bliss eternal. This great and ancient philosophy of India opens the mind to All-Truth and All-Knowledge and lifts us from painful labor to glorious work, which makes man grand and glorious *right here and now* on this earth. The Yoga does not work for heaven or any selfish motive; he works for work's sake—the good it will do right now and right here for all humanity.

This Magazine through its Mystic Adepts will from month to month print suggestive and helpful articles on the ancient Yoga philosophies and religions, the teachings of which fully accord and harmonize with the great and lasting teachings of the Blessed Jesus.

We are all seeking Light, and now that the great Mystics of the world are permitted (by a divine order) to give full and wide publicity to all of their teachings, the readers of this Magazine will have an opportunity to reach out into the great Unknown Universe that was never before offered, because it was only at the beginning of the New Great Cycle (the Twentieth Century) that mankind in general reached that degree of evolution where the soul cared to realize its greatness and its oneness with the Great and Mighty God of the universe.

## Individuality

"NATURE arms each man with such faculties as enable him to do some feat impossible to any other." The great tendency of modern life, with its enormous combinations, its concentrations of interests and effort, is to annihilate individuality; but the great duty each one owes to himself is to preserve and develop it. He must not allow his education, his employment or his environment to rob him of his distinctive personality, or efface the stamp placed upon him by the divine hand to distinguish him from all other men. It is his duty to preserve his individuality, as he would his character, for it is a part of himself.

Each one should say to himself: "I have no double. When Nature made me, she distinguished me from my fellow man. There is no one else like me in all the universe, no one else who can do quite as well the thing I was especially made to do, and I have some advantages over any other being ever born. These advantages I want to make the most of."

The trouble with most of us is that we are content to be echoes, mere miniature copies of other people. Yet since no two human beings are made alike, no one can quite take the place of another, nor can he do quite as easily, or quite as well, the thing which the other was made to do. It is futile as well as disastrous to try to mould ourselves to a different pattern from what Nature intended for us. It is better to be an original shoemaker than an imitation Congressman or a thumb-nail edition of some great lawyer. Whatever you are or whatever you do, be yourself.—*Success*.

## 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.—SWAMI VIVEKANANDA.



THE truth that man has a little knowledge clearly shows that God, the Mighty Ruler, has unlimited knowledge. The Holy Yogi says: "If I believe there is a man with a little knowledge, I must also admit that there is someone behind him with unlimited knowledge."

So the Yogi, by love for God, God, Prayer, meditation, observation and living an absolutely pure life, gets into a receptive state whereby Light and Knowledge and Wisdom flood his whole being; he gets *en rapport* with the Wise One—the Ancient One—and thus becomes a sage, seer and a master of nature externally and internally.

Understand, the Hindu Yogis, who practice and live according to Raja Yoga, are not to be classed with that school of Yogis in India who are magicians and masters of Black Magic. The Raja Yoga is a very high religion and a Science of being; through it, man can reach the highest realms of existence and acquire all knowledge. The Yogi, in time, comprehends all things in the universe. His great theme is, "What is that, knowing which, all will be known?"

The Yogi addresses himself to that "One Teacher who is not limited by time, and that One Teacher of infinite knowledge, without beginning or end." That One Teacher is the Great and Mighty God, the King of All Kings, who ever has been and always will be.

By living a clean, moral life, with love for God in the heart, and associating with Holy Men and going to Holy places—places where men congregate to worship God—the Yogi in time becomes an extraordinary being of receptivity, force and power. "One moment of company with the Holy makes a ship to cross this ocean of life." By study, work, prayer and meditation and living in Truth and Justice to all beings, a most wonderful Light illumines the Yogi—the Self becomes manifest, and all that has been vague and dark and mysterious is explained and made plain to the Yogi. He sees God in the universe at every hand, and that everything is under a most perfect and beautiful law that is changeless. He fully knows and realizes that the goal of ALL souls is the same—eternal joy and bliss; that all this difference in characteristics of beings is due entirely to the truth that they are in different degrees of evolution; but that ALL are on the same road or path bound for the same state—the Blessed State.

How inspiring it is to know that ALL souls will some time, somewhere, reach the Blessed State, with God and His Angels! How the soul is thrilled when once its instrument, the mind, is filled with the Light of Truth and realizes that all souls are eternal, ever progressing, always going onward, forward and upward toward the Blessed One! What a great step it is to step on the Universal Plane and be at-one with God, and once and for all time to have banished from the mind all the small, petty ideas of an angry, wrathful and avenging God, who eternally rewards or punishes! The God of the Yogi is an All-Father, with all wisdom, tender mercy and love for ALL of His children and all of His animals who live on this planet and the countless other planets in the universe! He is not a small God with the attributes of man.

The obstacle to the aspiring Yogi is disease. "This body is the boat which will carry us to the other shore of the ocean of life. It must be taken care of. Unhealthy persons cannot be Yogis. Mental laziness makes us lose all lively interest in the subject, without which there will neither be the will nor the energy to practice." So, in the early stages of Raja Yoga, the aspirant, by clean and pure living, must strengthen his body. He must cleanse his mind of all unhealthy thoughts, such as thoughts of weakness, selfishness, anger, greed, envy, lust, etc. The mind should dwell much upon the Holy Buddha and the Master Jesus. By thinking of these great God-men and striving to model your life after their lives you will become strong and healthy and can then begin to live the Life. Any Holy, God-loving man, no matter what his religion is, is practicing Raja Yoga. Any being who loves God and does his duty to his fellow beings—men and

animals—who thinks high and pure thoughts, and who lives a chaste and continent life is practicing Raja Yoga. Any being who lives the Christ-life, who lives the Golden Rule, is practicing Raja Yoga.

Great calm, strength and Psychic Forces come to the Yogi, because he has love and friendship for all; he never criticises nor condemns anyone; he is kind, gentle and merciful toward those that are in misery; to so-called sinful and wicked people he projects silently thoughts of love. This was the teaching of the Blessed Jesus Christ, the Lord and Master; he not only taught it but lived these thoughts, and hence his tremendous Psychic Powers to control nature externally and internally.

By restraining thoughts of anger and hatred and changing them into thoughts of love we generate tremendous Psychic Force. Each time we suppress a bad or impure thought it is so much good energy stored up in our favor; later on that energy will be converted into the higher powers. Woe, misery, disease and disaster come to the man who cannot control his thoughts; tremendous Psychic or Divine Power comes to him who is always loving, gentle, kind and forgiving. The more forgiving a man is the more Godlike he is. The Lord and Master, Jesus, could forgive any "sin" or wrong done Him.

Some strong-willed, stubborn men insanely imagine they are wonderfully strong, when in truth they are very weak; they cannot give up their mortal will to the God-will; they are proud and arrogant and cannot forgive or forget, and in time are great sufferers. Such men cannot be Yogis and reach joy, bliss and real power. Millions of such men come and go and are forgotten. But let a meek, kind, gentle and Christ-like man come into the world, and his tremendous power and force are felt for all time; he helps billions of souls along the path for ages.

The Yogi knows that there is only real and lasting power and force in Love, Kindness and Gentleness, and is too Great a Soul to let his mind for an instant dwell on anger or hatred. The real nature of the Soul is not perceived as long as there is anger in the heart or impure or selfish thoughts in the mind. Most of us let our minds do whatever they want—think anger, evil, hatred, envy, revenge and selfishness. The mind in the Yogi is fully controlled; when it is inclined to be unruly or to think poorly he asks the mind "what would Buddha or Christ think and do under these circumstances," and immediately the mind is calm and restrained. A pure and Holy thought will always scatter and subdue bad or impure thoughts. Lack of control of the mind brings pain, woe and misery; hold the mind in check.

Our pain-bearing obstructions to eternal joy and bliss are ignorance, egoism, attachment, aversion and too strong clinging to life. "These are the five pains, the fivefold tie that binds us down. Of course ignorance is the mother of all the rest. She is the only cause of all our misery. What else can make us miserable? The nature of the Soul is eternal bliss. What can make it sorrowful except ignorance, hallucination, delusion?" What is ignorance? It is in most part the idea that we are bodies, that when the soul leaves the body at the transition called "death" we have reached the end. The Yogi knows that the Soul or Self is eternal; that it uses up countless gross or physical bodies in its Great Cycles of progress—evolution. As long as a man thinks "I am the body," and not the Self, that is ignorance, and means much suffering. The Yogi, through study, work, meditation, prayer, worship, love, purity and persistent determination to know all, reaches a state of super-consciousness where he realizes fully he is an eternal soul, at-one with God; he knows that he is not the body but the Self, the pure, the effulgent and the ever blissful.

In next month's article on Raja Yoga we will suggest to our readers some simple practices which will help them much to get into a quiet and receptive state, so that they can receive some of the grand truths of Raja Yoga, and become strong and powerful.

## Things to Keep in Mind

Men become like what they think. If you do not want to be tempted, keep your thoughts from all that is evil.

Remember your position where God placed you.

Composure is the highest result of power. You have not fulfilled every duty unless you have fulfilled that of being pleasant.

Never picture thyself to thyself under any circumstances in which thou art not.

There are no disappointments to those whose wills are buried in the will of God.

Exactness in little duties is a wonderful source of cheerfulness.

## A Visit to My Own Grave

(Concluded from page 49.)

The old man looked bewildered, and did not speak.

I was about to ask him if they would permit a stranger to enter the house of mourning, and if he thought I might still be in time to look upon the face of the dead, when I saw the procession coming slowly into view, and I knew it was too late.

I hoped that even at the grave the lid of the casket might be lifted and an opportunity given for a last look. But the procession came and went; the solemn service was said; and the grave was filled.

I had often read and thought of the possible transmigration of souls. Could it be that I had already lived and died, not once merely, but many times?

Was I still dreaming? Would I awaken soon? Was it all a mere coincidence?

Could there have been any connection between the death of "Israel Strong" by falling from a steeple and the sensation I had so often had of "having been there"?

I decided to go to the house, introduce myself, tell all that I had seen, and felt, and knew, and ask for help in solving the mystery. But after going a little way I hesitated, and then retraced my steps. I was an entire stranger. I had no one to introduce me or vouch for me. If I should venture to tell such an improbable story as this, what right had I to suppose that they would believe me? They would consider me an escaped lunatic; and they would not be to blame. And what right would I have to intrude upon them now in this hour of bereavement?

I therefore left — with the mystery unraveled, but convinced in my own mind that when he died who was buried beneath the gravestone I was born; that his life was, in some sense, continued in the life I am now living. By whom my present life, when it ends, will be taken up and carried forward, I know not; but that it will be I can have no doubt. Nor do I doubt that all things are working together beneficently. Life, in its development, is governed and controlled by something other and better than chance or fate. What the next chapter is to be depends upon what I now am.

Before leaving home I had given instructions to my wife to send any important word to my uncle's at Loda. Upon arriving at his house I found a message. It contained the welcome news that my youngest, or "baby," sister had given birth to a little daughter on the very day that I started. This pet sister of mine had studied to be a trained nurse. While in the hospital she met a young physician, Dr. Blair, whom she afterward married. They located pleasantly near Boston. This was their first child. "Rachel" was the name announced in the message.

While considering the happy news, the possible significance of the name and date flashed upon me.

Rachel Blair, died June 27, 189—.

Rachel Blair, born June 27, 189—.

Was this a mere coincidence?

I must leave my readers to answer this question.

## The Mystic Adepts Are Working for Universal Brotherhood

A MAN need not be a great scholar to think what is beautiful and true.

Much as the grandeur of a massive intellect may impose upon us the feelings of wonder, we are not attracted to it on that account.

To command our sympathy and devotion, intellectual strength must be tempered with the beauty of a fervent compassion and love for all that is human.

Wisdom should not countenance weakness and sin, but it should regard them with tolerance, while it seeks to correct and uplift the brother who slips.

Christ-like, hold out the helping hand to the erring brother.

This Magazine will always preach Hope to the weak.

"It is never too late to mend" is what we say to all.

Many of God's noblest souls who have done tremendous work for humanity have erred and slipped at times. Should they be condemned?

To bring about universal love—universal brotherhood—we must be more tolerant and not condemn our brother for his acts.

How many a glorious record  
Had the angels of me kept,  
Had I done, instead of doubted,  
Had I warred instead of wept.



## The Evolving Hand of God

EVOLUTION AND REINCARNATION EXPLAIN ALL

By Frank Harrison



ALL souls are evolving from the animal, beast and brute to man. The Hindu Sages say that the soul is eternally evolving from a lower form of embodiment to a higher; that the doctrine of reincarnation understood explains to man all that is vague with regard to the many different types of men on this planet. They see the evolving Hand of God in all beings. The soul that to-day lives in the lowest beast will in thousands of years hence be the soul of a great and good man. If reincarnation was thoroughly understood men would be kinder to each other and more charitable and considerate; they would know that the men they condemn or censure are only souls a few degrees back of where they stand; that it was only recently they occupied the same kind of bodies. The garment (body) the so-called bad man wears is the same garment the so-called good man has only recently discarded.

Every day there are a less number of animals on this planet and a larger number of human beings. The Sun never sets that there are not thousands of more human beings and thousands of less animals on this planet. Each and every soul, by the great Hand of God, in a perfectly orderly way, is evolving from a lower to a higher plane of existence—a higher state of consciousness. At the transition called "death" the soul merely casts off a gross material body and after a season in the Spiritual World, where it builds a finer ethereal body and gets a new experience—more understanding, knowledge and wisdom—it again passes back here to earth and enters a new, fresh and finer body, and experiences another cycle of Earth life, acquiring more knowledge and wisdom, which lifts it higher and nearer to God, the omniscient. At last it reaches a state of consciousness or degree of evolution where it is at-one with God and is eternally blissful and has escaped forever the necessity of birth, death and rebirth. It is then a Great Soul and has realized its oneness with the Eternal One.

Reincarnation or Spiritual Evolution fully and clearly explains why one man is born weak and another strong; one red and another black or white; one good, another bad; one a fool, another wise. The apparent inequality in men is shown to be regulated by a most perfect and wise Creator under a wise law. It would be impossible to build a planet, a solar system or the universe, without this orderly system of plunging myriads of souls into matter and letting them work from the one cell up—from the lowest form to the highest.

The Soul starts into planet building absolutely pure, fresh from the hands of the Great God; it buries itself within one cell and loses about all consciousness, and after it works through countless billions of forms, in each form adding more cells and more intelligence, all the time performing some of the labor and work necessary to the building of a planet, it comes into a low type of the man-form and it begins to regain consciousness. After almost countless reincarnations in the man-form it begins to realize the great purpose of the Great God and is filled with joy

HAPPY he who can feel God with his soul as keenly and really as he feels the air with his body. Thrice happy he who has so vivid a sense of the actual, personal presence of the Master, the Christ, that he walks with Him and talks to Him more intimately and constantly than with any earthly friend. *It can be done.* It may grow by cultivation to be the greatest power of one's days, the sweetest refreshment of one's nights.

WE all need secret prayers: secret prayer is bliss to the soul and strength to the mind and body.

PRAYER to God for Light and Wisdom rightly directs all our actions.

and bliss to know that all living forms are souls doing a great and grand work in world building; that in this work, which covers tremendous periods of time, they have, according to the great law of reincarnation and evolution, incessantly labored and worked in all living forms successively in a most orderly way from the very lowest organism up to that of man.

Through this whole course of evolution the soul get periods of rest and refreshment in the Spirit or Angel World, and that is the reason that the All-knowing or Wise Man never fears "death;" he knows that it is only a transition or period of rest; that the soul is the only eternal and everlasting thing in the universe; that it eternally progresses onward, upward, and forward until it is at one with the Great and Mighty God of this universe. He sees the evolving Hand of God in everything; he sees only perfect order in the universe and the most beautiful plan for making everything in the universe perfect and glorious. He knows that about all of the old theories about the Creation and a wrathful and avenging God are false; he knows that the soul cannot be lost nor destroyed, and this knowledge makes him blissful.

