

FORTUNES TOLD FREE BY ZODIAC See Page 36

THE TRUE WAY TO LIVE AND KEEP WELL See Page 11

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One Dollar a Year

The New York Magazine of Mysteries

Vol. 3

New York, May, 1902

No. 1



ALmighty and Eternal GOD, the Loving Father of All, we humbly beseech Thee, in the name of Jesus Christ, THE MASTER, that through this Magazine we may always spread far and wide the Blessed Gospel of LOVE, TRUTH, LIGHT, PEACE, FREEDOM, TOLERANCE, CHARITY, KNOWLEDGE, WISDOM, PROGRESS AND PROSPERITY AND HAPPINESS as taught by The Blessed Savior of Men. May Thy divine Love and Light animate and enlighten us so that everything that is given us to write and print will tend to Thy Glory, to the glory of THE MASTER, and the Holy Spirit, and the Holy Angels, for ever and ever. Amen.—THE MYSTICS.

SPIRITS IN PRISON See Page 25

The New York Magazine of Mysteries

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THE NEW YORK MAGAZINE OF MYSTERIES

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IF YOU ENJOY THIS MAGAZINE, WITH ITS VIBRATIONS, ITS HELPFUL WORDS OF HOPE AND OPTIMISM, WOULD YOU NOT BE DOING SOME FRIEND A GREAT FAVOR TO SEE THAT HIS ATTENTION IS DIRECTED TO IT? A JOY SHARED DOUBLES THE PLEASURE.

"If you want a true Spiritual Paper qualified to teach the Mysteries of psychic phenomena, then I would advise you to get THE MAGAZINE OF MYSTERIES. I have been reading it recently—and was so deeply impressed with its Divine Truths that I gave my newsdealer an order for back numbers. I tell you it was the best investment I ever made. Ever since then I've had a broader charity—more control of myself and things are moving right along splendidly with me. Besides, I think, write and talk with less effort and a clearer and cooler brain. THE MAGAZINE OF MYSTERIES has done all this for me. I never fail whenever the occasion offers to recommend the paper to my patients and friends. A better tonic for body and mind cannot be had anywhere."—*Dr. Davis.*

Envy and greed keep many men and women in poverty; the unseen forces not only do not help an envious or greedy person, but put barriers in their way. Now and then the envious and greedy acquire wealth, but unseen entities, which they attract, cause them woe and misery. "Envy shoots at others, but hits itself." Be content and envy no one.

What is that great Intelligence that shapes the Earth, the stars, the bud, the flower, the blade of grass, the snow-flake, the diamond, the nugget of gold; that puts life in all things that creep, crawl, swim, fly and walk; that makes the dimple in the babe's cheek and the sweet, calm smile in the patriarch's face—I say, what is this wonderful power we see manifesting everywhere? You who say it is not a loving Omniscient God, the Eternal Loving Father of All, tell us what it is.—*F. H.*

To believe in God is well in a way, but we must do more than that; we must live in God and *confide* in Him. "Behold, we know not anything," and "Though He slay me yet will I trust Him." Confidence in God is what some men lack, and that is the reason they suffer so much. What a beautiful and happy world this will be when we can all confide in God—have full confidence in Him as the Loving Father of All.

A Gospel for All

It is wonderful how Christianity attracts and holds all classes of men and women. It attracts and holds the very poor, the very wealthy, people in moderate means, the most intellectual and the most illiterate, all colors and all nationalities. The great Gladstone, who was a fervent Christian, declared that of the many great men with whom he was associated for half a century in government, only three were not at least intellectual believers in Christianity. Nearly every American statesman, leading general or admiral has been or is a professing Christian. The great progress and prosperity of the United States is due to the fact that we have always had energetic and progressive Christian men and women at the head of all our important affairs. We now inspire confidence and admiration the world over, and nations who are not Christian are thinking and marveling. The great Adepts have always prophesied that the millennium will have been reached when the whole world is Christianized; and that will be brought about in the Twentieth Century.

Individual Responsibility

By Rev. Dr. H. O. Rowlands

HYPNOTISM has become so common, and so much power is attributed to it that evil-doers often seek it as a shield for their crimes. The defense is that men are so constituted by heredity and surroundings that they are incapacitated for moral and religious obligations, hence are not responsible, and should be excused, and God will overlook their sins. Let no one deceive you into the idea that you are not responsible for your life and conduct. Influenced indeed we may be by powers outside of us; but to each one God has given a will which can choose the character we shall build, and the destiny for which we are making. Heaven is not a "windfall" of good luck when a man dies, but it is the choice of man and the end of a life devoted to seek it. "Choose ye whom ye will serve."

[All souls are eternal; all souls are going onward, upward and forward, and all souls are in different degrees of evolution and different states of consciousness. What the Reverend Doctor above says is true, but many adepts—Holy Men—who have realized God and come to the Blessed State—the superconscious state, know that all souls eventually reach God and Heaven; that the soul struggles and suffers much until it realizes God; that religion is the only thing that can free the soul and carry it to God and Heaven; that all who ignore and refuse to honor and recognize God and Christ and Religion and the Angels must suffer much through the ignorance, blindness, sins and stubborn mortal wills. But these souls will not be eternally damned nor lost; some time, somewhere, they will become tired of living with swine on husks and will come to the Loving Father of All, who will then gently and lovingly fold them in His arms. The Loving God is Love—not a God filled with wrath or vengeance.—*The Blissful Prophet.*]

The very first steps toward having Health, Happiness and Prosperity is to rouse the SOUL. This is the Soul Age. The world has passed through the mental and metaphysical age—THIS IS THE SOUL AGE. We have entered the FOURTH GREAT CYCLE.

We can never tell when we will cry out to God for help and when the Holy Spirit will strike us. Some great blow usually makes us realize how futile it is to try to do without God.

Great Souls go through life "not despising the day of small things." Oftentimes the seeming smallest acts of our lives are the greatest acts. We often do much when we think we do little. The Master was great in the simplicity of His life while on Earth.

There can be no continued poverty nor hardship in this age, where one completely and unreservedly surrenders the mortal mind and the mortal will to God and lives the meek and humble Christ-life. Remember this is a New Age—the Soul Age—when God-loving Christians everywhere are in the ascendancy.—*A Mystic.*

Emerson spoke volumes when he said, in an essay on Greatness, that a certain man had a heart as great as the world, but there was no room in it to hold the memory of a wrong.

The True Joy of Life

THERE is no earthly pleasure that equals that peace and joy and Holy Calm that comes to the soul when it labors and serves humanity through love of toil and service—through love of God, the Son, the Holy Spirit and the Holy Angels and humanity. Here is a beautiful and inspiring story in this connection from a recent issue of the Christian Herald: "During the later stages of our orphan work in Armenia, a business man in New York city undertook the support of a little orphan. His check had been regularly forwarded, and his little ward in that distant land was making promising progress. A friend brought to his attention a case of urgent need at home, where a whole family were in sore want. 'You might do well,' urged his friend; 'to let some one else take up the care of the Armenian child, while you could do something for these people. There are doubtless others who would take her off your hands.' A moment the business man looked at him in silence. Then he said with great earnestness: 'My friend, you do not understand this as I do. That little child over in Armenia has wound herself about my heart as I never thought it possible for any one to do. I may never see her in this world, but she is very dear to me. I have written to her, and prayed for her; and I feel that, before God, I am to a large extent responsible for her future. Nothing in the world could make me give her up, and the knowledge of her simple love and confident dependence upon me is the purest pleasure I have ever known. No; I will help the family you plead for, and may even undertake the support of one of them; but I cannot give up my little missionary orphan, who has been the unconscious means of giving me so much joy and pleasure of a kind I never knew before.'"

Christian service always brings joy and peace to all—to God, the Son and the Angels as well as to him who serves. "The heart quickened by the Divine Love gives out its richest treasures unstintedly, and thus fulfills its mission here. As the blossom fills the air with its perfume; as the tree gives cool and generous shade to those who come near it; as the sparkling brook irrigates and gives life and beauty to the woods and fields, so does the influence of a life of Christian service carry blessings everywhere, even to the ends of the earth. It has discovered the secret of the true joy of living."

One proof that the soul is eternal, and never dies, is that character continues to grow to the end of life, and many of our best qualities, such as meekness, mildness, gentleness, humility, forbearance and contentment are the fruits of weary and protracted years of discipline, through earthly life.

Feed thy soul with the Holy Breath of God! Love all things! Turn to the Spirit! Listen to the Voice! Fill your mind with Divine Mind! Be meek, mild, kind, patient and gentle! Live with God in humility! You are never cut off from the Spirit!

The Mystic Adepts say: A holy man is a perfect man, and without one word of mouth or pen he influences all who come within contact of his aura to become holy (whole). The Holy Man is good at heart and is filled with love and is illuminated with the Holy Light—the Holy Spirit—so that wherever he goes he causes all to vibrate with Love, Light and Holy Radiance. Many such Great Souls are now beginning to walk the Earth.

The smallest deed may tell the truly brave; The smallest skill may serve a life to save; The smallest draught the thirsty may relieve;

The slightest shock may make a heart to grieve.

Naught is so small that it may not contain The rose of pleasure or the thorn of pain.

This one thing will I do most gratefully, I will accept the life God gives to me And wear it proudly, wear it patiently.

Moulded and fashioned by His mighty hand,

He gives to me the life that he has planned, And bids me take and see and understand. Among the millions of Eternity Plain as thou art, there is no one like Thee. O, life! I bow before thee reverently. High privilege—a gift so rare to take! So I accept it and for Thy great sake, Of this the life Thou giv'st the best will make.

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THE NEW YORK Magazine of Mysteries

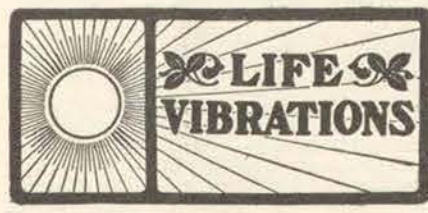
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Vol. III

NEW YORK, MAY, 1902

No. 1

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MAY! Soft May!
This is God's month of
serener hours.
It is the glorious sowing
time.
Our Souls and Hearts
thrill with gladness beneath
the soft sky of May.
In May we realize God's goodness and
wisdom and serene powers.
Serene May!
Joyous May!
Glorious May!
Thou teachest me to be calm and serene
and to sow and to prepare—Blessed May!
The wondrous secrets of God are revealed
in May.
Each soul springs into New Life in May!
The Vibrations of Life, Light and Love
are everywhere!
It is May!

"Now, when the budding spring escapes from
winter's durance,
Hope that hath its flowering, and Faith its
sweet assurance;
How shall our heart be sad when Nature's
face rejoices,
And earth and air are glad with her tu-
multuous voices?"
Everywhere a Golden Light is dawning!
The Bright Smile of God is on the land!
The Holy Spirit is astir—"Tis May!
Glory be to God, the Son, the Holy Spir-
it and the Holy Angels!
It is May!
"And all about the softening air
Of new-born sweetness tells;
And the ungathered Mayflowers wear
The tints of ocean shells.
The old, assuring miracle
Is fresh as heretofore;
And earth takes up its parable
Of life from death once more."
God's incense of violets and arbutus and
the wood-flowers fills us with joy and life
and holy calm.
Blessed May! F. H.

Love Thoughts

God is Love, and Love is God.
In becoming "Christ like" we become one
with God, and by cultivating the Christ
spirit within, we become filled with this di-
vine light (love) until we grow and expand
that we can no longer hide our light under
a bushel, but it shines forth in all its ra-
diance to brighten other lives and shine
away many sad and weary hours for our
more unfortunate brothers and sisters. The
true "Christ heart" seeks to be kind and
loving to all. Ever ready to give a helping
hand to a weary soul, a cheering and com-
forting word to the sorrowful.
Let us therefore be ever ready to let the
Christ spirit creep into our hearts.
If we seek we shall always find. When
we knock the door shall be opened unto us.
Let us draw some of the beauty and
brightness of the glorious sun into our
hearts and it will again shine forth from
there, to warm some other heart into
warmth and life.
All this is cultivation of the Christ with-
in.
May we be ever diligent in the search
for the light and truth (Christ).
Oh, give me light that I may see,
And draw me nearer, God, to Thee.
—St. John.
The goal of all souls is union with God,
the Loving Father of ALL.

Hope

WHEN I do think on thee, sweet Hope, and how
Thou followest on our steps, a coaxing child
Oft chidden hence, yet quickly reconciled,
Still turning on us a glad, beaming brow,
And red, ripe lips for kisses: even now
Thou 'mindest me of him, the Ruler mild,
Who led God's chosen people through the wild,
And bore with wayward murmurers, meek as thou
That bringest waters from the Rock, with bread
Of Angels strewing earth for us! Like him
Thy force abates not, nor thine eye grows dim;
But still with milk-and-honey droppings fed,
Thou ledest to the promised country fair,
Though thou, like Moses, mayst not enter there.

—Dora Greenwell.

The Easy Way to Happiness

THERE is a direct, easy and simple way
to peace, happiness, health, wealth and eter-
nal bliss, and that is the CHRIST WAY, as
taught in the New Testament and by min-
isters of God to be found everywhere. Much
force, energy, and time is spent by some
people in following different mental meth-
ods and cults to get peace, without any suc-
cess. These cults and processes make of
men and women idlers, dreamers and useless
people—dire failures. "The kingdom of
God and His righteousness is not reached
by the means of the phenomena of spiritual-
ism, palmistry, psychology, or astrology,"
says a Great Soul. These are all true
phases of religion, but are not in themselves
religion.

"Seek first the kingdom of God and His
righteousness, and all these things shall be
added."
Seek first God!
You are to seek nothing else but God.
What does the true God-loving seeker
care about occult or psychic powers or phe-
nomena?
Absolutely nothing!
The Holy Adept spurns all power until
he finds God, and knows how to live wisely
—be a respectable member of society.
The Master had all power, yet He fer-
vently prayed to God almost all the time
he was not ministering to mankind, and
only used Divine Power to demonstrate how
God, the Holy Spirit and the Holy Angels
dwelt and worked in those who love the
Loving Father of All. His aim was to
teach man his true relation to God—the re-
lation of Father and Child.
Christ did not come to this planet to
teach men magic or how they might ac-
quire occult and psychic powers to produce
phenomena to satisfy the low and vulgar,
or how they might hypnotize their brothers.
His mission was a grand one—to show
men the way to true life, now, here and
hereafter.
Those who really follow Christ, and live
the Christ-life, are happy.
Those who fail to do so are miserable.
Some are trying countless mental and
physical ways to be happy and only get
hunks to feed on. "Any way but the right
way" seems to be their dominant thought,
and they sink deeper and deeper into woe
and misery and utter failure. Sometime
and somewhere these souls will awaken
from their dream of delusion and drop all
mortal or human methods and plans and
"schemes," and come to God and Eternal
Bliss in the easy and simple way—the
Christ-Way.