Henry Drummond, in an address to some college students, said:

"Our life is a building of three stories or flats. On the lower flat there is an animal, any number of animals, and all kinds of animals—bears, tigers, badgers, all manner of wild beasts. Not all bad animals. Good qualities are there; playfulness and a number of other animal traits.

"After we pass through the animal stage we were for tens of thousands of years in the Red Indian stage, in the savage stage, so that the second story of our building is occupied by the savage disposition. What are the characteristics of a savage? If you have ever wandered among savages you will have observed that the savage life is mainly devoted to doing nothing. The ambition of the savage is to lie in the sun, having a banana or two in the middle of the day, and sleep the rest of the time. I have an idea that there are men here whose ideal does not go very much higher. I fancy there are some men who are not earnestly devoted to text-books and dictionaries. These are cases where they have the savage laziness lingering in their disposition. The other characteristic of the savage age is selfishness. Where do we get our selfishness? You yourself are not a selfish person. You do hundreds of generous deeds; but then you do thousands of mean things. It is not you; it is the savage.

"This, then, is the structure, first the animal; on top of that the higher animal; above that the man.

"What has brought up the animal to the level it is? Surely the evolving Hand of God. What has brought the savage up to the height he has attained? Surely the evolving Hand of God. Well, is God dead? Has He nothing more to do? Is there to be no further evolution? Is He not to carry up this nature a little higher and a little higher? Christianity is the further evolution. It takes that which has gone before and carries it up to higher stages, and that process is going on now, and the forces which are carrying that on now are just as real as the force which carries up animals, and plants, and savages to the highest place above them all."

PRAYER to God is ever profitable; at night it is our covering, in the daytime it is our armor. Prayer is the key to unlock the day and the bolt to shut in the night. Prayer sanctifies all our actions—our actions are rightly directed by prayer.

PRAISE God! Show me Thy Way and help me to go in it.

It is only by nurture and discipline, by effort, frequent failures and renewed trials that nobility of character is attained, and in this work there is need of all the helps of all the ages.—Rev. Dr. Jenkin Lloyd Jones.

## An Ether Ocean

TELEPATHY—MAGNETIC CURRENTS—THE BRAIN  
A BATTERY—SOUL POWER

SCIENTISTS claim that the atmosphere encircling our globe is no more than five miles deep; that no man can live half that distance away from earth, as the air becomes too rarefied, but beyond the limit there is an "Ether Ocean," where space is annihilated; indeed, distance is no object, as it is not a physical but a spiritual atmosphere, where vibrations reach boundless ends of space.

Moreover, this "Ether Ocean" permeates our own atmosphere, and those who are so organized as to render them in touch with the finer forces of nature can communicate with each other to the ends of the earth.

### THE PHEMOMETER

Stranger things than this are happening around us. Sir Julian Meadows, Professor of Celestial Electricity, England, left San Francisco for Manila last May, very quietly, for the newspapers failed to catch him.

He is the inventor of an instrument he put to test recently. It is named the "phemometer." Before coming to San Francisco he made arrangements with the scientists of Columbia University, New York, to communicate with them from Manila by projecting a magnetic current through the earth, a distance of over 7,000 miles, "in less than an instant of time," and without wires or other material line of communication.

So delicate is the phemometer it took Sir Julian three weeks to balance his indicator so that it would point to the zero mark. Both the instruments at Manila and Columbia University, New York, are very highly magnetized. The preliminary tests were made through the earth at Manila, assisted by Captain M. Lee, of the United States Signal Service.

At a prearranged time Sir Julian gave three short taps on the phemometer.

At Columbia four professors were waiting for the clock to indicate the time for the taps, when precisely on the very second their receiving instrument responded in three distinct beats.

### THE BRAIN A PHEMOMETER

A man's brain is a phemometer or galvanic battery, far more delicate and far more intricate than Sir Julian Meadows's instrument, that can send a magnetic wave or vibration clear through 7,000 miles of rock and earth.

It is a well-known fact, proved by daily experience, that some persons can communicate with each other when thousands of miles apart. No matter whether it is by mental vibration, brain waves or by magnetic current, the fact of communication is there.

Scores of instances can be given if necessary. The little daughter of General Custer ran into the house one day in a fit of despair, exclaiming, "Oh dear, my papa is being murdered by the Indians. I hear him crying for help; do run and help my dear papa." Then she collapsed and fell on the floor unconscious. She was hundreds of miles away from her father at the time, and later events proved that General Custer was murdered at that very minute.

Moreover, several witnesses gave evidence that the General himself acted queerly all that morning and told his comrades in arms that disaster would befall him that day. He felt it coming.

General Lyle, the soldier-poet, predicted his death at Chickamauga. General Porter tells of three such instances during our war with Mexico. Captains Drum and Bergam, of the U. S. Army, had like experiences, and Lieutenant Gannett said, "Good-bye, Porter, I shall never see you again." He was shot through the heart at the first attack. Lord Nelson correctly predicted his own death at Trafalgar. But to come near home. Many people have had experience more or less of "coming events that cast their shadows before." Some very much more so than others.

### THE SENSE OF THE SOUL

The senses of the body are entirely physical and are limited to five, but the soul is spiritual and its scope is illimitable.

If delicately organized instruments like the phemometer can transmit a magnetic wave through the earth 7,000 miles without visible means or line of communication, why cannot the brain of man send a vibration that would penetrate through the earth or over the sea twice 7,000 miles, as easily as the X-ray reveals every bone in a living body when placed behind a solid wall?

[The above interesting article from Human Nature gives an idea of the great power of thought vibrations.—EDITOR.]

GOD gives help according to the day and need.

## Photographing the Unseen

By A. P. Sinnett, in the London Sun

**P**ROBABLY almost everybody who may read these lines will have heard, one time or another, of what are called "spirit photographs." These represent, in a more or less shadowy fashion, beings—spirits, ghosts or astral entities—call them what you like—that are perfectly invisible to ordinary eyesight. The simple reason why such appearances on a photographic plate are not overwhelming in their effect on popular incredulity is that such photographs can be very easily "faked," or fraudulently imitated. Nothing is easier than to dress up a living person in floating drapery, to give a momentary exposure of the plate with this imitation spirit focused upon it; afterward to use the same plate for an ordinary sitter, and so obtain the semblance of a ghostly form standing by his side. The value of a spirit photograph depends entirely upon the perfect *bona fides* of the whole operation. And innumerable private photographers, also Spiritualists, have taken such photographs themselves, and, knowing that no improper trickery had been concerned with the results, have obtained photographs of spirit forces on their plates.

## SOMETIMES OBTAINED UNEXPECTEDLY

I suppose there are few professional photographers who, if they told the truth, would not have to confess that sometimes strange effects come out on their plates that seem to represent something "supernatural." But it would not be good, in the present age of the world, for an ordinary photographer's business that he should be supposed to dabble in such "uncanny" achievements, so when the strange results come out, the ghost is treated as a defect of the plate and is suppressed accordingly. However, unless the sitters or the photographer, or both, are mediums such results are unusual. On the other hand, when the photographer is a medium and lays himself out for the unusual effects, they are exceedingly common. I have seen an immense number of such spirit photographs taken under conditions that have made me quite sure they were genuine, and very recently I have obtained a series under conditions that make any question as to their authenticity altogether absurd for me, and equally so for any other persons who are capable of understanding that I am telling the truth.

## A STRIKING SERIES

I went to a photographer who had been successful in obtaining several such photographs for friends, and, with his cordial concurrence, took precautions which put all possibilities of fraud on his part out of the question. I should like to remark that these precautions would have been unnecessary for my own satisfaction, first, because the honesty of the man and his sincere interest in the whole matter make his *bona fides* perfectly obvious to any rational person having to do with him; and, secondly, because I was accompanied by a lady of my own acquaintance, gifted with clairvoyant sight, who could see the spirits being photographed. But, in order that I might have an answer for people to whom I might be inclined to show the results, and who might not be able to attach importance to the ideas I have just expressed, I took my own packet of plates—purchased the day before at Whiteley's—went myself into the photographer's dark room, put my initials on the corners of the plates, and arranged them ready for use, saw the first put into the dark slide, and came out with it into the studio, sat, and afterward saw the plate developed under my own eyes. It bore a spirit form, as did all the others used that morning, more or less completely. In two cases the faces of the astral entities are as clearly defined as if they had been physical sitters.

A lady of my acquaintance, wishing to obtain spirit photographs, arranged a series of private sittings with a few congenial friends, used her own camera, and after a few failures obtained some of the desired effects. But then a very wonderful development ensued. The spirit friends present said (for he understood that in this case the sitters included some who were clairvoyant and clairaudient, so that they could converse with the visitors from the astral plane), "Do not bring your camera any more. Merely sit in the dark with a photographic plate in your hand, and we will do the rest." Following these instructions, the lady used to take her plates to the séance, unfasten them in the dark, hold them by the corner for a minute, wrap them up again, take them home and develop them in the ordinary way. Under these circumstances faces used to appear on the plates, together with a number of curious and unintelligible markings that

covered the rest of each plate; but the faces are in all cases quite distinctly recognizable, in some cases as those of departed friends. I have a collection of prints from these extraordinary negatives by me as I write, and they are a defiance of what ignorant materialistic people call the "Known Laws of Nature." But, at the same time, they are facts, like Nelson's Column at Charing Cross, and human beings capable of reason have got to revise their views of Nature's laws accordingly.

## HOW THE SPIRITS MANAGE IT

Now the spirit photographs obtained with a camera like those of my recent series are produced in one way, and the photographs without the camera in another which is less easily explicable; but still I hope to give the reader a clue to the comprehension even of that process. There is really very little that is truly mysterious in the camera-spirit-photograph. But it has nothing whatever to do with the method by which the unseen in astronomy is photographed. That process is one which should be understood by anyone wanting to understand the spirit photograph, only that it may be put aside as inapplicable. It is interesting enough in itself, and has given us knowledge concerning some phenomena of the heavens that could not have been obtained in any other way.

If you look with the eye at the constellation called the Pleiades, for example, you see a certain number of stars. If you look with a telescope, you see more; but however many you see in either case, you do not see more by continuing to look. Now take a photograph of the Pleiades with a short exposure, and the plate will show you much the same effect as the telescope, but the longer you let the camera look at the constellation the more it will see. That is to say, the very faint light from small stars or nebulous matter surrounding the stars that are bright enough to be seen with the eye produces an effect on the plate by degrees. The effect of the light on the sensitive plate is cumulative, and in this way we have come to know that the whole constellation called the Pleiades is surrounded by a wonderful nebula of colossal magnitude quite too faint to be seen by any telescope.

Again, there is another variety of the unseen that can be photographed on different principles. The peculiar kind of light called the Röntgen ray is not perceptible to the eye because the vibrations of the ether which constitute that variety of light are too rapid and minute to suit the mechanism of the eye, delicate as that is. Everyone knows that there are sounds too shrill to be heard, and just in the same way—to put the idea paradoxically—there is light too bright to be seen. But the camera can see that sort of light. In other words, the sensitive plate can be impressed by it, hence we get our radiographs of people's bones and all the other phenomena of X-ray photography. And hence also—for the matter is not more complicated than that—do we get our spirit photographs of the ordinary kind—those which are taken with the camera. The spirit may be in a vehicle of consciousness that is not of a kind to impress ordinary vision, and yet it may impress the photographic plate.

How, then, does it happen, an intelligent inquirer may ask, that we do not get superphysical effects on every photograph taken, since we are told that the astral plane is all around us, and the whole of another world always in sight if we could only see it? Just so, but the light emitted from or reflected by astral matter does not affect the plate. The spirit or astral entity who wants to get himself photographed—and nobody ever yet photographed a spirit who did not want to have his portrait taken—has to suffuse his astral body with matter of a somewhat different kind in order that its shape and appearance may become visible to the plate. The matter in question is spoken of by students of occultism as "Etheric," and it exists, though unseen by the eye, in the constitution of every human being. From the constitution of some it is very easily withdrawn by astral spirits who want to borrow it, and susceptibility to that sort of treatment is one of the attributes that go to constitute a medium. Such withdrawal is a weakening, enfeebling process, and that is why mediums often feel very much depleted and exhausted after séances at which materializing phenomena have taken place. But the materialization of the spirits sufficiently, for the purposes of the photographer need not be carried nearly so far as that which aims at making the spirit actually visible to ordinary eyesight; all the same, it is still more or less of a strain, and Spiritualists generally, who do not study the science of their own experiences, are often foolishly reckless about strains of that sort themselves—indeed, that is only one kind among many perils that beset the practice of mediumship.

I said the method of X-ray photography was the same as that by which we get the portraits of spirits. That is because the X-ray is really an emanation—from the "cathode" or negative pole of the electric circuit in a vacuum tube—of etheric matter. Ordinary science has not yet realized this fact, for in many ways it lags behind the knowledge gained by occult research; but such is the fact, and many other interesting possibilities of the future hang on to that fact. To see astral matter, a person in the physical body must have an altogether new sense developed, but to see etheric matter it is only necessary for the present eyesight to be improved, as already it is improved for some few persons. The eye is an instrument of very varying capacity. This may be illustrated by an interesting experiment with the spectrum.

If we arrange things so that a solar spectrum—the rainbow-colored band of light—is thrown on a sheet of paper or a screen, it will be found that some people can see color beyond the violet tint visible to all. That is because the eyes of such persons are enabled to cognize vibrations of a higher order than those which are perceptible to the rest of us. Persons who can see a good deal further in the spectrum than others will probably be able to see the Röntgen ray. That is to say, such persons have, in a greater or less degree, the etheric sight. When this is perfectly developed the possessor of such a faculty can see through opaque matter of some kinds—of those kinds which the Röntgen ray penetrates—and are thus endowed with a species of clairvoyance—not of that kind which is the true clairvoyance of astral sight, but of a sort that seems very wonderful, nevertheless.

## PRECIPITATION PHOTOGRAPHS

Now as to the rationale of the spirit photograph taken without the aid of the camera. To explain that I must refer to a phenomenon almost as wonderful, but of which I have had abundant experience. It is possible for the few who not alone can see with the astral sense, but can make use of some of the elemental forces belonging to the astral plane, to produce writing on paper without the aid of pen or pencil. This is done sometimes at spiritual séances, even, and is not understood in the least by the ordinary Spiritualist, but it is done by a process called in occultism "precipitation." I have endeavored to explain that, on the astral plane, thought is a creative power. Your thoughts, if they are sufficiently intense and clear, form images there which are perceptible to others. If you form a thought-image of the words you wish to write, and know how to materialize the image by means of etheric matter, you can condense it on paper. Nothing I can say here will enable anyone to do the thing, but many things we cannot do ourselves may, nevertheless be intelligible as do-able by persons adequately gifted. Now, that which seems to take place when a photographic image is produced on a sensitive plate without the aid of a camera is analogous to the precipitation of writing. Only the thing precipitated is not visible matter, but a chemical influence. The whole idea is extremely subtle, but there is the accomplished result lying before me, and the solution I have suggested seems the only one available, if we want to do something more than gape at it as an inexplicable wonder.

## He Left His Body

A WRITER in the Philadelphia Journal relates his experience in leaving his body as follows:

"While stationed in a Northern city I one morning found myself standing in the centre of my bedroom looking at my own body lying upon the bed. I was fully conscious of where I was, and could see my body distinctly. A desire came to me to re-enter it, which I immediately did, but I cannot describe to you the sensation of returning. On another occasion I again found myself out of my body, but I could not realize where I was until a strange sound reached me. It was somewhat like the roll of the ocean upon the beach, but a much more musical sound. It was so musical that I remember saying to myself: 'This is no earthly ocean; I must be in the spirit world.' I felt that I was a tremendous height from the world. This thought filled me with fear, and I returned to my body with indescribable speed."