Cheerfulness

CHEERFULNESS is one of the effects of
religion—of a soul that has come to God.
True religion makes one cheerful, be-
cause it casts out of the mind all fear and
all doubt.
You can say "be cheerful" for a million
years and study all the books in the world
on how to be happy and cheerful, but until
you really love God you cannot be cheer-
ful nor really happy.
You can get all the wealth of the world
and achieve the greatest fame, but if you
do not fervently love God and Christ and
holy things you cannot be really cheerful
all the time.
Emerson loved God, and was cheerful and
optimistic always.
Emerson's gospel was one of cheerfulness.
"Good nature is stronger than tomahawk,"
he said. "Write it on your heart that every
day is the best day in the year." And again,
"I much prefer that my life should be of
a lower strain, so it be genuine and equal,
than that it should be glittering and un-
steady!"
What does "glitter" and "brilliance"
amount to if we have not God and Christ
in our souls, our hearts and our minds?
Without God in the heart we cannot be
long cheerful. A great many people affect
cheerfulness; but genuine and lasting
cheerfulness comes only through Love,
Hope and Faith.

Are you living in idle dreams? Are you
drifting? Are you indifferent to what life
here on Earth means? If so, wake up!
Rouse your soul! Be up and doing! Shake
off the spell that carries you nowhere and
live in the now, here. You are here for ac-
tion and doing. Idle dreams and idle hours
mean misery. Your health, your prosperity,
your happiness and your eternal peace de-
pend on action—on doing.

This Magazine is read by great souls in
all parts of the world. We are pushing the
circulation in India, China, Japan and Aus-
tralia, where the Holy Spirit is now doing
so much in uplifting souls. We will be
pleased to have our subscribers in all for-
eign countries help us all they can in
spreading the gospel of Love.

Each hath his lonely peak, and on each
heart
Envy or scorn, or hatred, tears life-long
With vulture beak; yet the high-soul is
left;
And faith, which is but hope grown wise;
and love
And patience, which at last shall overcome.

The Universal Brotherhood of Ancient Mystic Adepts

By Brother No. 1

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

[The Universal Brotherhood of Ancient Mystic Adepts—THE HOLY SEVEN—which mystically works for universal good and the uplifting of mankind in all parts of this planet and the universe, recognize in this Magazine a medium for great and far-reaching good, and have for the first time 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.]

Brotherly Love

12 More Soldiers Give Flesh for a Comrade—Three Skin Grafts Cut from the Arm of Each to Aid in the Recovery of Henry Blace, Who Was Frightfully Burned—Twenty Others Had Previously Given Similar Aid and the Patient Is Recovering—His Wife Is in Hospital, Too.

These Soldiers of the Spanish-American War gave portions of their flesh yesterday to aid in the recovery of a stricken comrade:

Captain Harry Coxe.
Chaplain J. W. Loveland.
Lieutenant Marvin Coe.
Q. M. Sergt. Jacob J. De Mott.
Corporal Charles F. Ward.
Corporal Barney Ruger.
Corporal Peter S. Ryan.
Daniel J. Cobb.
John F. Marvin.
William Stamp.
J. J. Smullen.
Charles A. Pfeifer.

TWELVE more veterans of the war with Spain appeared in the Englewood (N. J.) hospital yesterday to contribute portions of their flesh to aid in the skin grafting now in process on the person of their comrade, Henry Blace. In its previous stages more than a score of ex-soldiers have bared their arms to the surgeon's knife.

Blace, as has been told in the Journal, was a member of the Fourteenth New York and served with it through the war. He was frightfully burned in the explosion of a gas tank at Highwood, N. J., August 27 last. New cuticle failed to grow on the face and left arm and skin grafting became a necessity. As soon as this became known volunteers came in a rush from the ranks of his old comrades in arms. The first grafts were made two weeks ago, twenty-two pieces of flesh being applied to the burned surface. All but three of these were successful.

From each of those who presented themselves yesterday three grafts were taken.

Blace is improving in general health and spirits since the success of the operations was assured. His wife is also an inmate of the hospital, having given birth to a boy last Friday.

It is not yet certain whether further contributions will be needed, but if they are called for the veterans stand ready to respond.

That was a grand illustration of brotherly love given by the eager soldiers who a few weeks ago rushed in numbers to offer their bodies for the surgeon's knife on behalf of a comrade whose life was in danger unless he could have many pieces of fresh new skin grafted upon his diseased body. This is true brotherly service such as the self-sacrificing spirit alone can give. The poor handless, footless fisherman in Gloucester who, when hands and feet were nearly frozen, with his teeth grasped the clothes of his dying dory-mate and dragged him to shore and up the street in the awful cold to his home, is another example of that transcendent self-sacrifice, which makes brotherly love a reality. This kind of service cometh only when self with its motives, considerations and desires of self, are completely obliterated. It is this which makes possible the Good Samaritan who binds up the wounds, pours on the oil, pays hotel bills and asks naught in return. This is the exemplification of that grand precept in divine ethics which says let not the left hand know what the right hand doeth. It is this spirit which knows no personal consideration and hence proves heavenly estate.

To do what one does not like to do—to surrender what one holds dear, is self-sacrifice of the sublime kind, and sometimes at the cost of intensest suffering does one give his life for his brother. To give or do with any motive but the other one even; but now the time has come when the whole human family will strive with one motive, one aim and one grand effort to make real, the beautiful ideal. Now has dawned the day when not one shall be left without the vision of what he may be, when he lays down his life with not even the wish to have it back again. Yet even though he look not for reward, the heavenly "Father who giveth every good and perfect gift" will

restore to him that which he lost by giving him the new and resurrected life which will, indeed, be a life of Brotherhood, wherein he will be ready to fly swiftly, even on bare feet, to do the Master's service (the Brotherhood ministry) and when, though the cost be great, is not the self-sacrificing spirit of Brotherhood but to give or do, with the glad abandonment of the heart to the service, for the love of serving in Brotherly Love in its divinest expression?

It is this which the Universal Brotherhood teaches, and through which every earnest soul shall be led out of the narrowness and limitation of sordid commonplace living into the supreme realization of heavenly privilege—the privilege of serving.

Is not this the destiny of everything in Nature, to give its very life for life? Has the rose fulfilled her mission as a rose until she yields the full beauty of every petal and the utmost perfume of her heart? What if she withhold two petals from unfolding, thinking to retain so much beauty or perfume for herself? What if the Sun should say, "I will withhold my rays today; I will shine for myself alone and let the old earth go in darkness for a time?" What if the birds should say, "We will only sing when crumbs are plentiful. We must be chary of our songs lest we sing for unappreciative ears?" What if the orchard trees should refuse to bear the season's fruit, lest they be over-worked and die? We cannot imagine such a state in Nature. No, the underlying motif, the thread of silver music forever running through Nature's choral, is the glad, joyous, spontaneous, "I give my all, I give my all of every living leaf or seed or thing of beauty or of use. The animal nature in man, in prison man, not yet evolved to man, the self stalking in the hyena, the lion, the fox or other beastly forms; and yet often the great mysterious awakening soul shows itself in the sublime devotion of a speechless dog or horse who without the shadow of a fear or thought of self will lay down its life for those it loves. This is self-sacrifice, is selfless love, but it is not Brotherly love, because it is not conscious of the significance of its service, or of the overwhelming joy of serving. Painfully acquired are the angelic graces, yet through long and tedious ages of development, the slow-dawning intelligence of man with its aggregation of animal and human memories at last sees the vision of a glorious Ideal, a shining image of perfection, that leads on and on to greater and grander attainments of heroic living, of selfless service. Like a seed waiting only right conditions it bursts at last the bonds of ignorance and finally emerges into the light of conscious activity. Humanity has long had the incipient ideal of Brotherhood. Many and grand are the examples furnished by the lives of individuals who in all times and ages like rare beings from some other realm have revealed the glory of the sons of Light; he will ever and always, even in his devotions, remember the Brotherhood whose welfare is his heart's desire, and whose need will ever be the assurance of his brotherly counsel, and his willing ministry. To be a true Brother is to be initiated into this higher life wherein all gifts, faculties, talents are recognized and used without consideration of aught but the privilege of using.

To rend the veil of self or separateness which hides God's children is to see revealed the divine Humanity of God's ideal, the humanity He planned and waits for, the Humanity that shall constitute one family where selfless love shall be the love that fulfills the whole law, and where all men shall be as Brothers, because they know themselves only as the sons of God.

Are you ready to turn your heart toward the conscious life of Brotherhood service? This is one of the momentous questions of this day and age. Mighty results do you hinge upon your answer.

Yours, in Brotherly Love,

H. A. K., Mystic 1.

The tremendous success of this Magazine is due entirely to the fact that we rouse the souls of men and women, and give small space to mental processes. Get the soul awakened and the mind and body will take care of themselves. Religion is what all aspiring souls should seek first.

WHAT IS SCHAPIROGRAPH?

The DUPLICATOR that cleanly multiplies anything written with pen and typewriter. One original gives 150 copies Black ink in 15 min. Avoids: stencil, washing, delays and expensive supplies. Price complete case—\$125.00 net. \$8.00. Lasts many years. Practical Trial without Deposit cheerfully allowed by The S. S. SCHAPIROGRAPH Co., 265 B'way, N. Y.

**THE SECRET OF LONG LIFE
WITHIN THE REACH OF ALL**

TO be pushed out of the world in the prime of life, to morbidly long for death, to be driven, defeated and dragged of the earth, is all wrong!

You can live as long as you choose! You can be master of your body and its forces if you will!

But you must know the law. That there is a law is indisputable. The Holy Mystics knew. They would have you each and all seek for the Elixir of Life and find the Fountain of Youth. That is your privilege; yea, your duty. To weakly yield to appearances will never develop the Master. Begin NOW to hold up your head, and walk as if you were ALIVE, not merely for the moment, but FOREVER. Yea, you can "Mount up, as with the wings of Eagles, can walk and not be weary, can run and not faint." The promise is true for those who will demand its fulfillment.

Strike your keynote. LIFE! SAY it, SING it, PRAY it, LIVE it. Spend twenty minutes a day in deep thought, in profound and earnest concentration upon the word LIFE. If you wish further and thorough instruction I will send you this wonderful Secret, How to obtain Long Life. This is Free to all. With your request send self-addressed stamped envelope to H. A. K., Mystic No. 1.

WHAT MAKES FOR SUCCESS

THE tremendous success of this Magazine is due to the fact that we are persistently, continually and earnestly printing the Great Message of LOVE, GENTLENESS, KINDNESS and MEEKNESS, as taught by our blessed LORD and MASTER, Jesus Christ.

Because it is the true Gospel of success and happiness of the world, that has stood for hundreds of years, and will stand as the only Beacon Light for Man for all time.

True success and real happiness can come only when we fully love, trust and abide in GOD, the Son, the Holy Spirit and the Holy Angels.

Every other method and plan of man for success will fail—utterly fail. So with the "Old Thought," the Old Bible and old-fashioned prayers we have made what the world calls a "phenomenal" success. We are forging ahead at a wonderful rate and our circulation will soon be ONE HUNDRED THOUSAND copies a month.

We print these facts about our wonderful growth to impress and inspire certain minds that the Power of Love, the Power of Prayer and the Power of Cheering Optimism is still potent.

The progressive world has not in any degree given up GOD and the SON, prayer, religion, or the Church, and never will.

The "Old Thought" is the foundation of all success, all happiness and all peace and joy and bliss, NOW and HERE and HEREAFTER.

No New Master is needed. No New Revelation is needed. No new and wonderful miracles, outside of the miracle of our wonderful progress and prosperity, are needed. All that is needed is for each of us to live and fulfill all the teachings of Christ.

The only rule for success and happiness is to live the Christ-life. LIVE the Life, and all the mysteries of the Universe are solved.

LIVE the Life and woe, misery, disease, and poverty, and pessimism, and envy, and greed, and all indolence, and weakness will disappear forever, and you will become a mighty giant to do and to achieve.

LIVE the Life, and you live in the Realm of Soul instead of the Realm of Mortal Mind and Thought, and Mortal Will.

LIVE the Life and you will Love GOD with all your soul, all your heart, and all your mind, and everything you turn your hand to will be a great success. Failure will be impossible.

Failure is always sad! Much if not all of our failure is due entirely to our wandering away from the old and beaten and well-tried Path that leads to success and happiness.

This is One "Old Thought" that ever freshens us and brightens us and gives us hope and courage and strength and power, and that is the thought which runs through the whole Bible that GOD is the Loving Father of All; that all of us are His Children; that He does hear and answer prayers; that He and the Son and the Angels are ever at hand trying to help us. Hold this one Ancient Truth in your soul, heart, and mind and you will be successful and happy—now, here, and forever.

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. 9," care of "The Magazine of Mysteries."

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

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

In writing enclose a two-cent stamp for reply. The prayers of The Mystics are very powerful; get into our healing vibrations. May the peace of the Blessed One be ever with our readers.

"The Mystic Healing Circle."

Books Which We Recommend

THE publisher of THE MAGAZINE OF MYSTERIES calls attention to a selected list of books named below for careful reading. They will be sent postpaid on receipt of price.

THE SYMPHONY OF LIFE, by Henry Wood. A Series of Constructive Sketches and Interpretations: fine cloth; gilt top; rough edges: 300 pages; \$1.25.

STUDIES IN THE THOUGHT WORLD, by Henry Wood; fine cloth; \$1.25.

DOMINION AND POWER, by Charles Brodie Patterson. A Volume of Studies in Spiritual Science. An Epitome of the New Thought Teachings on every subject of Vital Moment of Human Development. Over 200 pages, beautifully bound in cloth and gold; price \$1.00.

THE WILL TO BE WELL, by Charles Brodie Patterson, relates chiefly to the healing aspect—philosophy and practice of Spiritual Science. It throws much new light on the path through which alone Health, Happiness and Success are to be secured; over 200 pages, beautifully bound; price \$1.00, postpaid.

WHAT ALL THE WORLD'S A-SEEKING, by Ralph Waldo Trine, has reached an edition of twenty-four thousand, and of IN TUNE WITH THE INFINITE, by the same author, forty-two thousand have been sold, showing the popularity of this soulful author. These books are bound in raised cloth, stamped in green and gold, and gilt top. Price \$1.25 each, postpaid.

When two or more of the above books are ordered at one time a discount of 10 per cent. may be deducted. This special offer is limited to our subscribers. Send your orders to THE MAGAZINE OF MYSTERIES, 22 North William Street, New York.