It is just when the storm winds blow and the clouds lower and the horizon is at its blackest that the ideal should shine with divinest radiance, bidding men trust the inspiration of the poet rather than the mutterings of the politician.—*Fabian Essays.*



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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.

A Psychic Voice says: "You have our help, brother."

Following are the brief delineations for this issue:

**WILSON F. Q.**, incarnated Dec. 25, 1876.—You came to this planet this time under the Sign of Capricorn. This is the last sign of the Earth Triplet, and is the dark and mysterious sign of the Earth. We find at your birth that the planetary conditions were such as to make you all through life deeply interested in occult, psychic and spiritual matters, and you will not be wise if you ignore study and deep thinking on these subjects. Being incarnated on Christmas Day has much significance and will mean fortune and happiness for you, especially after your next birthday. You are philosophical and are very magnetic when you hold yourself in a calm and thoughtful mood. Your health ought to be excellent and you will live to a ripe old age, and be very fortunate and happy, providing you look to God and the highest for inspiration. This Magazine will help you much; follow its teachings and you will be healthy, prosperous and very happy. You were very favorably incarnated, and we can see only a bright future for you. Silence and deep meditation on life and its meaning, and a persistent and patient search for the higher things in life, will give you wonderful psychic powers to do and achieve; you have fine powers which will be of untold advantage when once you really begin to aspire to a higher and better life. The Hon. Thomas C. Platt, the astute politician and shrewd business man, was born in Capricorn. Dr. Louis Pasteur, also born in this sign, well illustrates the large ideas, public spirit, fraternal sentiments, independence and aspirations of the Capricorn people. The gems of this sign are white onyx and moonstone, while garnet, brown, silver-gray and black are the astral colors. Your sign is governed by Saturn, and you are continually attracting planetary forces and solar fluids which are helpful.

**Miss E. S. B.**, incarnated July 31, 1846.—You came to this planet this time under the Sign of Leo, the Lion. This is the middle sign of the Fire Triplet. We find your planetary conditions make you kind-hearted, generous, sympathetic and very magnetic. You have a most wonderful charm of personality and are very helpful to many people. If you have an inclination to write or speak or teach, do so by all means, because your writings and teachings would be inspirational—from the soul—and would rouse the souls of others. Metaphysics, occult science and Spiritualism can lead you to the highest happiness. Being of a thoughtful and philosophical turn of mind, you have wonderful soul power to inspire others to be good and do good. You will have a great power to mould public opinion when you become fully spiritualized, and we sincerely hope that one with such a grand and beautiful horoscope as you have will give much of your time to the work of the Blessed God in helping to bring joy, peace, faith and hope into the world. It is a long time since we have seen one so favorably incarnated as yourself. We feel

that you have a tremendous power to lead the multitudes aright. The Leo men and women are the great world-movers, when led by the Spirit; when the whole nature of a Leo person has yielded to God and becomes subject unto its higher self it becomes a giant of will and force. You may not believe in communion with Angels, but we say the Angels do help you. Your intuitive powers ought to be wonderful. You are surrounded by planetary forces that often make you glow with life; you often reach a state of consciousness where you are illuminated and seem to be under the influence of a marvelous, mysterious power; this is the Great God working in and through you. The great Sun governs your sign, and your gems are ruby and diamond, while your astral colors are red and green. Mrs. Grover Cleveland was born in Leo, also the great novelist Alexander Dumas. You were very fortunately incarnated.

**INTUITION**, incarnated Nov. 13, 1836.—You came to this planet this time under the Sign of Scorpio. This is the middle sign of the Water Triplet, and you are allied to the great powers of the ocean of this planet. You are possessed with great and marvelous vibratory forces which can help you, provided you are calm and patient and put your trust in God. You have naturally healing and soothing powers, which will greatly increase from January 1, 1902, until you pass on to the Brighter World. We would suggest that you live and work in the highest and purest love for God and humanity, and then you will become very magnetic and by your wonderful natural psychic powers will draw to yourself much good. Scorpio people destroy their bodies when they live in the senses; when they live with God and the Angels they live very long, useful and happy lives. The planetary conditions in your case are favorable toward great age and much joy and happiness. Your governing planet is Mars, and your gems are topaz and malachite, while golden brown and black are the astral colors. The present King Edward of England was born in Scorpio and the late Hon. Roscoe Conkling was also a prominent example of the Scorpio sign. All Scorpio people when led by the Spirit become wonderful in many ways and achieve honor and distinction.

**F. P.**, incarnated Feb. 14, 1833.—You came to this planet this time under the Sign of Aquarius, the Water-bearer. This is the last sign of the Air Triplet, and the very strongest and the very weakest people in the world are born in this sign. In your case, we find that you have had at times a hard struggle of life. Your best time will be from January 15, 1902. You must not sit idly about, deploring your ill-fortune, because you were very fortunately born, and all the trouble or so-called "hard luck" you have had has been due entirely to yourself. You must have more faith, more hope and more courage, and realize that you are a child of God placed on this planet for a wise and good purpose. Nothing happens by chance in this universe; everything is under a great and good Law, and God is our only support. The great planetary forces that belong to you are wonderful, and if you go at any undertaking with vim, energy and enthusiasm you will be very successful. You will live to a great age.

This Magazine will be a wonderful help to you. The late Hon. James G. Blaine was born in Aquarius and was a prominent example of the shrewdness, versatility and public inclination of this sign. The gems of this sign are sapphire, opal and turquoise; the astral colors, blue, pink and Nile green, while the governing planets are Saturn and Uranus. To all Aquarius people we say: "Wake up and achieve success! Be happy and prosperous! You are wonderful when the soul is really roused!"

**GEO. K. G.**, incarnated Dec. 7, 1865.—You came to this planet this time under the Sign of Sagittarius, the Archer. This is the last sign of the Fire Triplet, and you are naturally earnest, frank and honest. We see only good fortune all through this earth life. The Sagittarius people are remarkable in many ways, and when they live in high ideals are very successful and very happy. In your case we find that you can amass great wealth and be successful in all of your undertakings. The Sagittarius people do many of the great things in the world, and always achieve distinction and fortune when they live a clean, moral, upright life; it is really a very fortunate sign to be born in. "Mark Twain" was born in this sign and is a good example of the energy, honesty, wit and jovial disposition of the Sagittarius people. The late General Custer, also born during this period, was a fine example of the daring, strength and combative nature of the Sagittarius people. The astral colors of this sign are gold, red and green, and the gems are carbuncle, diamond and turquoise. The governing planet is the great Jupiter.

**Mrs. M. R. D.**, incarnated March 21, 1868.—You came to this planet this time under the Sign of Pisces. This is the last sign of the Water Triplet. You have a deep hidden love nature and are very magnetic and charming, and help all people with whom you come in contact. You do not like anything that is low, coarse or vulgar; your realm is culture and refinement. You are energetic and have much executive ability. Your greatest happiness will be found in spiritual matters—metaphysics, occult and psychic science. The best part of your life here on earth will be from February 1, 1903. Great psychic and occult forces are now reaching you, and your soul is awakening to a realization of its wonderful powers. The most successful and the happiest people in the world are those who ever strive to do the best they can and leave the rest to God. We are here to learn all we can, refine our natures by cultivation of the highest in us, and not here for mere pleasure and living a sensual life. Jupiter and Neptune are your governing planets. White, pink, emerald green and black are the astral colors. The gems are chrysolite, pink-shell and moonstone. George Washington, born in your sign, was an excellent example of the conscientiousness and persistency of the Pisces people.

**W. P. A.**, incarnated Oct. 11, 1848.—You came to this planet this time under the Sign of Libra. This is the middle sign of the Air Triplet, and people born under this sign are naturally energetic, ambitious, generous and inspired. In your case we find that you have much magnetism and psychic power, and see and know things that other people little dream exist. If you will work in Truth, Justice and Wisdom you will be very successful. You should spend some time each day alone in silent thought, prayer and meditation; you have wonderful possibilities which can only be realized through your spiritual side—the soul. The genius of Libra is great, and when properly cultivated will give the grandest results. Anyone born under this sign who does not aspire to high things is indeed a fool of fools. The astral colors of this sign are black, crimson and light blue, while the gems are diamond and opal. The governing planet is Venus. Mrs. Annie Besant, the theosophical editor, lecturer and student of occult science, was born during the Libra period.

**GEO. W. G.**, incarnated April 3, 1872.—You came to this planet this time under the Sign of Aries. This is the head sign of the Fire Triplet, and is a most favorable sign to be born under. You are a person of strong character. Earnestness and sincerity in all things are marked qualities of the Aries nature. Music can help you much. Some of the best lecturers, preachers and teachers are born in Libra. You belong to the motivational temperament, and having come in several years previous to the last quarter of the wonderful Nineteenth Century, you ought to have wonderful success. We see in your horoscope only success if you are not indolent and lazy and will give much attention to occult and spiritual matters. This Magazine can help you much. You will live to a great age; all persons born since 1853 have a better chance for ripe old age than any class of peo-

ple ever born in any other period of the history of this planet. The solar system and this planet are now in a new and finer ether in space than they ever have been before. Aries people must try hard to overcome all jealous and envious feelings:

Oh, beware of jealousy,  
It is the green-eyed monster, which doth mock  
The meat it feeds on.

—Shakespeare.

The most injurious habit for Aries people is to use stimulants. They should eat simple, plain, nourishing foods with regularity, and curb tendencies to high or luxurious living. The planets which govern this sign are Mars and Neptune, and amethyst-Brazilian and diamond are the gems. White and rose-pink are the astral colors. We have a good type of the independence, combative aggression and strength of character of the Aries people in the Rev. Dr. Parkhurst; also Bismarck was a good illustration of the Aries nature.

RANDELLA, incarnated March 28, 1847.—You came to this planet this time under the Sign of Aries. Read the above delineation of GEO. W. G., who was born in your sign. In your case we find you have a strong and original idea of what is right and wrong. The next two years, commencing from Nov. 11, 1901, you must give much attention to the study of Spiritual matters. The Angels can help you much. This Magazine is a wonderful help to all aspiring souls, and especially to the Aries people.

REV. JACOB V., incarnated March 10, 1861.—You also came to this planet this time under the Sign of Aries, and we would ask you to carefully read the two above delineations of GEO. W. G. and RANDELLA. In your case you came in at a time when this planet was just beginning to feel the Spiritual and Psychic Forces tremendously. You ought to be a powerful and forceful preacher of the Blessed Christ. The stars clearly indicate that you have very high aspirations. We wish to say to you specially that the Eternal Spirit is absolute, and that solar and planetary conditions can have only beneficial influence over the Spiritual man and woman. Through God, the Blessed One, we can all rise to the highest heights, and free our souls from all bondage. "If ye are led by the Spirit, ye are not under the Law." Investigate all that pretends to uplift the soul to its God, and always remember that it is not the sign of a divine man to throw overboard anything without proper and thorough investigation. The *Word* is always printed each month in this Magazine; search for it, and when you find it it will lead you to freedom. The great man or woman in this world is he or she who makes the best use of all his or her powers. The true purpose of Astrology is not "fortune telling," but to inspire and awaken souls; to inspire them to live grand and noble lives, with God and Christ in their hearts. You were very favorably incarnated, according to the ancient Mystics' system of Astrology, and we are pleased that you read this soulful Magazine.

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.

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. WILL YOU GET FOR US ONE SUBSCRIBER?

## Be Joyful and Blissful

By M. E. Cramer



HERE is no joy to be compared to that born of the consciousness of pure Being—the universal life; nothing can be sensed with greater satisfaction or felt with more pleasure than to realize that we have the power of endless self-expression; that we are the expressor of the qualities of Being. In this consciousness we know that there is no infinite force waiting to do our bidding at our command, but instead we do what the infinite force does. In the language of Jesus, we do what we see the Father doing. We express ourselves from the plane of the Universal Expressor.

Our joy is dominion; it does not come as the fulfillment of ages, or of waiting and struggling against the false supposition that there is something that is not—an evil or malicious power that never existed; it is realization of Truth; it is knowledge of what is brought forth by affirmation.

The depression that arises from struggling and striving to become, and never attaining the Truth of Being, is universally apparent in the negative conditions present with people everywhere. They fear, they doubt, they hesitate, they are uncertain of any positive good. Dear ones, it is for you to lay hold of the Truth; it is God's good pleasure to give you the kingdom. God's kingdom means a one-power kingdom; there is only one power that rules and reigns, and that is Good. God is it, and we are it, for in Him we live, are moved and are. Make this Truth your own, and joy will fill your heart. Affirm the Truth of the absolute, and you will realize yourselves above and separate from all the petty annoyances of life. In this consciousness and practice we never feel that we have lost everything, or that anything good and true, or of use, can be withheld from us.

Be the eternal, be the absolute. Be the highest, and you will dwell under the shadow of the Almighty, and you will know that life is not an endless becoming, but that you are absolute life with power of endless expression; you will know that you are not a self-evolved individuality that commenced unconsciously in protoplasm, but that you are creator, co-eternal with the Infinite. That "I and my Father are one," not two, is a universal Truth, and applies equally to us from the plane of the Supreme. We do not lose our individuality in God, but we find it to be infinite and eternal, when we find God to be the All in All.

"Joy of joys, the heavenly kingdom is within the soul of man,  
Blessed Truth, so grand, inspiring, one  
with God's eternal plan."

## The Metaphysical God

God and I in space alone,  
And nobody else in view,  
"And where are the people, O Lord," I said,  
"The earth below and the sky o'erhead,  
And the dead whom once I knew?"

"That was a dream," the good God said,  
"A dream that seemed to be true.  
There are no people, living or dead—  
There is no earth, and no sky o'erhead,  
There is only Myself—and you."

"Why do I feel no fear," I asked,  
"Meeting you here this way?  
For I have sinned, I know full well—  
And is there a heaven and is there a hell,  
And is this the judgment day?"

"Nay, all are but dreams," the great God said,  
"Dreams that have ceased to be.  
There is no such thing as fear, or sin,  
There is no You, and never has been—  
There is nothing at all but Me!"

NAPOLEON was an enthusiastic believer in Christ; and of the Saviour, in a conversation with General Bertrand he said: "I know men, and I tell you that Jesus Christ was not a man. Superficial minds see a resemblance between Christ and the founders of empires, and the gods of other religions.

"There is between Christianity and all other religions whatsoever the distance of infinity."

HAPPINESS is a sunbeam, which may pass through a thousand bosoms without losing a particle of its original ray.—*Sir P. Sidney.*

I COULD not live in peace if I put the shadow of a wilful sin between myself and God.—*George Eliot.*

## Silence Is Power

By A. M. Pennock

"Such is this hour, this silent hour with thee;  
The trouble of the restless heart is still,  
And every swaying wish breathes reverently  
The whisper of thy will.

"In our thoughts, by thee made calm and clear,  
By the illuminating power of thy spirit made free,  
What hour of all our lives can be so dear  
As this still hour with thee?"

In the silence there is a power beyond words, development; a time and place, away from books and companions, where the inner voice can speak to man; where he can learn to recognize the divine light of his own soul. Emerson says: "To go into solitude a man needs to retire as much from his chamber as from society." The Psalmist called it "The secret place of the Most High," and some call it "The Silence." The French (Quakers) say "Being led of the spirit." Christ said: "Enter into thine inner chamber, and having shut the door, pray with thy Father in secret." Or make agreement with the inner self to close the door of the senses, and enter the silence of the heart and mind; there hold communion with the spirit of truth within, and new things will be revealed. If man understands himself and the spirit of truth within him, there are moments of new birth, when he is born again into other modes of life and thought. One cannot enter into the upper room of self and call all the wandering thoughts home into soul meditation unless the mind is well trained in concentration, sufficiently controlled to hold its one-pointedness for a length of time.