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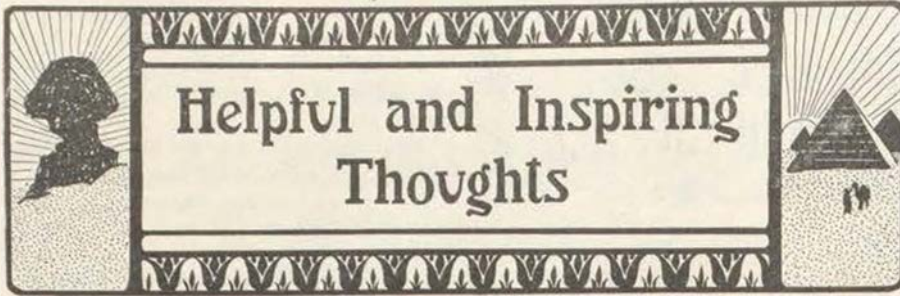
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Love Vibrations

A HEART pulsating with love is aflame with sympathetic vibrations. The object of its choice may be indifferent—nay, at first, hostile—but this feeling is overcome by the very eagerness and vehemence of the pursuit. It takes hold of every fibre of the brain, and is blind, deaf and dumb to everything save the object of its affections.

The whole theory of love and its manifestations offers the strongest illustration of the law of hypnosis, and is but the universal recognition of the workings of the mind as laid down by every scientific exposition of psychic law. The trouble in many cases is not that this spirit is carried too far, or that we have been ignorantly or unconsciously and unwittingly living in a "hypnotic fog," but because after marriage we neglect to keep alive the flame of love by using the same means that won the object of our affections.

Man grows cold and indifferent. He neglects the little amenities and acts that once he found so delightful. A revulsion of feeling comes in the other's breast; by degrees he grows away from the wife of his bosom and becomes neglectful; she reciprocates his aversion just as she did his affection. Then she finds someone who supplies what he is lacking in deference and attention. When lo! and behold! this mystic maze, this "hypnotic fog," is lifted, and there is laid the groundwork for separation, and all of the miseries that grow out of ill-assorted unions with which society teems and the newspapers are filled.

True Humility

THE man who is the most sensible of his own failings will always be heard to talk the least of the failings of others. It is the proud man, the proud professor of the Gospel, who is the reviling man, the censorious professor.

Pride takes a pleasure in bringing to light the infirmities of others, that itself may be exalted; while humility delights in contemplating their excellences, that it may be laid by them still lower in its own esteem, and be led to imitate their graces.

The reason why we are censorious and hardhearted is simply this—we have not the spirit of Christ, and are none of His. Never let us deem ourselves Christians, till we bear some resemblance to our meek, lowly and compassionate Master. The religion which He puts into the heart of His followers softens the character, sweetens the temper and enlivens all the tender affections of the soul, and fills it with kindness and with love.—*Bradley's Sermons.*

SIR AMYAS PAWLETT, when he saw too much haste made in any matter, was wont to say, "Stay awhile, that we may make an end the sooner."—*Bacon.*

A Sunset Lesson

THE night came swiftly on,
And clad in the western sky,
The golden gate swung wide,
To let the day pass by.

A day of wind and storm,
But now, as it neared its close,
The glory that shone around
Gave promise of sweet repose.

And we saw that the changing clouds,
That erstwhile did darkly lower,
Better than all else could tell
Of the Sun's transforming power.

May the clouds that seem so black
Be known in sunset light
As angels that are sent us
To keep us in the right.

—*Florence Shaw Kellogg.*

HAPPY is he who is engaged in controversy with his own passions, and comes off superior; who makes it his endeavor that his follies and weaknesses may die before him, and who daily meditates on mortality and immortality.—*Jortin.*

Resolves

By Mrs. Eva Best

ON this I am resolved; that by right living,
Right loving, and right doing all I can
To prove by true compassion and true giving,
The universal brotherhood of man.
For now I know that all there is of living
In future worlds—all real peace and bliss—
Depends upon my doing, loving, giving,
The best I have to do and give in this.

I'm going to cleanse my mind of false impres-
sions
And fill it up with what is good and true;
For I'll attend life's school for several sessions,
And learn again, as other children do,
And when I've learned one lesson *and can live*
it—

Can prove that it is just, and true, and right,
I'll teach it to my fellow-men and give it
To all who grope in darkness for the light.

Each effort will do something toward the lift-
ing
Of heavy hearts of those to whom life seems
A dismal voyage—just an aimless drifting
Between the dreary banks of turbid streams;
And I may help my kind to see how certain
Effect must follow cause for each and all,
If I but lift one corner of the curtain,
But rend one fold in superstition's pall.

Hereafter I shall never rail at fate, or
Think the life I lead's not best for me—
I know the just law of the wise Creator
Has placed me where 'tis right for me to be.
For I may choose to live in joy or sorrow,
To walk the paths of peace or misery;
My past has placed me here, and my to-morrow
Will find me where I've earned the right to be.

The storm clouds of despair I'll fear no longer;
By grief's dark shadow I shall not be cowed;
The rain of anguish can but make me stronger,
For now I see the lining of the cloud,
Inexorable law, unceasing kindness,
Just penances that followed through the
years,
I see, and wonder at my mortal blindness,
And grow ashamed of all my doubts and
fears.

False aspirations may no more deceive me—
In fetters of desire I am not bound;
I realize that love of life must leave me
Before I reach the ladder's lowest round.
If, as I climb, one soul asks that I feed it
The bread of life, and I hear that one call,
And in my selfish haste refuse to heed it,
I'll find that I have never climbed at all.

I've learned the lesson of renunciation
And have resolved that earth's desires shall
cease.
Led by the light of righteous aspiration,
I've found the path that leads to endless
peace.
As I all thought of selfishness surrender,
I enter that real heaven that lies within—
No heaven to come, nor some far, future
splendor,
But NOW doth my eternity begin.

CHRISTIANITY that is not applied is not
Christianity. The Gospel, properly under-
stood and practically applied, is the divine
specific for all the ills in human life. We
do not want an un-Christian philanthropy;
neither ought we to have an unphilanthropic
Christianity. Reformers that are Christless
are, in the end, powerless reformers. One
great need of the world to-day—indeed, it is
the world's greatest need—is the introduction
of the spirit of Christ into all human relations.

IN regard to the question of heredity vs. evo-
lution, we must declare our faith in both. He-
redity is true, but it is a tendency only. Evo-
lution is true, but it may be furthered by wise
choice among alternative tendencies. Hered-
ity may be outwitted by skilfully directed evo-
lution.—*H. W. Dresser.*

ALWAYS set your face firmly toward health.
Say that you are better when people inquire;
the very declaration will assist in making you
feel so. Persistent good cheer and hopeful-
ness are remedial agents very hard to defeat
in the conflict between illness and health.

The Saviour

He had no "business tact;" 'tis plain enough
He stored no gold while on his earthly way;
Ill clad was he, with garments worn and rough,
Scarce knowing how he'd live from day to
day.

Improvident! His little all he gave
To those who need; poor, yet fed the poor,
And still neglected for himself to save.
Unhoused, unkempt, they voted him a
boor—
No tact had he!

No wisdom, surely! Why the vagrant dared
To lift his voice 'gainst rulers of the state.
Not e'en the church—God save us all—he
spared,
But scourged alike earth's sainted and her
great.

To save a sinner, he, unwise—would say
That you must touch him with a tender
hand.
Must touch the wretch of coarser, baser clay!
Say, when was e'er a scheme so foolish
planned?
No wisdom he!

Fanatic, too! He had a strange belief
That man might reach to heights as yet but
guessed,
And, hoping much, he walked a path of grief
That they who falter might the more be
blessed.
Aye, thus he dreamed; who doubts the dream
was vain?
And thus he lived; was e'er such folly
known?
Why, when he died, still scouting golden gain,
His grave was bought by charity alone.
So unwise he!

"His life a failure!" So I hear you say;
And who can doubt who looks on earth's
success,
Where gilded folly proudly wears the bay
And simpering millions haste some knave
to bless?
Fanatic! Yes, according to your rule
Foolish! No doubt, in average mankind
ken,
A teacher with one lesson for his school:
Impractical, with faith in love, but then—
He was the Christ.