To the untrained mind this is easier talked about than done; to such, it is oppressive and nonsensical; as a lady expressed, who, for the first time, spent an hour in a Friend's meeting; Their silent worship is the concentration of thought on spiritual things; holding communion or soul meditation with God within; from inner communion is illumination, inner revealing, and consequently outward revelation.

There is a period when the mind is busy gathering varied material for thought, then the keen attention to outward things is essential, and restless habits of the mind are formed.

The transition from the outward active condition, when growth depends upon the quickness to receive sense impressions to an opposite method of action, is not an easy step. To halter these wandering thoughts and make them captive to our obedience, focused to a single point, is oppressive, discouraging, yes, even bewildering to stand between the activity of the natural mind and the will of the soul to concentration. Often the very effort to resist the sense impressions results in apparently greater disturbance.

To attain to a fruitful soul meditation one should acquire a perfect equipoise between resistance and non-resistance; maintain that perfect quietude of mind which holds for a time only the mental image of the object of concentration. When this can be done readily, drop the image and retain a steady condition of mental attention, directed toward nothing.

These are moments of inspiration, new revelations as the result of silent soul meditation. There is a bondage and a liberty—it is ours to choose which—after learning that concentration is the royal road to that freedom.

Children are not too young to be taught to keep a willed effort of watchfulness over the thoughts that enter their minds. It is much easier to begin while young than in after years, when the habits of thinking are fixed. Surrounded as we are by the many and varied thought currents of both good and evil, we should for self-protection cultivate the more silent, positive condition of mind, which in due time will result in an automatic habit of selective mind action.

It is the physician's privilege not only, but his duty, to know something of the therapeutic power of hope, love, expectancy, aspiration, suggestion, etc., that he may by teaching auto-suggestion lead to greater self-reliance and to the cure of hundreds of cases he cannot reach in any other way, and to put off the day of death in many of the incurable, and render many of them comparatively comfortable.—*S. F. Meacham, M.D.*

I DIMLY guess, from blessings known, of greater out of sight.—*Whittier.*

FRIENDS, if we be honest with ourselves,  
We shall be honest with each other.

If our eye be toward God in duty, His eye will be ever toward us in mercy.



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

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

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

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

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

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

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

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

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

**CASS.**—Your dream means great prosperity. You will soon meet with an unexpected success. The dream also clearly shows that you have wonderful psychic powers. The Spirit is working in you, and great care must be exercised on your part to work in Truth and Justice and not abuse your divine power. We would suggest that you give much attention to the study of metaphysics and Spiritual Science, as you are a wonderful medium and can develop clairaudient and clairvoyant powers. Live a pure, clean, simple life and honor God and the Angels; be grateful and thankful for the gifts of the Mighty One.

**MATILDA R.**—Your dream means for you joy and happiness, and is what we Mystics call the "Dream of Joy." You will soon attend a wedding, and this dream seems to us to mean your own marriage later on to a very excellent man. Be calm, patient, hopeful and all will come out well for you. Read this Magazine carefully and thoughtfully and get into our vibrations; this Magazine will lead any aspiring soul to the very highest degree of health, prosperity and happiness, because we print in it each month the great Mystic truths that for the first time in the history of this planet have been permitted by the Higher Powers to be printed in a public journal of wide circulation. You were very fortunate to have subscribed for it.

**ELLA D.**—The Spirit of one who dearly loves you is trying to reach you in a dream. Before retiring to sleep hold yourself in calm meditation and prayer, asking for Light and Wisdom, and you may get some wonderful dreams that will be very helpful to you. You have psychic power which is just beginning to develop. Remember that great and lasting power from the Unseen comes only to those who live pure and holy lives; those who worship and praise God and try to do His Will.

**MAY V. B.**—To dream of the Blessed Jesus, our Lord and Master, signifies that you are spiritual and far advanced on the Glorious Path which leads to Eternal Bliss; to dream of flying means that your real self—the eternal soul—is reaching upward to the higher spheres of consciousness. Very few have such glorious dreams as you describe, and we say to you, dear soul, to live in Christ and let Christ live in you, and you will be very happy.

**CARRIE.**—To dream of the full moon means that you are to have wealth and much happiness; it is also a warning to you to not be too much attached to the material things of this

life; that you must give your heart to God and live in His Blessed Spirit. You must not be afraid of anything; you are God's child, and when you look up to the All-Father He will protect you and keep you from all harm. The Blessed Angels protect us and care for us when we honor God.

**URSULA B.**—He will come back to you if you are worthy of him. Keep on praying and have faith, hope and courage. Your dream indicates that you are a Psychic and can draw all good to yourself. Great psychic or magnetic forces are only developed by the Spirit—a true love and aspiration for the All-Good. The Angels can help you. We are impressed to say that your dream will come true and that you will be very happy.

**MRS. H. T. B.**—Be patient, dear soul. We Mystics pray for all who write us. Your dream about your mother that has passed on means that she is trying to reach out to you, and her sadness is caused by her not being able to reach you. We would suggest that you think of your mother in the spirit or Angel World and not as "dead." It often distresses the departed ones and retards their progress beyond, when we mourn for them and feel that they are "dead." The body dies, but not the soul; that is eternal and always lives. Send to your Angel Mother only thoughts of cheerfulness and gladness, and talk to her in your prayers, saying: "Dear mother, thou hast only left your child for a while and are never far away; let us be cheerful and happy and not mourn or feel sad; to glorify God we must feel and think and realize that His Way is the best Way." The dream of the four rainbows means much for you; it is in the nature of a prophetic vision that means that you will soon be out of your troubles and that a brighter and happier day is dawning for you. We are pleased to know that you pray to God; keep on praying and your prayers will surely be answered. We pray for all who write to us, and have sent out the Word for you.

**NINA P. M.**—Your dream about money means that you must be very careful and cautious in all of your business transactions. Before doing anything where money is involved go off alone in your room and pray to God and His Angels for Wisdom and Judgment. The tears in your dream mean that some great joy or comfort will soon enter your life. This Magazine will be a great help to you.

**ALICE.**—Your dream indicates that your father's spirit is trying hard to reach you and tell you where the wealth is hidden that he left when he passed on to the Angel World. Be patient and prayerful, and he may be able in a dream to impart valuable knowledge about the money he left hidden. Often our departed friends come to us in dreams, as when we are awake and active and full of thoughts of material things the spirits cannot reach us. If people only realized the grand truth about this world and the worlds beyond the grave, they would be quieter and calmer and give the Spirit a chance to hold communion with them and impart valuable knowledge. Prayer will help you to become strong and overcome your weak physical condition.

**P. K.**—The vision of the woman in white in the attitude of prayer means that some soul in the Angel World is carefully watching over you and praying for you; it is the spirit of someone who was near and dear to you while in the Earth-life. You ought to be grateful and happy in seeing such a glorified vision, and give much serious thought to spiritual matters.

**MISS L. B. S.**—I never took money for interpreting dreams or seeing clairvoyantly for the subscribers to this Magazine; this work is absolutely free. As to your letter, would say: Don't say a word to anyone about the oil; carefully bottle some of the water and have an honest analyzing chemist in some near-by city give you an opinion. Clairvoyantly I can see no oil; but a voice says: "Tell

them to have the water analyzed by an expert chemist of character."

**CRISSE E. L.**—To dream of your mother as alive indicates that you must stop thinking of her as "dead." She is more alive to-day than ever; her body is dead, but the soul—your real mother—is eternal, and is in heaven with the Angels in the Blissful State. We are all of us eternal Souls with bodies and not bodies with souls; at the transition called "death" we cast off the body the same as we would an old suit of clothes, and enter the Angel World in the ethereal body. The Soul—the real Self—is; it was born and never dies; it is; it has always lived in all the past, and always will live in all the future; it is without beginning and without end; it is the only eternal thing in the universe. But we are not all conscious that we are eternal souls, and hence the woe and misery of the world and the fear of "death."

**J. E. P.**—Your dream is prophetic and means that your desires, wishes and aspirations are to be fulfilled, and that unexpected good fortune is to come to you. It also indicates that you are thoughtful and spiritually minded.

**MRS. ELLA I. M.**—You are a psychic, and your soul goes out to the soul you see in your dream, and at that time you are really together. To dream of kissing as you indicate in your letter means that your fondest wish will be realized.

**GORDON.**—Your dream from the material viewpoint means a love affair for yourself or some dear friend which will culminate satisfactorily and make you very happy. The Spiritual significance of your dream means much. Never in the history of the world has man been surrounded by such wonderful unseen forces as at the present time. This planet is entering a New Great Cycle, and this is the beginning of the Psychic or Soul Age, when many of us are to have wonderful clairaudient and clairvoyant powers. The vision of the Cross in the heavens always comes to the Soul when it is at a certain point on the Path. It means that the Blessed Christ is to live in you more, and that you are to live more in Christ; it means joy, peace and tranquility to your soul. All in all, your dream or vision means much to you; it means material success and spiritual growth and unfolding.

**MRS. E. M. K.**—Your dream means inconstancy and dissension. Pray to God for Light and Direction, and all will be settled in a satisfactory way.

**BODOLPH B.**—Your dream means that your Angel guides are ever striving to help you. When in trouble your only source of relief is prayer, hope and courage.

**J. H.**—Your dream about the bull means that you are soon to have a great surprise in acquiring some money; that you must be cautious and yet not doubtful about success in everything you undertake. The second dream means that you must give much attention to justice and truth in all of your dealings with your fellow men.

**FRANCES M.**—Your dream means that the Higher Powers are watching over you and yours with care; it is a dream that portends happiness and good fortune.

**MARION MENDOZO.**—You are very psychic, and your dreams indicate that you are clairvoyant. You no doubt saw the astral form of your husband. You are mediumistic, and by living the Christ-life can attract beautiful souls out of the body and be greatly helped by their influence.

**C. J. C.**—Your dream means a marriage or a birth. The dream about the pitchfork signifies that you will have a slight trouble and some punishment. You can avert trouble by prayer.

**W. H. A.**—The spirits are trying to reach you in your dreams so that they can help you; your dream signifies good fortune and much happiness.

**NIL DESPERANDUM.**—Your dream about your father and the writing on the envelope means that he is trying to communicate with you, and desires you to fulfil some wish or desire of his. The second dream about the gold-leaf imbedded in the fish means that you are to be fortunate. The other dream has no significance. You are a psychic, and it is wise for you to live in the highest and purest thought, and attract to your soul wonderful Light and help from the Angel World.

**WM. E.**—To dream of cattle means great prosperity, unexpected success. The beautiful lady you saw in your dream signifies that an Angel is trying hard to lead and direct you, and if you will let your mind dwell on God



and the Angels, you will be led into realms of great joy and happiness. The dog in your dream means that a great friendly service has recently been rendered you or will be rendered in the near future. The whole dream is an excellent one and portends success and happiness.

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.



YOUNG man, keep your record clean, were the dying words of John B. Gough. If the great orator had spent all his life in fixing on a sentence which would be his message to the youth of the world he could not have chosen better. For he knew, and older men all know—though few young men learn the truth until too late—that for the sake of the peace and power of all of a man's later life, it is of supreme importance that he keep his youth pure and untainted.

THE man who relies simply upon his own individual effort, even though his reward is small at first, is constantly accumulating strength that he can never gain in any other way. The man who is continually going to someone else for advice publishes his weakness. The man to whom a great many people go for advice is a self-reliant man. Dependence upon a fellow man is weakness. Dependence upon God is strength.—*Weltmer.*

ONCE to know a great character is to know it forever. Time may dull our memory of the man or woman who bore it, but the character will somehow live with us forever. Our lives, all unconsciously to us, it may be, will still be under its hallowed influence. Others may in a measure take the place which this one once occupied, but he will still live in our hearts, and what he was will rest upon us like a blessed benediction.

ONE thing I know, and can conceive more beautiful than youth—viz., that rare form of old age which unites the pleasantness of an unruffled front with the beauty of purified emotion and the sublimity of grave experience.—*J. Stuart Blackie.*

THERE is nothing, sir, too little for so little a creature as man. It is by studying the little things that we attain the great art of having as little misery and as much happiness as possible.—*Samuel Johnson.*

LET us leave anxieties to God. Why need we bargain that our life should be a success, still less that it should not be a success purchased by sacrifices and sufferings?—*James Hinton.*

EVERY day is the judgment day.—*H. A. Kendall.*

## A Jumma Prayer

AS OFFERED IN THE MOSQUE, AT LIVERPOOL, BY THE SHEIKH-UL-ISLAM OF THE BRITISH ISLES

O ONE Only and True God, the Creator of the boundless infinity of space, who planted in the heavens the resplendent orb of the Sun to give us light by day and the fair luminaries of Moon and Stars by night; who in the magnitude of Thy unerring wisdom formed this world from naught, and having made man planted him therein; and has sustained and protected the human race from the time of the creation until now. We, Thy weak, erring and frail servants, humbly approach Thy throne to offer Thee adoration, to render thanks for Thy great and tender mercies vouchsafed to us in the past, and to offer our petition for a continuance of Thy Divine protection and blessing. We praise Thee for that Thou has created us and our ancestors who have been before us. Thou hast spread the earth as a bed for us, and the heavens as a covering, and hath caused water to descend from heaven, and thereby produced the fruits of the earth for our sustenance. We thank Thee for the revelation which Thou hast sent down to us by Thy holy prophet Mohammed, as a direction to the pious who believe in the mysteries of faith, in order that they may have knowledge of and observe the appointed times of prayer, and distribute alms out of what Thou hast bestowed on them, and have a firm assurance in the life to come. We also pray Thee to protect and bless His Imperial Majesty Abdul Hamid the Second, Sultan of Turkey, Caliph of the Faithful, Emirel-Moomeneen, and Defender of Thy true faith, and all Mussulman sovereigns everywhere. Guide them with wisdom from on high, so that their official acts may be for the lasting benefit of the people committed to their care. We further pray Thee, O Most Merciful God, to teach us words of prayer, even as thou taughtest them to Adam. Illumine our minds so that we can perceive at all times what Thou wouldst have us to do, so that while on earth we can follow Thy direction, and when our time in this world is past, finally bring us to dwell with Thee in the glorious gardens of perpetual and eternal bliss. And Thine shall be the glory and dominion forever. Amen.

## Some Call It Evolution—Others Call It God

TRANSLATED FROM THE RUSSIAN

A FIRE mist and a planet, a crystal and a cell;  
A jellyfish and saurian, and caves where the cave men dwell,  
Then a sense of law and beauty, and a face turned from the clod—  
Some call it evolution, and others call it God.

A haze on the far horizon, the infinite tender sky,  
The ripe, rich tint of the cornfields, and the wild geese sailing high;  
And all over upland and lowland the charm of the golden-rod—  
Some of us call it autumn, and others call it God.

Like tides on a crescent sea-beach, when the moon is new and thin,  
Into our hearts high yearnings come welling and surging in—  
Come from the mystic ocean, whose rim no foot has trod—  
Some of us call it longing, and others call it God.

A picket frozen on duty, a mother starved for her brood,  
Socrates drinking the hemlock, and Jesus on the rood;  
And millions who, humble and nameless, the straight, hard pathway trod—  
Some call it consecration, and others call it God.

## "Influence of the Zodiac Upon Human Life"

We are pleased to recommend to our readers a book by the above title by Eleanor Kirk. It is a simplified work on astrology, of great merit. 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. The price is only \$1.00, post-paid. Address all orders, enclosing \$1.00, to THE MAGAZINE OF MYSTERIES, No. 22 North William street, New York, and the book will be promptly forwarded.

## "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.

[The above announcement appeared in our November issue, and resulted in selling a large number of books. We advise any of our readers interested in Palmistry to lose no time in sending their orders.—EDITOR.]