ALL the mysteries of Nature are "secrets of
the Eternal" until He awakens in man the
spirit of inquiry, and develops the faculties by
which these mysteries may be explored and
known. We do not consider that man is in-
fringing God's secret when with indomitable
patience and perseverance he analyzes and
examines the wonderful composition and
structure of God's temple, the human body;
yet that, too, was God's secret until He taught
mankind the science of physiology. How is
it that we, who are so ignorant and helpless
unless He enlighten and endow us, are so fear-
ful of wresting from the Infinite Mind some-
thing He would keep from us? Dangers in
this investigation there certainly are, but we
cannot think that among them should be
reckoned the risk of filching the "secrets of
the Eternal," for why should He have be-
stowed on us the power to discover what He
would not have us to know?—*H. A. D.*

The Love the Master Had

LOVE thy neighbor as thyself. Do him a
good turn unselfishly, and he will do you a
good turn. You awaken the good that is
within him, his nature responds to the vibra-
tion which you send out, and the vibration
acts and reacts, and by this method the
world will be happier, richer, and bettered in
every way—particularly if all these actions
are done in the spirit of our being—with the
love that the Master taught. Not a selfish
love that exacts a return for every good deed,
not a love that tortures when it cannot pos-
sess, but that "ye love one another as I have
loved you." The same kind of love that
Jesus gave to the ostracized Zaccheus of
Jericho. The love that at once melted the
stony heart of the man who by his acts had
forfeited his claims to society. The love
that believed in the good of Zaccheus. The
good that became manifest in Zaccheus
through the Master's kind words.

It was an objection constantly urged by
the ancient Epicureans, that man could not
be the creature of a benevolent Being, as he
was formed in a state so helpless and infirm.
They never considered or perceived that this
very infirmity and helplessness were the cause
and cement of society; that if men had been
perfect and self-sufficient, and had stood in no
need of each other's assistance, there would
have been no occasion for the invention of the
arts, and no opportunity for the exercise of
the affections.

The Triumph and Victory of the Soul

How to Have Joy, Peace, Happiness and Sunshine in Our Lives



We can all throw off grief, misery and sorrow and rise to a great victory over all of our troubles, any time we choose to do so. This cannot be done by murmuring, complaining, and whining. We cannot be happy by fretting and worrying and shirking.

The triumph and victory of the soul over all discord and inharmony is won by the soul only; compelling the mind and body to do their duty. Go on bended knees to the Great God and ask Him the Way. Then look about you and see how all great souls suffer and overcome by the grace of GOD.

Mrs. James A. Garfield once wrote a letter to a friend after her great sorrow, in which she said: "I am glad to tell that out of all the sorrow, toil and disappointments of the summer just ended, I have risen up to a victory; that silence of thought (prayer) since you have been away has won for my spirit a triumph. I read something like this the other day: 'There is no healthy thought without labor, and thought makes the labor happy.' Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself, 'Here I am compelled by an inevitable necessity to make our bread this summer. Why not consider it a pleasant occupation, and make it so by trying to see what perfect bread I can make?' It seemed like an inspiration, and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves, and now I know my table is furnished with better bread than ever before; and this truth, old as creation, seems just now to have become fully mine—that I need not be the shrinking slave of toil, but its regal master, making whatever I do yield me its best fruits. You have been king of your work so long that maybe you will laugh at me for having lived so long without my crown, but I am too glad to have found it at all to be entirely disconcerted even by your merriment. Now, I wonder if right here does not lie the 'terrible wrong,' or at least some of it, of which the woman suffragists complain. The wrongly educated woman thinks her duties a disgrace, and frets under them or shirks them if she can. She sees man triumphantly pursuing his vocations, and thinks it is the kind of work he does which makes him grand and regnant; whereas it is not the kind of work at all, but the way in which and the spirit with which he does it."

Mrs. Garfield's letter to her friend contains the whole secret of a true life. Her latter words are inspired words, and apply to all, regardless of sex, namely: IT IS NOT THE KIND OF WORK WE DO, BUT THE WAY IN WHICH AND THE SPIRIT WITH WHICH WE DO IT.

Mrs. Garfield's words give the Christian's idea of doing our duty. When we live the Christ-life we are willing and cheerful workers all the time, and what we do we do well, in an honest way. There is no shirking or skulking, or lagging, or whining in the true Christian's life, and there is no long list of weary blunders to disturb such a life.

And it is these God-like workers that uphold the world, and with the great Emerson we say: "The world is upheld by good men; they make the earth wholesome. We call our children and our lands by their names. Their names are wrought into the verbs of language; their works and effigies are in our houses, and every circumstance of the day recalls an anecdote of them."

Mrs. Garfield kneading and baking bread in the spirit she did, is as great as the writer of a great epic. The greatness of our Master's life was in the simple things He did, and the way He did them. Let us all remember "It is not the kind of work at all, but the spirit in which we do it," and then the soul will be triumphant and victorious.

"Enough that I this faith maintain,
Which God within me teaches;
Who conquers self through Christ and pain,
The Life Eternal reaches!"

Some people drive to happiness in the chariot of Love, which means service, and others drive all happiness away by living in "dreams of the air," and not serving God and the Master.



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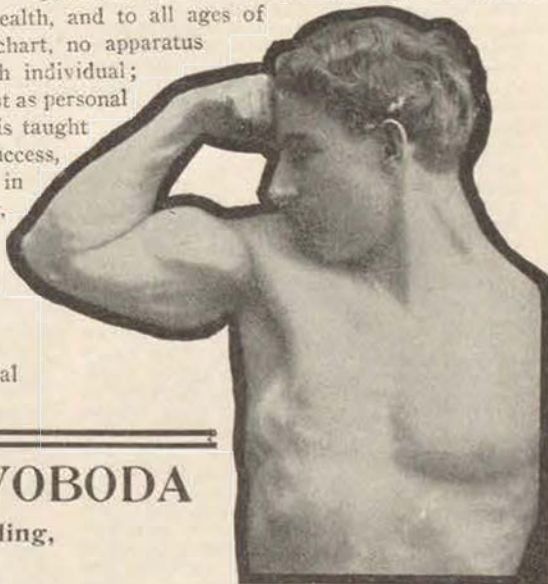
I AM TEACHING intelligent men, brain workers, the ideal principles of attaining and preserving perfect health. It is not a problematical theory, but a system of physiological exercise based upon absolutely correct scientific facts. And if you will follow my instructions for a few weeks I will promise you such a superb muscular development and such a degree of vigorous health as to forever convince you that intelligent direction of muscular

effort is just as essential to success in life as intelligent mental effort. No pupil of mine will need to digest his food with pepsin nor assist nature with a dose of physic. I will give you an appetite and a strong stomach to take care of it; a digestive system that will fill your veins with rich blood; a strong heart that will regulate circulation and improve assimilation; a pair of lungs that will purify your blood; a liver that will work as nature designed it should; a set of nerves that will keep you up to the standard of physical and mental energy. I will increase your nervous force and capacity for mental labor, making your daily work a pleasure. You will sleep as a man ought to sleep. You will



MEMBER OF ONE OF MY PUPILS' FAMILY

start the day as a mental worker must who would get the best of which his brain is capable. I can promise you all of this because it is common sense, rational and just as logical as that study improves the intellect. I have devoted years to the study of anatomy, physiology, pathology, histology and hygiene; also to the effect and influence of physiological exercise upon the nervous system and the process of digestion and assimilation. This scientific and thorough study which I have made of the physiological effect of exercise, such as the physical and chemical changes which take place in the blood and every cell and tissue of the body, has never been undertaken by any other instructor or scientist. This knowledge, combined with vast experience, enables me to adapt my instructions successfully to all conditions of health, and to all ages of either sex. I have no book, no chart, no apparatus whatever. My system is for each individual; my instructions for you would be just as personal as if you were my only pupil. It is taught by mail only and with perfect success, requires but a few minutes' time in your own room just before retiring, and it is the only one which does not overtax the heart. I shall be pleased to send you free valuable information and detailed outline of my system, its principles and effects, together with testimonial letters from pupils.