If you know him by whom you were made you will know yourself.—*Pythagoras.*

My original country is in the region of the Cherubim.—*Taliesin* (Gunn's Nennius, p. 53).

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

LET every mortal man avoid what may lead him into disgrace before the Heavenly Ruler more anxiously than the minor evil of poverty; for honor is bestowed by the All-Wise on him who prefers justice to mere wealth.—*Zaleucus.*

As the sun, although the eyes of the whole world, is, nevertheless, not affected by the defects of the observing eye, or of external causes, so the soul is not affected by mundane causes, because it is beyond them. Like unto space, it pervades all, and is eternal.—*Katha Upanishad.*

## Smile and Love

SCOWLING and growling will make a man old; Money and fame at the best are beguiling; Don't be suspicious, and selfish, and cold—  
Try smiling.

Happiness stands like a maid at your gate.  
Why should you think you will find her by roving?  
Never was greater mistake than to hate—  
Try loving.  
—*John Esten Cooke.*

MANY OF OUR SUBSCRIBERS ARE GETTING THEIR FRIENDS TO SUBSCRIBE FOR THIS MAGAZINE, AS THEY RECOGNIZE THAT EACH NEW SUBSCRIBER MEANS GREATER FORCE IN SPREADING OUR GOSPEL OF HOPE AND OPTIMISM. HAVE YOU RECOMMENDED THIS MAGAZINE TO ANY FRIEND OF YOURS?

## Psychic Delineation By Handwriting

A MYSTIC ADEPT, who is a Chirographical Seer, writes for this department each month brief and correct psychic delineations of character by your handwriting. This is free to 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 assumed name or initials for print. We never print the real names in this department.



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

### INVOCATION

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

E. O. S.—Your writing tells me that you are an earnest soul, striving hard to live in the highest. You are thoughtful and are searching for Light and Truth, and your high aspirations for the ideal will soon bear fruit. Your letter, when I hold it to my head, thrills me with peculiar psychic vibrations, which clearly indicates that you are soulful and spiritually minded. You have great psychic force, and by living in the Higher Thought your psychic and occult powers will be wonderfully developed. A psychic voice says: "We are trying hard to reach her, so that we may shed more light on her path; tell her to go into the silence some time each day, and we can then better help her." Clairvoyantly I see a beautiful valley surrounded by majestic mountains; the mountains are crowned with a glorious light, and as I gaze on this beautiful country I hear, clairaudiently, as if coming from a great distance, the softest and most beautiful sacred music, as if produced by a great symphony orchestra. This vision means much for you, as very few letters produce visions. Your future life here and beyond will be full of joy and peace. I would suggest that you silently and earnestly pray to God and His Angels for more Light. We Mystics will send forth the Word for you, as we do for all who write to us. You are all the time surrounded by the Bright Ones, who are trying hard to lead and direct you, and by living with God and doing His Will you will become very happy.

R. E. W.—When I touched your letter I was thrilled with joy, and my Angel friends said: "Here is a sweet soul." You are refined and live on a high plane of consciousness, but at times you are so anxious to reach the highest that you become impatient. Be patient, dear soul, as God and Light and Truth are not reached in a day. We must all struggle onward, forward and upward under the Great Law. You are very strong mentally and spiritually and must learn to equalize and harmonize your intellectual and Soul powers. Always keep in mind that all beings on this planet are eternal Souls in different degrees of evolution or unfolding; that the goal of all souls is God and the Angel Worlds. As I hold your letter with closed eyes I see a great expanse of radiant light, and in the centre of this great cloud of light, seated on a Golden Throne, is an Ancient Hindu Sage richly attired in royal robes and resplendent with precious jewels; he looks divine, and one moment has the Christ face, which changes to that of the Blessed Buddha. Now the vision dissolves, and a chorus of sweet Angel voices are heard, clairaudiently, singing divinely:

"We praise Thee, O God; we acknowledge Thee to be the Lord."

As the chant quietly dies away, a clear, sweet voice says: "Blessed child, we are ever near thee." So, you see, your letter has brought to me a beautiful and pleasing glimpse of the Heavenly realms, which means

that you are far on the Path, and are being helped by wonderful forces from the Angel World. This Magazine will be a great help to you, as it is to every aspiring soul who reads it, and we are pleased to hear you say it is helping you and that you are delighted with it.

ALVARADO.—Your letter is full of magnetism and psychic vibrations; you are far on the path, and we desire to say to you, look only to God and the Angels for Light and Direction and you will be led and guided to the very highest. A voice says: "Yes; he is an earnest soul striving hard, very hard, to live the life, and we are helping him all the time." This message from the Angel world will give you new hope and new courage. You are kind and gentle, and this is what makes you so strong in a psychic way. In a while, if you will live the Christ or God way, you will begin to be a centre, and will draw to you forces and powers that will make you fortunate and very happy. This Magazine will be a great help to you.

V. A. S.—Your letter brings with it vibrations of calm and peace. You are a God-loving soul and always strive to live according to the teachings of our Blessed Lord and Master, Jesus. You know that Heaven and Earth are full of the majesty of the Glorious God, and that He, and He alone, can guide, lead and direct us. Great joy and happiness are to come to you in a little while, because a sweet Angel voice is singing in my ear, "Joy! Peace! Happiness!" as I hold your letter.

"Glory be to God on high, and on earth peace, good will toward men."

We Mystics are always pleased to know that we are helpful to any soul, and your letter gives me strength. This Magazine can lead and guide the soul to the highest.

WM. H. P.—Psychometrically, your letters gladden my heart and soul, as you are so earnest and sincere. Be patient and work faithfully for the highest, and you will be amply rewarded. A psychic or Angel voice says: "He has suffered, but soon the Higher Powers will help him, and joy and gladness will come into his heart and soul." You will do well to go into the Silence a little while each day and let the Universal Light into your soul. You will overcome all obstacles in your path, as you have within you great psychic power which will soon be developed, and then you can without effort and in a natural and normal way draw to you All Good.

DELIA S.—You are an aspiring soul, with tremendous spiritual forces within and without. As I hold your letter I see, clairvoyantly, hosts of beautiful Angels calmly floating before my vision. I also hear divine and sacred chants:

"Oh, be joyful in the Lord, all ye lands; serve the Lord with gladness, and come before his presence with a song."

This means much for you, blessed soul, and you will do well to place all your faith, hope and trust in the Mighty One and His Blessed Angels, as this is the only way to eternal joy and bliss here or beyond. We will pray for you, as we do for all who write us; but you, too, must honor God and the Angels by prayer.

CHARITY.—Your letter vibrates with love for the All-Good—God. It tells me you are amiable, kind, gentle and forceful. You are a natural psychic, and ought to strive to develop your higher nature. A voice says: "She means well, but does not always do as the soul whispers." Well, for that matter, the best of us do not always heed the soul's whisperings, and consequently we suffer. Clairvoyantly, I see a bright star at a great distance, which means that a great change in your life's work will soon take place, and this change will bring you much happiness. The study of occult, psychic and metaphysical subjects will help you much. Modern Spiritualism can help you much; but be cautious and do not get into the hands of char-

latans and pretenders. Pray earnestly to God and the Angels to be directed to a good and true Medium, and your prayer will be answered.

O. T. S.—You are just beginning to see a little Light. Be patient, dear soul, and by earnest and sincere prayer to the Great God for Light and Direction you will be led into the right path. "We are leading him now," says a strong masculine voice. Sit alone much in a quiet, passive state and let your thoughts go out into the great universe; contemplate the heavens and marvel at God's great work in the Sun, Stars and Planets. Open your eyes to His wonderful works at every hand, and praise Him and glorify Him with grateful thanks for the privilege of being here on this great and wonderful planet.

"O All ye Works of the Lord, bless ye the Lord; praise him, and magnify him forever."

It is a lie for you to tell yourself that your opportunities are limited. That kind of poor thinking will keep you down. Remember you are an eternal Soul, the Child of the Mighty God, with all power. Rouse your soul! It is asleep! You have wonderful forces to command. We will pray for you.

MRS. EMILY T.—I am not a fortune-teller, and do not deal in fortune-telling cards. Your letter indicates that you have great soul or psychic powers, but that you look too much to the supernatural. Superstitions weaken us. There is only one source of power, and that is through God and His Angels. The voices do not speak for you. Pray to God for Light. The Mystics will also pray for you.

SEEKER.—The vibrations from your letter are very strong and thrill my soul, clearly showing you are a soulful or spiritual man, earnestly seeking for all the Light you can get. God bless you, dear brother! We will help you by our prayers. It delights the Mystic's soul to hear from a soul like yours. As I hold your letter in silence I see, clairvoyantly, a great and beautiful castle in an opening in the centre of a great forest in a strange land. Many strange looking soldiers and generals seem to be going and coming from all parts of this great castle, when, suddenly, the vision shifts, and I am carried a great distance to another planet, where all is beauty and perfection; the men and women and houses of this strange yet beautiful planet seem the same as they are here, but all are more beautiful, better attired. Everything is joy and bliss here, and there is no misery or poverty. Gradually the scene or vision changes and I am back to Earth again. This means that your future is to be very bright. The castle means that you are to dwell in a grand house, and the beautiful planet means that when you pass out and on to the beyond it will be to one of the Bright Spheres where all is peace, joy and beauty. Now, dear brother, give all your heart and soul to God. Let the Christ or God enter fully into your being, and all will be well. You ask for our prayers; we gladly pray for all aspiring souls who write us.

STANDISH.—Your letter brings sweet peace to my soul, because it comes from a soul far on the Path. Clairvoyantly, I see a most beautiful Angel surrounded with a halo of glorious light. This is the Angel of Light, and it speaks to me and says: "Oh, Children of God, why so blind? why so deaf? We can help thee out of thy woes and miseries, but ye will not listen and ye will not see. Tell the dear sister to be patient." With this she vanished. So, be patient and pray to God for Light and Power, and the Bright Ones will soon be able to reach you. Pay no attention to laughter and ridicule. Those who laugh at sacred truths sooner or later become miserable, and are then glad enough in their despair to call on the Mighty God for help.

A. B. C.—You are a great thinker, investigator and observer, and will soon receive great Light on your path. Your character is strong and you have great psychic power. The voices do not speak for you. We will try to help you reach the Truth.

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.

Remarkable Unsolved Mysteries

**S**OME months ago a pair of American lovers eloped, with the intention of going to Europe to be married. The woman possessed a considerable fortune, which she willed her lover should inherit after her death. The vessel in which the lovers sailed for Europe was totally wrecked, and the two, among others, were drowned. No one saw them die, but it is said they plunged into the sea together, nor were their bodies ever recovered.

The point as to which of these lovers died first is one of those questions to which no one can supply an answer, and is invested with great interest on account of the fact that it involves the important question as to who should succeed to the woman's fortune. If the woman died first, then the property should descend through the lover, to whom it was bequeathed, to his next of kin. On the other hand, if the man died first he never inherited the property, which therefore remains in the possession of the woman's family. Hence, a fortune hangs upon the question of which of the lovers died first, and there is no answer.

A somewhat similar question which will forever remain unanswered arose out of the death of an actor and his wife in Sydney a year or two ago. They were found dead in the bedroom of a lodging-house, one shot through the heart and the other through the brain. Certain circumstances too many and elaborate to recount here established the fact that the affair could not possibly have been a case of double suicide, but that one of the twain must have murdered the other and then committed suicide.

One would hardly think that, this fact having once been established, the least difficulty would be found in proving which was the murderer and which the victim. But although everything possible was done to find a feasible answer to the question, as there were important considerations at stake, nothing has ever been discovered to justify even a presumption whether the husband killed the wife or the wife her husband.

A most extraordinary question arose out of the death of a man named Jefferson, clerk of a New York solicitor. Jefferson was a great gambler; in fact, he almost starved himself that he might have the bulk of his salary to play with. He was almost invariably unlucky, but on one occasion fortune favored him, and he won nearly \$500 in the course of an evening. He went home to his wretched lodgings, to meet, as he told someone, a friend. When the friend called he was amazed to find the clerk sitting before some writing-paper on a table—dead.

Medical and police assistance was immediately forthcoming, and it was found that the man had committed suicide by swallowing a large dose of prussic acid. The paper he had been writing upon proved to be a hurriedly written will, in which he bequeathed the whole amount of the evening's winnings to his employer, whom he declared he had robbed of an even larger amount, to provide himself with funds with which to gamble.

The doctors pronounced positively that the man had been dead more than two hours; they could practically prove it. Yet, when the police seized the will, the ink in which it was written was in parts still wet. The doctors also declared that the fatal dose of poison was so large that the clerk must have died immediately upon taking it. Yet the bottle in which he had obtained it from a neighboring chemist was relocked and put in a cupboard (afterward locked) eight feet away from where he was discovered dead. A dozen people swore to the will being in the clerk's writing, which had a peculiarity of style, and, upon examination, the ink in which it was written was found to be the ordinary kind, drying within two or three minutes. Moreover, nobody but the clerk had any idea that he had been robbing his employer, than whom no one was more surprised by the discovery. Was the will written after death?

What became of Marie Cranvar is a question which agitated the sensation lovers of all Paris a few years ago. It is still unanswered, though attempts to explain her disappearance have been made by the hundred. None of them would bear careful consideration.

The girl, who was about eighteen, was walking with her father, a clerk in the employ of the Paris Municipal Council. They were crossing an open square, when the father stopped to look round after someone who had just passed them. The father declared that he had not turned his back upon his daughter for more than 20 seconds, when he faced round to find the young woman had vanished, and that no one else was visible. There were no shops or houses near, and he had not heard any sounds whatever. Except

for a railing the square was open on three sides, and the fourth side was closed by a hoarding no woman could have scaled.

Unstinted efforts to discover the girl were only met by failure. At first the police absolutely refused to believe that the girl could have disappeared as her father described, but eventually they admitted that she must have done so.

"It was as if a hand had come down from the heavens and snatched her from her father's side into invisibility," is the comment of a writer, recording the career of a detective who was concerned in the case. Nothing has ever since been heard or seen of the girl, and the question of how did she go is still without an answer.

Ohio Penitentiary News

ISSUED from the Ohio Penitentiary, Columbus, O., each Saturday evening is a little four page paper entitled the Ohio Penitentiary News. The editor, writers and publishers are prisoners, a number of whom are serving long terms—some life sentences—for a variety of crimes. All of the articles are signed by the prisoners' numbers, no names being permissible. The editor is No. 25,041. The contents of the paper are pathetic, mirthful, philosophic, and clearly show that some very clever minds are behind the bars. Here is one of its humorous paragraphs:

"A safe-blower—an up-to-date boxer behind the bars."

Prisoner No. 27,256 contributes the following verses, which mean much to a man who is about to be released after serving a term in a penitentiary:

A QUERY

When the long, weary days are over,  
And the front gates open for you,  
Are you again to be a wild rover?  
What are you going to do?

Have you plans or dreams for the future?  
Have the days any brightness for you?  
Will you be a poor, homeless creature?  
What are you going to do?

Should your old-time friends forsake you—  
Those who were strong and true—  
And leave you helpless, homeless—  
What are you going to do?

But you have a friend who is faithful,  
Who is always kind and true—  
Read His word and study His gospel—  
He'll tell you what to do.

—27,256.

The Good Effects of Apple Eating

Dr. Seales, in Journal of Agriculture

THE apple is such common fruit that few are familiar with its remarkable efficacious properties. Everybody ought to know that the very best thing they can do is to eat apples just before retiring for the night. The apple is an excellent brain food, because it has more phosphoric acid in easily digested shape than any other vegetable known. It excites the action of the liver, promotes sound and healthy sleep, and thoroughly disinfects the mouth. That is not all. The apple agglutinates the surplus acids of the stomach, helps the kidney secretions and is one of the best preventives known of diseases of the throat.