ALOIS P. SWOBODA

500 Unity Building,
CHICAGO

Let us look about and help some one to stand on his feet again. For many slip and need help to get up again, and need a kind, cheering word to sustain them.

Look up to the stars that gem Earth's resplendent diadem and think of the wonderful works of God's Hand.

Employment is man's salvation. Idleness is a curse. To toil, to labor, to work is divine. Learn to be busy. Doing and achieving brings happiness. Emerson said: "The high prize of life, the crowning fortune of a man, is to be born to some pursuit, which finds him in employment and happiness—whether it be to make baskets or broadswords, or canals, or statues, or songs."

From a Prominent Judge

WELLSVILLE, OHIO, Oct. 19, 1901.

ALOIS P. SWOBODA, Chicago.

Dear Sir: I have delayed writing you relative to the effects and advantages of your system until time had confirmed its promises and realities. I am now enabled to write you and give your system unstinted praise, and will be pleased to recommend your treatment wherever and whenever called upon. It is all you claim for it and only requires of your students a conscientious application. I have not had a headache since commencing the exercises under your direction and can say to all inquirers to "throw physic to the dogs."

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Yours truly,

(Signed) A. G. MACKENZIE,
Justice of the Peace.

SAYINGS OF THE BLISSFUL PROPHET

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

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



THIS month I will write of the Great Cycles through which this planet has passed, or evolved, as taught by certain great adepts or Wise Men of the East. In the first place, the age of this planet, according to a certain school of Yogic Adepts of India and this country, is much greater than it is supposed to be by the theologians and scientific men.

Before proceeding to write down what comes from the Infinite Reservoir of Knowledge, we will invoke the Ancient One and the Angels of Light to assist us.

INVOCATION

O Eternal God, who art omniscient, we approach Thee with love and reverence, asking Thee, Knower of All things, to enlighten us, your aspiring children. Keep our minds free from all false imaginations, and may your humble servant and his Angel guides give the readers of this magazine only Truth, to the everlasting glory of God, the Eternal One.—AMEN.

The Holy Adepts say that we have just ended the third GREAT CYCLE of this planet (1900). The year 1901 commenced the Fourth GREAT CYCLE or *Golden Age*. This planet will exist as a beautiful, habitable planet for *Seven* GREAT CYCLES. The age, or period in years, of one GREAT CYCLE is beyond the Comprehension of even men of great imaginations. But the Masters, Holy Adepts of the really Ancient Brotherhood, and the students of the Vedas and the Bible have various ways of describing a GREAT CYCLE—through deep and profound study, prayer for light, meditation, and through divine impressions or Angel Messages. Also, much knowledge comes while in the super-conscious or blissful state. The adepts get knowledge of this character in many ways.

Lord Buddha, in describing a Great Cycle, said about as follows: Imagine a great square piece of the hardest granite, three miles square, and an Angel of Heaven coming down to Earth once in every one hundred years and with a silk cloth brushing this great piece of granite just one time; that when such brushing should entirely wear away the granite that would be the period in years of one GREAT CYCLE. Think of what a period of years that would be! Another master adept says the years of a Great Cycle would be the period that it would take a small bird to drain dry all the oceans and rivers and lakes of the world, providing the little bird could carry to the planet Jupiter (which is fourteen hundred times the size of the Earth) just one drop of water every one hundred years.

Many such descriptions of a GREAT CYCLE are given by the adepts. This Earth is very, very old, according to mortal mind, and also has a great period to yet exist as a habitable sphere. Four of these GREAT CYCLES yet! Think of it and marvel. The three first Great Cycles of a planet are cycles of great darkness, tremendous struggle and tremendous suffering for all the myriads of souls whom God has sent to get the planet into fairly good shape as a habitable planet. We are just emerging out of those tremendous periods of darkness and woe and misery into the dawn of a New Light. "Every visible planet in this solar system is regarded as entering the Fourth Great Cycle now." We have just completed three GREAT CYCLES, or three successive stages of the evolution of the Earth.

When a Holy, God-loving Seer or Adept renounces everything for love and service of God and works on the Universal Plane, when he is not limited to Earth, but reaches

out into all parts of this solar system and the countless other solar systems of the Great and Wonderful Universe, he gets an idea, or rather knowledge, of God, the Creator of All and the Loving Father of All, that no other one can get. God to this Adept is not the small, limited God of most mortals. He is really Omniscient, Omnipotent and Omnipresent.

Again, Divine Knowledge of the universe and its orderly progress and the amazing intelligence and force in and through it all, makes the Adept hopeful, cheerful, optimistic and blissful. He *knows*, and to know is to have peace. He knows that the Great God has not taken these great periods of the most intense struggle to evolve a planet and man and all that we see on it, to destroy any part of it in a fit of revenge, anger or wrath. He knows God is not a petty tyrant, with all the devilish attributes of ignorant and cruel men. He knows that God, in His great Love and Power and Wisdom, will eventually fold to His bosom each and every soul on this planet, or any other planet. When men realize God's Love and Power they become mad and crazy to obey Him and to serve Him, the Blessed One. In a sense they are what Mr. Emerson called God-intoxicated men.

A Holy, fervent Mystic in the super-conscious or illuminated state is beyond all reason and beyond all human bondage or limitations. He is at-one with the Eternal God, the Mighty One, Jesus, the Christ and Son, was the Great Master, who is the living Christ of this planet, the Earth, and from now on will be manifested more and more.

Look up! ye who are fearful and doubtful and see only darkness. We have just entered the FOURTH GREAT CYCLE! At every hand and in every thing you can see the signs of a new and glorious age! Wipe away the veils of ignorance and fear and superstition and perverseness and stubbornness from your darkened souls and let in the New Light. This is the Soul Age of this planet! The Kingdom of God is soon to be established right here on Earth! Look up and look out and look within, and rouse your soul so that you can see the Hand of God in His evolutionary work. Each and every soul is progressing, and each and every soul is a child of God, the Loving Father of All, and each soul will share in the progress, growth and development of this planet. Fear not! Doubt not! God is just! This is God's World! We are God's children, every one of us.

The Seers, the Sages and the Prophets and Holy Mystics *know* and see wonderful things: All men slowly but surely are coming to God and are getting on the Great Path of Light which leads straight to the Eternal God, the Blessed One, and to Eternal Peace and Bliss. Man is becoming divine and Godlike, because he has cast out of his mind once and for all time the small, tyrannical God of the Dark Ages and is being folded into the arms of the true God of Love and Tender Mercy. As man becomes more Godlike he becomes more fearless, more hopeful, more courageous, more optimistic and more powerful to do.