Great Energy in Sugar

DR. GARDNER SAYS THE CONSUMPTION HAS DOUBLED IN THE LAST FIFTEEN YEARS

AN important paper by Dr. Willoughby Gardner on the dietetic value of sugar appears in the British Medical Journal. He says that the world's consumption of sugar during the last fifteen years has doubled, while that of Great Britain has trebled per head in the last forty years. The English and Americans head the list as sugar-eating people.

Dr. Gardner establishes the fact that sugar is a potent creator of energy and a maintainer of stamina. This, he contends, is proved by laboratory experiments, and is also shown by the date-eating Arabs, the fine health of the sugar cane eating negroes and the results achieved by Alpine climbers, Arctic explorers, athletes and German soldiers who were fed on this special diet. Dr. Gardner's general conclusion is that the increased height and weight and the improved health of the English people in the last half century have been largely due to the increased consumption of sugar.

THEN to side with Truth is noble when we share her wretched crust,  
Ere her cause bring fame and profit, and 'tis prosperous to be just.  
—Lowell

A Man With Over a Million Ancestors

Who is this wonderful person!

It is you, dear reader, if you are a male; but the fact is equally applicable to you if you are of the opposite sex.

Everyone knows that, according to the physiologists, the blood of our ancestors mingles with that in our veins. The doctrine of consanguinity is very clear in effect, but we are simply astounded at the prodigious number of our ancestors if we count backward only ten or twelve generations. In the first degree we have two parents; second degree, four grandparents; third degree, eight great-grandparents; fourth degree, sixteen great-great-grandparents, and so on, in a progression which is always constant, and so rapid in its increase that, when we calculate to the twentieth degree, we find that each of us has more than a million ancestors, the exact number being 1,048,576.

The proof depends upon a simple arithmetical calculation. Surely this should satisfy the most rabid of the *nouveaux riches*.

Degree.	Number of Ancestors.
1	2
2	4
3	8
4	16
5	32
6	64
7	128
8	256
9	512
10	1,024
11	2,048
12	4,096
13	8,192
14	16,384
15	32,768
16	65,536
17	131,072
18	262,144
19	524,288
20	1,048,576

Pies and Cakes

"No pies or cakes; no pains or aches," says the Chicago Vegetarian. Rich pastry, cakes, etc., cause much indigestion and dyspepsia.

Health

HEALTH's too much for mortal quiz,  
Puzzles sage and saint;  
Any place you'd swear it is,  
That's the place it ain't.

Folks in Maine to Texas go  
Huntin' it in vain;  
Texans seekin' for its glow  
Hustle up to Maine.

If you've had it anywhar,  
An' its loss recall,  
Sartan as you jarney thar,  
'Tisn't thar at all.

Not a soul of mortal lot—  
Rich or poor or great—  
'Preciates it till it's not  
His to 'preciate.

If you wonder whar it be,  
An', to end debates,  
Call the doctor in to see,  
It absquatulates.

Health's too much for mortal quiz;  
Puzzles sage and saint;  
Any place you'd swear it is,  
That's the place it ain't.

—Wade Whipple, in Richmond Dispatch.

New York City the Art Centre of the World

WITH the great prosperity of the United States, and the many art-loving multi-millionaires of New York City, this city is now conceded by the artists of Europe to be fast becoming the art centre of the world.

How much grows everywhere if we do but wait! Not a difficulty but can transfigure itself into a triumph; not even a deformity but, if our own souls have imprinted worth on it, will grow dear to us.—Carlyle.

He who knows how to operate on man by the universal spirit can heal, and this at any distance he pleases. He who can invigorate the particular spirit through the universal one might continue his life to eternity.—From Maxwell's Aphorisms.

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

## The Path of Wisdom and Power

By Frederick W. Burry

Special Contribution to The Magazine of Mysteries



**A**FTER all the analyses possible have been made with phenomena, after all the research of "materials"—the dissection of forms and appearances—the Mind of man returns within to Self; the outside world in all its various phases throws little light for the seeker of absolute Truth; with the growth of man's Consciousness it is found necessary to change the tenets and doctrines of the supposed exact sciences; it is found at last that in the depths Within is enshrined in mystic Silence the only perfect Wisdom—the Truth.

From a narrowing, and in some cases, over-definite specialization of Theory we escape into the broad expanse of Universal Consciousness. This is not to infer that we yield small grains of practical knowledge for a mere vague sense of imaginary enlightenment. But there is a certain tentative or agnostic element necessary for one who would be truly wise. Growth is Life—and this is Change.

Some of our leading scientists are acknowledging the inaccuracy of old, accepted and established so-called principles. They have found that for success in their particular spheres of labor they have had to discard many of the teachings of the "schools" and seek their desired knowledge in experimentation.

Our wonderful inventions have been brought out in defiance of scholastic theories. And there is a suggestive lesson for us here.

Since, if there is so much potency in a man's mind, we have, each one of us, power to create, we are all in touch with a fount of wisdom inestimable.

There is, then, no cause for regret if we have not had the supposed privilege of a conventional scholastic education. Experience is a teacher which shall instruct in a larger measure than whole libraries of books or extended courses of lectures.

Schools and institutes of learning have their special value, but above all is Self-culture. This may be called Intuition—in-spiration from within.

As the close conscious contact with the great world of Experience is such a means of education, we cannot too soon open wide our eyes to the lessons around us, and there is no more time to lose before we recognize our own inner capabilities. We learn by unfolding rather than by a mere acquisition of outside knowledge.

Every startling discovery means an ex-foliation or act of evolution in man's nature. In the past the inventor or discoverer was looked at askance as being an agent of evil; happily the world has, to a large extent, grown beyond such a narrow stage, though, to be sure, there is still much opposition given to the man of mental progress.

We need not be affected by this opposition, excepting to be all the more spurred on in a determined spirit to seek and manifest the Truth.

Our mental growth has such a far-reaching significance for us because our bodies, and for that matter our whole environment, are influenced by our personal Character. The body, in fact, is the expression itself of our Character.

And mental development implies far more than the control of one's thoughts. Concentration is not any mere tense effort to think of one thing at a time; but, as the word itself suggests, it is a balanced or centred condition of one's being from which point of vantage the outer circumstances are more under control.

Yes, concentration is that positive attitude of mind that means mastery and dominion. Success is the extension of concentration; will power is thus given a limitless sway.

By thinking, living, acting from a Centre we rise to the heights of Genius; for then the forces within are directed consciously. It is conscious life, conscious activity that creates excellence.

For ages Nature has wended its spiral way of evolution for the production of Consciousness. And in man this awakening or unfolding reaches a marvelous degree. In some men a point is attained which transcends the ordinary self-consciousness to a truly wonderful extent; the veil is lifted which separates Divinity from man; a universal conscious-

ness is attained, and the knowledge of Self is at last gained.

While there have been comparatively few in the past who have approximated such an extension of enlightenment, there is no reason why there should not be many. In fact, all have within them the same potencies; what is possible for one is possible for another.

The great wave of what might be called occult research, which has been passing over the earth during the last few years, is prophetic of a complete racial development. The minds of all men are markedly expanding; there is a contagion of intelligence in the air.

The few are always in the vanguard of the many; where there is a leader there are followers, who, in turn, lead. Thus it is seen how influential is a single strong Character; his example is the signal which more timid souls are waiting for.

We all have the habit more or less of seeking for precedent before we act. We are afraid to venture very far in front of our fellows. But we can at least try to rise above the crippling fears which keep us bound to the chains of dead custom. If we find it well-nigh impossible to overcome some conventional habits we can at least day by day make some venture, some bold step away from the old ideals which we know contain nothing more for us. It is by courageous thinking and equally courageous action that we rise; by doing, when occasion and necessity call for it, the very thing we are afraid to do. Thus do our fears dissolve, for they are born of Ignorance and have no substantial basis.

There is a great difference between being fearless and being impetuous or erratic. Our courageous spirit should always be the expression of intelligence. Reason should reign. It is here where the virtue of concentration comes in.

Our ideas are opportunities; they are indeed seed germs of creative promise. Be prompt in actualizing them.

And yet with all earnest endeavor there is no call for strenuous activity. The man of Will is calm, reposeful—equipoised. We have within us an infinite storehouse of energy. There is no occasion to strain ourselves in trying to express the same. There is no need for hard thinking and planning. Let us simply attend—doing the next thing.

By a mental attitude of repose we allow the natural forces to express themselves to the best advantage. We must compliment our positive determination with negative receptiveness, for creation is simply expression, an externalizing process of what is *in esse*.

Our greatest works are those which are done with pleasure. And composure is necessary for pleasure. This is an attitude of faith, which, again, is itself a creative element.

A masterpiece or work of genius is the creation of love. To such a work we give the name of Art. All men kneel at the shrine of Art, for this is the expression of the Ideal. The artist is in the vanguard of existence, and expresses, in a measure, what are the potencies concealed in life. He penetrates beyond the crust of surface existence, and discloses to view some symbol of the kingdom which we may call the Ideal.

It is not too much to say that this realm of the Ideal is the long sought Celestial Kingdom—even Heaven itself. And it is for us to hasten the coming of this kingdom—in other words, to externalize an existence of harmony in the world of materials—to evolve in a larger measure the life within.

Our earnestness is a step toward this desirable extension. Our desires are creative forces. The man of genius is simply one who is fired with aspiration—acting out, patiently, persistently, the impulses inherent within.

We all have such impulses—though, of course, not of the same character. Every individual fills some special place in the cosmic scheme or economy of nature, and it is for each one to say whether or not his position shall be a place of honor.

A work of excellence is the token and index of a sincere character. So let us away with negligence and careless workmanship, and with steady, calm concentration proceed to create something worthy of our divine nature—worthy of the title of Art.

Art embraces a great deal more than the portrayal of one's passing fancies. Life itself may be an art, and our every move a worthy expression. The groundwork for the art of living is a well-poised mind; from this centre we can direct other minor (though none the less important) details of activity. That is why mental science should hold a place of primacy with us; why the recognition of the will is so important.

History's men of note were great because they trusted themselves. One might almost say that there is nothing impossible to a trusted will. This is the faith that moves mountains; no mere blind allegiance to an abstraction, but all that is implied in Self-reliance. For is not Self the Ego of man, the one divine Force of all creation? Yes, truly we live in a *universe*—all is one; and man is the privileged creature who holds the magic wand of conscious control. He is, indeed, both creature and creator.

The long hidden Purpose of Existence is at last being disclosed to our View. The evolution of life, for so long carried on in the dark roots of ignorance, is now flowering forth in a rich abundance. The stupendous energies of nature are being utilized by man for his comfort and convenience. He is no longer a mere spectator of passing events—standing, as it were, idly on the outer circle of creation, or, as a slave, negatively following the drift of nature's fluctuations. Man has ascended. From the apex of consciousness he may now be master; he may have in truth a royal sway.

"The lord and king of creation" is a title worthy of the New Man. And he shall discern sufficient compensation for all previous trials and labors in his widened recognition. Self-knowledge is worth all the various experiences that lead up to it.

It is impossible to attain any great height of mastery before one orders his life and actions after a standard of love. Love is unity, and any selfish attitude is narrowing and limiting. Expansion, elasticity, broadness of mind, generosity of heart, must self-evidently lead to strength of personal character. Life is a unit, and by enlarging the field of our interests we naturally come in closer contact with the infinite currents of the one universal Force. Love is thus the power that leads to dominion.

Having once established with ourselves a measure of conscious mastery, we are freed from the old harrowing terrors; we have a feeling of security. Fearlessness is freedom; with a basis of courage our activities become expressive of our ideals. A bold spirit manifests itself in our every move. And what is a bold, brave spirit but a loving, generous, whole-souled nature—in a word, the spirit of Kindness? To be kind seems a simple thing; but it means much. It means cheerfulness, friendship, brotherhood—unity. For the more we do for others, the more we have done for self. There is no separation. All nature is akin. The law of attraction reigns. This is justice itself. There can be no loss. We are compensated for everything.

From a mere standpoint of Pleasure nothing surpasses the act of kindness. And when we consider that such actions redound to our credit, that even if there seems to be little or no outside appreciation we are fully compensated in some way, we see that a so-called unselfish action is in every sense the best one. By living for others we live for Self; by sacrificing small interests we rise to greater ones, and this is the Way to Wisdom and to Power.

### Special Notice to Our Readers

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

The requests to start subscriptions with the May number have been so numerous that our supply of that number, together with the June, July, August and September numbers, is completely exhausted, except the limited number that we have bound in cloth. As a great many of our friends would like to have one of these bound volumes, we suggest that if you desire one to send your order promptly, as our supply is limited to one hundred volumes.

We also take this opportunity of telling our readers that, as the first numbers are now out of print, all subscriptions will necessarily have to start with either the November or December issue.

## The Discomfort of Nerves



ONE who has for years known "nerves," both from within and without, offers the opinion that "nerves are the very devil—of selfishness." When they have instituted their anarchy in even the most reasonable and considerate person, little by little their terms must be acceded to, more and more they must be yielded to, until in the ultimate working out of things there is no living with their victim, says Jane Layng in the Boston Transcript.

Half that ails "nervous" people—even the most patient and gentle of them—is the reflex action of their own selfish demands. Very foolishly does one imagine he will better himself and increase his comfort by selfish exactions. Every time he takes this misguided course, he lays up for himself a whole multitude of after troubles whose cause he will not, in the after time, see. One following his seeming self-need too freely may have the satisfaction of "having things as he wants them," and of "having his own way," but if he has insisted upon a single unfair advantage, condition or comfort, with it will spring up an evil brood to vex him long and mercilessly; so that "his way" and "his willfulness" will cost him dear. Seeming self-need borne too far is frequently a boomerang sure to return with deadly purpose.

There are not a few "nervous" people having the hardest kind of a time to get other folks to do the right thing by them. Everywhere they meet discomfort, disregard of their feelings, disrespect for their rights and interests. These otherwise worthy "nervous" ones are inviting half or more than half of their disasters by a failure to show the very consideration, respect and conciliation they expect from their associates. Unreasonableness begets unreasonableness, resistance begets resistance, perversity begets perversity, selfishness begets selfishness, thoughtlessness begets thoughtlessness, lack of self-control begets lack of control.

Fortunately the law of life is "equal"—to use an old Bible term. Hence consideration calls forth consideration, kindness calls forth kindness, thought for others calls for thoughtfulness from others, conciliation calls forth conciliation, love of harmony engenders love of harmony.

To the "nervous" regard for this mental law is recommended for its ability to solve many of their problems and difficulties. The mistake they make is to attempt, with broken forces, to win battles by the old brute world method of will against will, strength against strength. A will which is the victim of its own servant—the nerves—acts without reason when it attempts to rule another will; for it cannot even rule in its own small realm. Any sane person must see the futility of such a battle, even from the beginning. A higher mode of securing victory and advancement must be found; and when it is found it very beautifully and agreeably proves itself to be the best method even for the strong-willed who have nerve and not nerves.

With the use of these two contrasting terms comes the consideration of the fact that it is not without significance that language puts one condition in the singular number and the other in the plural. In the one case, there is oneness, unity, harmony; in the other there is division, discord, anarchy. To express the same thing in another way, it may be said that "nerves" simply means a strike in the system—the Self, the rightful rules and coordinating power, being defied and more or less helpless. What should be obedient servants of will set up a riot which not only breaks up the harmony of the individual, but extends in near and distant influences of disturbances to countless persons who otherwise would be going serenely and comfortably on their way.

Nerves, being unused and unfitted for governing themselves—having instead been made for obedience—turn tyrant when they come into power, demand of the discrowned self unreasonable things from other people—which unwise, unfair exactions the coerced and intimidated self servilely attempts to grant. Everyone else save the original victim sees the absurdity of it all and offers resistance; the nerves opposed make still more irrational demands upon the self and others; general social and family havoc ensues.

Nature very wisely and fortunately provides new habits for new conditions; and to form the habit of considering other people of thinking about others' comfort also, and less about one's own, is the most some people need to relieve them of their mental misery at the hands of others and of their own "nerves." So long as the thought is too much directed selfward the whole being, like a plant with its leaves curled in, fails of expansion and proper growth. Immediately

the thought is directed to others, to study their interests as carefully as it has studied those of self, the powers of being unfold and grow, like leaves unrolling and reaching out away from the centre of life. It is the awful self-centring which makes life such torture to the nervous and to their friends. The nervous see their own needs, wishes, comfort and rights so magnified (and what would not become magnified by being brooded upon too much?) that they fail to see the needs, wishes, comfort and rights of their associates save as enemies to their own happiness and satisfaction.

It is true that selfishness works as much damage as selflessness, and is equally deplorable; but in rational consideration and thought for other people (and most of all in the harmonious and helpful attitude of mind) is the wisest selfhood. Between the good of one person and that of another there can be no conflict; but it must always be the deep fundamental reality of good in each case. Very wonderfully, fortunately, and mysteriously are all the ideals of human beings in harmony. When, therefore, one secures what is truly best for his brother he has gained what is truly best for himself; and the reverse is as true. Otherwise life would be a mockery. Instead it is a marvelous adjustment of part to part, of personality to personality. Neither selflessness nor selfishness can have any true place in the scheme.

Since it is pride, self-will and perversity that do most to keep alive and multiply "nervous" discomforts and conditions, it is safe, on the whole, to accept and consider the definition of the keen observer who says: "Nerves are the very devil—of selfishness."

## Sayings of Henry Wood

We must join hands to walk safely over pitfalls.

Move forward as rapidly as you will, and your ideal is always in advance.

True religion is not a belief but a growing living force.

Pessimism not only sees the worst side but galvanizes it into form and existence.

The human body is really a temple. Let us beware of its desecration or defilement.

God is in actual contact with every soul, but how few feel it!

The scientific way to conquer an enemy is to transmute him into a friend.

## The Gospel of Giving

MR. ROCKEFELLER called for three cheers for Andrew Carnegie at the University of Chicago commencement recently, as the one who had "given away more money than any living man." It is a generous rivalry of millionaires, in which they ought to be encouraged by an applauding public. The "Gospel of Wealth" is, indeed, making many converts. Large benefactions follow each other in a way powerfully to impress the imagination. In Great Britain Mr. Carnegie's princely gift—Punch says it is a mistake to call it "princely," as no living prince could possibly give away so much money—has stirred up the pure minds of public men, like Sir Henry Campbell-Bannerman, to exhort rich Englishmen to go and do likewise. And we may be sure that the example will have a great effect, even if often a silent one. Smith College recently announced a gift of \$100,000 from a donor who wishes his name kept secret. Such cases are frequent. There is an element of self-defense in such secrecy. Rich men cannot always afford to let it be known that they are large givers, as they would be immediately overwhelmed by the "higher beggars." This lends new point to the Scriptural injunction not to let the left hand know what the right hand doeth.

[In view of what our rich men are constantly doing for humanity, it is at least bad taste, if not "wicked," for anyone to criticize or condemn them for possessing wealth.—EDITOR.]

BROWNING said we are "defeated day by day, but unto victory born." We are all Eternal Souls going onward, forward and upward to one goal—God. Thoughtfully and earnestly study the doctrine of Reincarnation and Evolution and you will find that the whole plan of life in the past, now and here and beyond, is beautiful and orderly. All the problems of life are solved when we know. "What is that, knowing which, ALL is known?"

THE union of energy and wisdom makes the completest character and the most powerful life.

## How to Get Health and Happiness

THE Mystic Adepts connected with this magazine know how to have perfect health and live in joy, peace and happiness. Joy, life, peace and health come from the Soul and its instrument, the mind. Free the soul by rousing the mind with the mind. Go to God—the All-God—and get Divine Healing Power. We are pleased to see that the Great Soul, Rev. R. Heber Newton, realizes the truth of our religion and philosophy. In a recent number of Mind, among other things this Divine Man says:

Yet, if we do at all believe in our belief and trust in our philosophy, it must be true that the innermost and most vital powers of our body are mental and spiritual powers; that, in the development and training of these mental and spiritual powers we are best making for the development of our physical powers—for health itself. If that philosophy be true, life is not a mechanical process, but a mental or spiritual energy; the body is not the creator of the mind, but the creation of the mind. A man's physical organization is then a growth around his inward being.

Plainly, if our philosophy of life be sound, the first and best way to create health is to cherish thoughts of health; to fill our minds with the ideas of health. Every thought is creative; every idea is an energy tending to materialize itself. Each image is an action of the imagining faculty wherein is the true creative power, by which God is forever making the Universe and by which man is forever making himself, whether he knows it or not. Habitual thoughts of health tend to create the condition, the environment, the atmosphere of health. Strongly to believe in one's being well is to make one better. Phillips Brooks used to say that he thoroughly believed that the way to make one what he ought to be, in any respect, was to make him believe that he was just that.

So to cherish, habitually and systematically, thoughts of goodness must tend to the creation of health. Disease must be disorder, lack of harmony, a condition other than the divine, beautiful order. And the divine order is at heart an order in mind.

Sweet and kindly and loving thoughts must make for the harmony even of the body itself. Sour, unkind and hateful thoughts must disorder the secretions and poison the blood and disarrange the vibrations of our bodies. It cannot be otherwise. Mental serenity must produce physical calmness. Moral pureness must work toward physical cleanness. To be right, then, in the soul must be the first condition of being right in the body. There must be therapeutic potencies in spiritual thoughts and emotions. If God, the Eternal and Infinitely Good Being, is the heart of the creation, then the inner spring of all its forces must be moral and spiritual energies. As with the Universe, so with the human body and mind. If a man can make himself habitually right in his thought and desire, right in his will and purpose, he must become right in the tissues built up out of the mind's action.

God, thou art love. Then it must be  
That love is loved in loving thee,  
And life is life without a flaw,  
If life is love, since love is law.

REV. J. H. SAMMIS.

In proportion as we love truth more and victory less, we shall become anxious to know what it is that leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from a perception of something which we have not perceived. And we shall aim to supplement the portion of truth we have found with the portion found by them.—Herbert Spencer.

THE Mystic Adepts connected with this Magazine are quietly working in their mystic way to help the colored people. We recognize in the negro a soulful man, and we see a great future for him. The negro ought to buy and read more books and papers, and get out of the habit of accepting gifts. There is nothing that so retards the progress of the soul as being the receiver of gifts. Labor and work and earn money, and spend it for good books and papers.

NOTHING more exposes us to madness than distinguishing ourselves from others; and nothing more contributes to our common sense than living in the universal way with multitudes of men.—Goethe.

# SPIRITUALISM

By J. M. Peebles, A.M., M.D., in Mind  
ITS RELIGIOUS MESSAGE

MY attention having been called by a distinguished writer to several misleading statements relating to Spiritualism by the Rev. Dr. Lorimer, in his work entitled "Christianity in the Nineteenth Century," I gladly accede to the request for a statement of my views concerning a subject involving in a measure the interests of time and eternity.

Spiritualism—a word of far-reaching and momentous signification—is rooted and centred in God, who, as the Christ said, "is Spirit," and therefore necessarily infinite and all-energizing, embodying force, motion, life, consciousness, purpose, will, wisdom and love. Thus inhering in and originating from God, and being allied to the religious and spiritual constitution of man, Spiritualism stands defiant upon the rock of eternal truth. And further: God, according to the Neo-Platonian Proclus, being Causation, and, according to the Nazarene, Spirit, immanent and immutable, and man being made, as the prophet taught and science confirms, in the "image of God," a self-conscious, spiritual being, it is just as natural for spirits, incarnate and discarnate—men and angels—consciously and mutually to converse under proper conditions as it is for musical notes and chords to respond to the tones of differently constructed instruments by the law of sympathetic vibration.

Spiritualism, in its true sense, is not modern. Its uplifting inspirations and its psychic phenomena, through sensitive intermediaries, existed under some name and in some form through all the elder ages. It has been confined to no single race or nation. Confucius and Socrates, Jesus and Joan of Arc, Minucius Felix and Victor Hugo—all conversed with invisible intelligences. Its temple is the universe; its creed is the law of love; its prayers are good deeds. It was and is God's living, tangible witness of a future conscious existence. Through it Paul knew of that "house not made of hands, eternal in the heavens." Fraud is not any more Spiritualism than prayer is Mohammedanism, or embezzlement finance.

That highly inspired rabbi, Jesus of Nazareth, standing upon the very apex of Hebrew Spiritualism, holding a séance upon the mount, enabled Peter, James and John to talk with the spirits Moses and Elias, who had long summered in the spiritual world. The apostles were all mediums. They were chosen, not because of their erudition, but because of their susceptibilities to spirit influx—healings, prophecies, clairvoyance and other spiritual gifts. Peter, whom Christ called "Satan," was temporarily obsessed by an undeveloped spirit. The Spiritualism of to-day—a science, a philosophy and a religion—is the complement and the only competent interpreter of apostolic Christianity: the Christianity, not of Rome or Augsburg, but of the living Christ.

It will not failed to be noted by the literati that the clergyman above referred to, in his lectures, committed the very common error of confounding Spiritualism and Spiritism. The words are not synonyms. They should not be used interchangeably. Suffixes are not only modifiers but they enshrine and often enwrap a profound moral quality. No accredited philologist would confound *office* with *official*, or *idea* with *ideal*; then why *spirit* with *spiritual*, or *spiritism* with *Spiritualism*?

Spiritualism, differentiated from spiritism, is demonstrative, constructive, and profoundly reverent. And spiritism, grotesque as it has often been, had its uses. Its astounding phenomena—from Peter's midnight release from prison to the Hydesville concussions and since—have arrested public attention. They have proved thunderbolts to an atheistic positivism. They have directed befogged materialists to the overbrooding uncaused Cause as the Source of life, consciousness, intelligence and purpose. They have demonstrated to investigators the continuity of existence hereafter, thus proving to thousands that the so-called dead were the most alive. Unfortunately, spiritists did not always sift, analyze, and carefully tabulate these phenomena—showing their relation to moral science, religion, philosophy, and the geography of the overarching and underlying spheres of existence. Some in their folly invited into their ill-ventilated rooms the demon dwellers of the Tartarean regions.

Others found bewitching mirth and amusement in the phenomena; some used them for hunting Captain Kidd's buried treasures; still others made them a menagerie for getting trivial and fun-provoking "tests," thus lowering those grand psychic phenomena to the plane of old Babylonian necromancy.

On the other hand, Spiritualism—in perfect harmony with the inspired teachings of the New Testament, thoughtful, constructive, reverent and enriched by such spiritual sustentances as inspiration, illumination, open vision, angel voices and impressions from the Christ-heavens of love and wisdom—cannot be stuffed into an evangelical creed or bound up in a gilt-edged prayer book, nor is it bounded by the horizon of promiscuous phenomena, the genuineness of which is often questionable. But, as aforesaid, Spiritualism is rooted and grounded in God, the Infinite Spirit Presence—"our Father and our Mother, too," using the inspired words of Theodore Parker—and it constituted the foundation stones of all the ancient religions. It proffered the key that unlocked the esoteric mysteries of antiquity. It was the mighty moral force that gave to the world its inspired teachers and immortal leaders. Buddhism was based upon Gautama's vision, synoptic Christianity upon a dream, and Mohammedanism upon the angel Gabriel's command to Mahomet while wrapped in his mantle in a desert place.

Critically searching and finding thousands of well-attested scientific evidences connected with trance, vision, clairvoyance, clairaudience, premonition, apparition, prophecy, automatic writing and the gift of tongues—all bearing upon immortality—theistic Spiritualists find the inquiry of the ages, "If a man die shall he live again?" definitely answered in the affirmative. With them, touching a future life, belief has become knowledge, hope a grand reality, and faith fruition.

"Had Spiritualism been content to promote psychical research," said Dr. Lorimer, "there would have been little occasion to refer to it in these lectures." That is, if Spiritualists had been "content" to collect psychical phenomena in proof of a conscious after-life (which the Church dare not or will not do), without classifying and drawing the necessary inferences, all would have been pleasant to Christendom.

Unfortunately for orthodox dogmas, the intelligences from the spiritual world have, with marked uniformity, stoutly denied such cardinal orthodox doctrines as a war in heaven, a Satan in Eden, the fall of man, total depravity, the Athanasian trinity, the resurrection of the body, vicarious atonement and endless torments; doctrines "irrational and at variance with evolution," said Herbert Spencer.

"Representative Spiritualists," we are further told, "declare that under the latest economy the spirits of the departed are the ordinary ministers between God and man." They "declare" nothing of the kind, but distinctly state that intelligent and exalted spirits are the intermediary message bearers between the worlds visible and invisible. Beneficent, they voluntarily come to prove their existence and identity beyond the grave. They come not to "supersede" the Christianity of Christ, they come to show that we shall know one another in those Elysian fields beyond the tomb—that memory is undying and love immortal. They come to comfort the disconsolate and dry the tears from mourners' eyes.

"Without a vision," said the inspired prophet, "the people perish." But evangelical Christianity has no vision, no trance, no message from the loved in heaven; hence, Spiritualism is radically supplanting it. Christian Churches must accept present spiritual phenomena or die. Confessions of faith are already being "revised." The Athanasian creed is actually dead.

Churchian religion talks of the *dead* Jesus, of the *empty* tomb, of offerings to the Lord of "goat's hair and ram's skin dyed red," and of the "atonement blood" that punishes the innocent in place of the guilty—salvation by substitution! Blessed be Spiritualism, with its presence of the living Christ, its ministering spirits, inspiring phenomena, constant baptisms, and messages that tell of abiding love and eternal soul unfoldment!

While Spiritualism is unpopular in hospitals for the feeble-minded, State penitentiaries, lunatic asylums, and church club-

rooms, it is accepted by thinkers and philosophers—by the brainiest men of the world. Sir William Crookes, after eight years of crucial investigation, avowed his acceptance of Spiritualism. Several times he honored me with a seat in his séances. I met Victor Hugo but once, and that was in Mrs. Hollis-Billings's séance-room in Paris. He wept tears of joy when receiving a message from his departed son. When on my way to a Consular appointment under President Grant, in Asiatic Turkey, I was the guest of Léon Favre, Consul-General of France, and a writing medium. The distinguished Hindu, Keshub Chunder Sen, informed me in Calcutta that he had talked with Jesus, Moses, Elias, and other prophets. Peary Chand Mittra, a Hindu scholar and Calcutta author, assured me that he conversed daily with his beloved wife in heaven—and her message was: "Patiently wait till your mortal work is done, then sweet and divine will our reunion be." Ke Loo Can, a mandarin of Canton, interpreting to me the divine teachings of Confucius and Lao-Tsze, declared that he himself frequently conversed with his ancestral friends and the deceased philosophers of his country. He added: "Roman Catholic missionaries came to us with a professedly new religion; English Church men soon followed, contradicting the religious tenets of these Catholics; then came Presbyterians and Baptists, disputing between themselves about immersion; then came Methodists, and, last of all, Unitarians—all at logger-heads among themselves."

The allied armies, mad to fight, had, like the British and the Boers in South Africa, their chaplains. These devoutly prayed, while Christian generals and Christian soldiers fought like infuriated devils. During the Franco-German War 88,500 lives were sacrificed. When Germany achieved one of its greatest victories, the Emperor William thanked God, church bells rang, and thousands marched through the streets of Berlin, making midnight hideous by singing:

"Ten thousand Frenchmen sent below—  
Praise God, from whom all blessings flow!"

Would not some supplanting of sectarian Christianity with Buddhism and Spiritualism be of incalculable benefit to humanity? Already has it effectually uprooted atheism, modified materialism, enlightened the churches, and made hell both comfortable and productive.

As previously said, the profoundest thinkers and the brainiest men of the world have been, or are to-day, Spiritualists. Alfred Russell Wallace, D.C.L., LL.D., F.R.S., the compeer of Charles Darwin, pensioned by the late Queen Victoria for his scientific attainments, publishes this statement: "My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences; and it is not denial nor quibbling that can disprove them." Dr. Robert Chambers, of whom Scotland is so proud, was a confirmed Spiritualist. J. Herman Fichte, the eminent German philosopher, said, "I feel it my duty to bear testimony to the great fact of Spiritualism." M. Thiers, ex-President of France, exclaimed, in a public address: "I am a Spiritualist, an impassioned one, and am anxious through it to confound materialism!" William Howitt, English book reviewer, and himself the author of some seventy volumes, was a writing and drawing medium. William Lloyd Garrison was an outspoken Spiritualist. Writing of the manifestations, he said: "They have spread from house to house, from one part of the country to another, across the Atlantic to Europe, till now the enlightened world is compelled to acknowledge their reality." Prof. Robert Hare, emeritus professor of chemistry and natural sciences in the University of Pennsylvania, wrote a large volume entitled "Spiritualism Scientifically Demonstrated." Judge J. W. Edmonds, pride of the New York bench, a jurist of unimpeachable integrity and keen discernment, accustomed to weighing evidence and an authority on international law, not only was a Spiritualist but was endowed with fine clairvoyant gifts. His daughter was a superior medium. Several times was I honored with a seat in his Thursday evening séances. Dr. T. J. Hudson, in his "Law of Psychic Phenomena," uses these pungent words: "The man who denies the phenomena of Spiritualism to-day is ignorant, and it would be folly to attempt to enlighten him."

Richard Hodgson, M.A., LL.D., of Cambridge University, England, and Jena University, Germany, lecturer upon the philosophy of Herbert Spencer, says: "I went to Mrs. Piper with Professor James of Harvard University about twelve years ago, with the object of unmasking her. To-day I am prepared to say that I believe in the possibility of receiving messages from what is called

the world of spirits. I entered the house profoundly materialistic, not believing in the continuance of life after death, and to-day I believe. The truth has been given to me in such a way as to remove from me the possibility of a doubt."

But why adduce further testimony? Why pile Pelion upon Ossa? There are now those so creed-encrusted that, like the bigots of old, they would not believe, though "one rose from the dead." They cannot take the testimony of their life-long neighbors, of distinguished jurists, of careful, plodding scientists, of professors in universities, of metaphysicians, historians and the literati of the enlightened world!

All cultured persons know that there are thousands of people—noted for their intelligence, conspicuous for their honesty, famous for their scientific attainments; noted for their good moral characters, scholarly standing and profound erudition—who solemnly testify that on strictly scientific principles they have investigated and demonstrated the fact of a future progressive life through present spiritual phenomena. Their testimony is as direct and overwhelming as it is unimpeachable. And yet "no light has been thrown on vexed problems by Spiritualism," writes Dr. Lorimer; "we know no more of God . . . or destiny than before." If the Doctor had used the personal pronoun—"I know nothing more of God or destiny"—the statement would be readily accepted. Spiritualism has removed from the pantheon of God that angry, jealous, fighting, Jewish Jehovah that complacently saw Samuel hack Agag to pieces, and replaced him with a God of infinite intelligence, power, justice, wisdom and love. Fain would I acquaint evangelical Christians with the true God.

As to knowledge of "a destiny," all that the wisest know about it has come through the phenomena and philosophy of Spiritualism. Even the "law" was received "by the disposition of angels." God is neither dumb nor dead. He speaks to all races through immutable law; speaks to the individual conscience from the silence; speaks through angels and His ministering spirits. Some of our intermediaries are intruded into the spiritual world, whence, seeing things before which the far-famed valley of Cashmere would pale—things too transcendently beautiful to be described in human language—and hearing enchanting rhapsodies when Mozart and all the great masters played in unison, they reluctantly return to their mortal tabernacles.

Spiritualists know that what the world calls death is but birth into a more ethereal state of existence—to be there met by their departed loves; that the heavens and hells are conditions made by morally responsible beings themselves; that it is character rather than creed that saves; that automatic penalties follow all violations of law; that happiness is predicated upon goodness and holiness; that spirit life is an active life, a social life, a constructive life and a progressive life, aflame with reason, love and aspiration. They know that in those spiritual spheres and summerland zones there are refined, etherealized fields, forests, fountains, gardens, groves, meandering streams, schools, lycetums, conservatories of music, massive libraries, magnificent art galleries, grand educational universities, mighty congresses of angels, great parliaments of savans—everything to educate the mind, to charm the intellect, to unfold and spiritually enrich the former inhabitants of earth.

Progress through the circling ages of eternity; the lower rising toward the higher; spirits becoming angels, angels becoming archangels, and archangels becoming celestial seraphim; traversing the measureless spaces, ascending, meeting and mingling in ecstasy with those mighty planetary spirits that people the shining spaces of infinity; such is the glad message—such is the beatific vision—of Spiritualism, of which God is the divine Author.

Attraction is the Love Law of the universe.—A. J. Davis.

Each man makes his own stature; builds himself.—Young.

I know the Spirit of God is the brother of my own.—Walt Whitman.

FRATERNITY! Love's other name!  
Dear Heaven-connecting link of being!  
We yet shall clasp thy golden dream,  
As Souls full-statured grow far seeing!  
Thou shalt unfold our better part,  
And in our life-cup yield more honey!  
Light up with joy the poor man's heart,  
And Love's own world with smiles more sunny!  
—Gerald Massey.

## The Prayer of Humanitarians

ALL-MERCIFUL God of Nature! in whom all beings are, Thou acceptest and rewardest my sincere thanks for Thy goodness. Thou hast given all to all, and I acknowledge that but for human stupidity, selfishness, ignorance, wickedness and indifference, all mankind would live in a real paradise.

Both Father and Mother of all beings! Thou acceptest and rewardest my sincere vows to love myself by enlightening and sweetening my character, to love my own body by living virtuously, so as to render my present life long and happy.

I therefore vow to love all the members of the human family, by setting them a good example, by assisting them in their bodily sufferings, and by enlightening their minds in order to render them, especially children, happier than myself, since this alone is the true preparation for my own progressive bliss after death.

To fulfil my vows, I solemnly promise to Thee and mankind to keep the Twelve Principal Duties and the Constitution of Humanitarians, and to try with all means to promote the spread of the Religion of God.

## Light

"And God said, Let there be light; and there was light."—Gen., 1, 3.

This was the first light upon the earth. This light lightened all things which God had made, but darkness covered the earth once more—dark with sin and sorrow. Once more God said, "Let there be light," and God's Son came forth and dwelt in the darkness with men.

Sin fought against it, this true Light, but the Light became brighter and more refulgent. Men thought to quench the flame; but God had said, "Let there be Light," and no invention of man could put it out.

They crucified and buried it, and darkness covered the earth; but God said, "Let the Light come forth." Then it burst forth triumphant from the grave, scattered the darkness, and the glory of God shone in the face of the Lord Jesus Christ, the Light of the world. And soon, very soon, shall this Light again appear to gather to Itself all those who have received It.

## No Hell

In a spirit communication from the Angel World to Denton, in the Light of Truth, the following about Hell is of interest:

"You have no idea of the nature and extent of punishment some spirits have undergone. Yet there is no hell where torture is inflicted by others on victims in the spirit world.

"Every spirit that comes here brings the punishment with him in his own nature. When a spirit passes from the earth to this world, every trait of his or her habits, principles and passions is delineated in his spirit body. Therefore his earth deceptions are totally useless here.

"You will all be examined as you come here, and placed in society and positions corresponding to your earthly life. Mankind need not think that there is a hell in the spirit world in which to punish the wicked. The wicked will carry with them hells sufficiently poignant to punish them for their misdeeds."

## Our Ideals

"WHAT is meant by having an ideal?" An ideal is a desire or prayer for the unattained, an aspiration toward the perfect, persistently renewed. It is the mental picturing of one's self as one wishes to be, a creative image. For instance, it is the thought of the body, in detail and in general, as in a state of perfect health and development. Applied to character, it is a vision of wise, altruistic conduct, characterized by moderation, equanimity, self-reliance, thoughtfulness, kindness, devotion. Intellectually, it is zeal for truth. In art, it is the search for beauty. Thus, an ideal is any persistent desire, either for material or for spiritual things, the realization of which will bring greater freedom for the development and expression of the soul.—Horatio W. Dresser.

To bear much fruit is to live in the widest relations with human life; to render the services needed at the moment, not counting the cost; to give the gift that is needed, though it leaves one's own hands empty.—Equity.

Do not expect others to understand you until you have reached a fair understanding of yourself.—Merrill.

## Practical Spiritualism

By C. Fannie Allyn

Text.—The time to be happy is now; the place to be happy is here; the way to be happy is to make others happy.

"THE morning light is breaking," and the advent of earthly spiritualism begins to be more and more in evidence. The world is learning that it is as good to know your fellow beings as it is to "know God." We find it as wise to make heaven here as to continually ask and preach about it. The necessities of earth hold as great and spiritual duties as to seek to know all about the "over there." Practical talk on the rostrum has been at times stifled by the idea that it was not spiritual. Those interested in the labor problem, woman suffrage, pre-natal existence, peace, vivisection and other earthly matters have been ostracized by those who "walked hand in hand with angels."

Iconoclasm was excused when spoken by a trance speaker (spirit) instead of the loving, earnest heart of woman or man on this side of the City of the Living.

At last it is perceived that millions of martyrs have passed on. They have gone from battlefields, prisons, cellars and asylums, with a record of wrong, poverty, starvation and cruelty, and these have something more to say than "that an old man cometh up."

Their earth life was eloquent with untold sorrows. They are not dead to the interests of others. Like the fabled rich man in hell, they seek to keep others from the same fate. (I should prefer to be in hell and think of others than in Abraham's bosom refusing others.) People have sought to unfold the arisen spirits, while around us were those bound in fetters of phrenological and physiological fetters of clay through ignorance of nature's laws.

Many are dying "for a little breath of air," love and help. The world has been inquiring if they lived again, without trying to understand how we should live here.

Not long ago a gentleman said in Conference that it was "none of his concern about the Philippines or the Southern lynchings, as he wanted to hear from the angels." He was applauded, while the protest of a woman was promptly frowned on.

Are their voices stilled forever? Phillips, Garrison, Wright, Owen and others felt and worked with voice and hearts here, and there is no reason to suppose the joys of heaven have made them oblivious to the agonies of TO-DAY.

It is with hope and tears of joy, then, that some are watching the advent of earthly spiritualism that will enable us to communicate here and now. There will be less early deaths, wild and thoughtless girls, cruel and heartless boys, and better men and women, when we shall find the way to the inner life of those living by our side on earth. It will add to instead of detract from the sacredness of communication with arisen friends. There will be less regrets of things undone and words unspoken when our loved ones step into the unseen Beyond.

For those who still desire "religious exercises" (which means to them solemn and dignified talks and demeanor), there is ample opportunity and demand for that department. But some will realize, with Massey:

"We're beaten back in many a fray,  
But newer strength we borrow;  
And where the vanguard camps TO-DAY,  
The rear shall rest TO-MORROW."

So we shall work for an earthly spiritualism that will make others happy here and now, and our deeds more eloquent than words, and our lives better than prayers. Praying is much easier than to follow Duty instead of Inclination.

It is easier to be a guide post than a traveler. It is harder to be patient than to talk of angels. Eloquence is more admired than self-control. It is harder to be an earthly spiritualist and do right than to be a heavenly one and talk right.

## Spiritual Aphorisms

By Laura Wines

THE Heavens are a problem, life a summary, and he who fills the disk with reason's high torch lights well his path to glory.

We must consecrate our thoughts and acts to the nobility of life.

We must not forget the continual practice of the Golden Rule, and to honor truth by its daily use.

Aim to surmount difficulties by patience and zeal, and not wait until to-morrow to recognize our progression.

Never forget to be loving and kind in the most trying moments, always respectful of the rights of others, and be helpful to them. And do all things equally in earnest.

Remember to be mild when meeting opposition.

**PLACE THE CIRCULAR DISK HERE, WITH YOUR SIGN OPPOSITE SAME SIGN OUTSIDE OF CIRCLE.**

**♈**  
All persons born from January 23 to February 19, inclusive, were born in Aquarius. You are a good judge of human nature; are public; fond of literature; are fitted for a public entertainment; are practical. We can show you how to achieve great success. Be sure to read bottom of our of an Astrological Delineation made by a great Mystic Adept.

**♉**  
All persons born from December 23 to January 20, 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.

**♊**  
All persons born from November 23 to December 22, inclusive, were born in Sagittarius. You are earnest, frank, jovial, fearless, combative, generous, friendly; very sympathetic and outspoken; quick-tempered and impulsive. Be careful to curb your anger. You are often misunderstood. Astrology can help you; can point the way to success and fortune. Send for free Astrological Delineation, as per offer at bottom of this page.

**♋**  
All persons born from October 24 to November 22, inclusive, were born in Scorpio. You have great vital forces; capable of endurance. You have a magnetic and hypnotic powers which can be developed in a scientific way. This magazine and the Mystic Adepts' Astrological Delineation, printed at bottom of this page, will help you to develop your psychic powers. Read the offer of a full Astrological Delineation, as per offer at bottom of this page.

**♌**  
All persons born from September 24 to October 23, 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.

**♍**  
All persons born from August 24 to September 23, inclusive, were born in Virgo. You are cool in temper; you are a very hard worker; you are a very accurate and logical person. You are a very practical person. You are a very hard worker. You are a very accurate and logical person. You are a very practical person.

**♎**  
All persons born from July 24 to August 23, inclusive, were born in Cancer. You have a sympathetic and emotional love nature; are model husbands 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, wealth and happiness. Read about it.

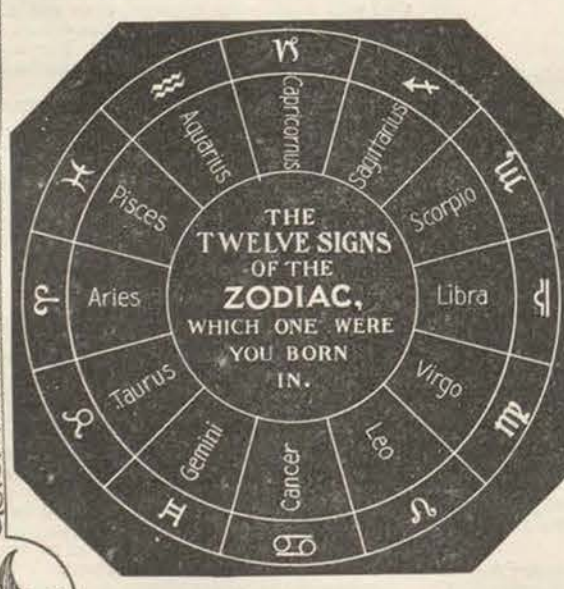
**♏**  
All persons born from June 24 to July 23, inclusive, were born in Gemini. You have a nature; restful and anxious; you have a very wonderful occult powers. The full Astrological Delineation, which we give free as per offer at bottom of this page, will give you the mystic way of having health, wealth and happiness. Read about it.

**♐**  
All persons born from May 24 to June 23, inclusive, were born in Taurus. You have a nature; restful and anxious; you have a very wonderful 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, wealth and happiness. Read about it.

**♑**  
All persons born from April 24 to May 23, inclusive, were born in Aries. You are earnest and sincere; full of life and activity; can do wonderful things by 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.

**♒**  
All persons born from March 24 to April 23, inclusive, were born in Pisces. You are earnest and sincere; full of life and activity; can do wonderful things by 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.

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