One of the signs of the times—of the beginning of the Golden Age—is the changed attitude of the Church, the ministers and the priests and the rabbis toward each other. The vibrations of the Holy Spirit are everywhere, and are breathing into men more love for each other and more tolerance and more charity for each other. Christianity is more like Christ than ever before. Christ has more real followers today than He ever had in the history of Christianity, and when the new generation of great souls who are here *now*, and are coming in from Heaven by the thousands

every day, get hold of the Church and teach and preach a great, Eternal, Loving God—the Loving Father of All—who sent His Son, the Master, to point the Way to God, and not to be idolized and worshiped Himself—then we will see a fulfillment of all the old, glowing prophecies of the New GREAT CYCLE. The Master, Jesus, implored men to not idolize and worship Him, but to go to God and love and adore and worship Him. The living Christ in Heaven, to-day, through all the Adepts and Holy men of the world, is trying to direct men to God. But some Christians worship and idolize the Son more than they do the Father; they worship and idolize the dead Nazarene instead of the Living Christ of this planet. The Living Christ wishes the Earth children to worship the Eternal God, the Loving Father of All, and not the Master.

Those who are privileged to read the ancient secret writings of the prophets of old see *all* of the great prophecies being fulfilled. Oh, what a beautiful and peaceful world this is to be! Heaven will soon be right here on Earth! There is more peace and harmony each succeeding day! It is only the spiritually blind and pessimistic mortals who are much attached to Earthly things that cannot see the signs of the times or the Hand of God at work. The subtilizing power of the Holy Spirit is changing thousands of lives daily.

Matter is now in that degree of organic quality when it is easily acted upon by Spirit; it readily responds to the will of a conscious, incorporeal, intelligent power. The Adepts say: "This is the age when we will see perfect men. Many Great Souls are here now in perfect bodies. The perfected physical man is the result of God and Christ and the Holy Spirit at work within and without. The perfected physical man is henceforth the instrument of an immortal, self-conscious Ego or human entity. The Builders have been at work so many ages the building is completed, and the leaseholder now takes possession." The Secret Doctrine teaches that not one soul on this planet need have any fear of the future. It also teaches that to bring about health, wealth, bliss—perfection—we must persistently love God and willingly serve God and man. It gives us the exact truth about the Law of Cause and Effect and Reciprocity. No soul can escape reaping what it sows. The Golden Rule is in ceaseless operation. Not one thing that Christ taught can be ignored. As long as we ignore God and Christ and the Angels we must suffer and not be happy.

Listen to this prophecy: During the Twentieth Century all the peoples of the Earth are to be civilized and practically Christianized. India and China and the East will become Christian, God-loving countries. Not the kind of Christianity we have had in the past, but the real Christianity that the Son of God taught. Thousands upon thousands of men and women in all parts of the world, but more especially in the great United States of America, are beginning to *live* the Holy Christ life. This is a bloodless Christianity. It is the Christ life of love to God and all His beings. The real Christian is a Holy man or woman of God, who is pure, chaste, refined and cultured and in *perfect health*, and always active in doing something useful for the Whole; such a Christian considers life here on the Earth plane a blessed privilege and a Holy service. Millions of such souls will incarnate here in the next few years, and, by their great purity and great divinity, will revolutionize the whole religious world. But, mark you! they will come in love and peace under the banner of the Eternal God and Christ. When these Great Souls from Heaven fill the Earth, as they surely will in the next fifty years, the Golden Age will have been ushered in to last *FOUR* GREAT CYCLES—practically for all Eternity. When we get through with this planet and this solar system, God will lead us to some other solar system of beauty and grandeur. We are all Eternal Souls! But let us live *here* and *now*. God and Christ and the Angels will take care of the future. We must live *to-day* to know how to live to-morrow.

In the early part of this century some great and wonderful writings about the real Christ will be given to the World! The Master will then appear in a new and better light to man. All that is now vague and obscure about the pure and meek and humble Son of God will vanish. We children of Earth are to *know* God and Christ—to *know* and realize divinity. When we

love, know and realize God and Christ and the Angels we are really religious. We are not then religious in the old sense. In the past to be religious was to fear God, to be sad, mournful and depressed and negative and colorless—mere worms of the dust. But the Twentieth Century Religion is the Religion of Christ; a religion of love, of mercy, of peace, of harmony, of hope, of courage, of power, of strength and endurance—a positive religion that will make men and women Christlike and a positive factor for the ALL-GOOD; a religion of doing and living, and not an empty religion of belief and theory and not practice.

Real religion makes man cheerful and happy and healthy and prosperous and useful. The real God-loving man is a force and a power in the world. The richest men of the world that I know—and I know many of them—are God-loving men. Think a thousand times before you ever criticize or condemn any man of great wealth. Many of them are the most Godlike men I ever knew, and I know many Holy Adepts and Holy Mystics. This is the Age of Spirituality, when God and Christ and the Angels and the Holy Spirit will banish, for all time, drudgery, poverty and disease. A man can have all the gold of the world and be a Holy man if he is not attached to the gold. He can have gold, but gold must not have him. This is God's Age—the Golden Age.

Next month I will write some sayings from some of the Ancient Secret writings and prophecies—some wonderful truths which will inspire you to take on new hope and new life and new courage and become healthy, prosperous and happy—and get in to the Twentieth Century vibrations.

May the grace and the peace of the Eternal God and prosperity and happiness be yours, and may your earnest prayer and desire be for Divine Light and Wisdom. God is the only One who can carry you to the heights of peace, joy and bliss!

THE BLISSFUL PROPHET.

Courtesy a Psychic Power

How we all love, respect and admire one who is polite and courteous—one who is kind, gentle and considerate at all times.

Professor Drummond, in speaking of courtesy, said: "This is Love in society, Love in relation to etiquette. Love doth not behave itself unseemly." Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love cannot behave itself unseemly. You can put the most untutored persons into the highest society and if they have a reservoir of Love in their heart, they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughman-poet. It was because he loved everything—the mouse and the daisy, and all the things, great and small, that God had made. So, with this simple passport he could mingle with any society and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word "gentleman." It means gentle man—a man who does things gently with love. And that is the whole art and mystery of it. The gentleman cannot in the nature of things do an ungentle, an ungentlemanly thing. The ungentle soul, the inconsiderate, unsympathetic nature cannot do anything else. "Love doth not behave itself unseemly."

In the above few words is contained the secret of wonderful psychic power—the power to charm and attract—the power to do great and good things.

The really courteous man is solely such from his pure love for God and his fellow-men, and is always magnetic.

Personal magnetism to the highest degree can be acquired in only one way—by LOVE.

The great personal charm of Mr. McKinley was because he was a God-loving man; his heart was full of love for all; he was quiet, modest, kind, gentle and courteous at all times; even under criticism and condemnation there was no bitter resentment in his heart. And see how he met death! Calmly, serenely and without murmur or complaint. He loved mankind and mankind loved him.

Surely, "LOVE DOTH NOT BEHAVE ITSELF UNSEEMLY."

The greatest infidelity of our day is the divorce between creed and deed.—John P. Cooke.

This Is the Real Religious Age

"Can ye not discern the signs of the times?"—Matt. xvi., 3.

NEVER in the history of the world was there such a deep and intense interest among all peoples in religion and spiritual matters as the very present moment.

The Soul of Man, or the real man, is now crying for Spiritual Light and Food and Drink as it never cried before.

It does not take a very observant man to discern the signs of the times. Man everywhere is seeking God and Freedom as never before. The Souls of men are ill at ease and restless and disturbed because they are hungrily yearning for God and His great Love and Peace and Bliss.

Each soul persistently craves for this "something" that the mortal mind cannot fully comprehend and is disturbed and miserable until that "something" is found. Some minds imagine this "something" is human or mortal power, others material riches, others great ambitions gratified. But this "something" is not these things.

This "Something" is God!

This "Something" is that glorious calm and peace and bliss that can only come when the soul of man is at one with the SOUL of the UNIVERSE, God, the Eternal Loving Father.

This "Something" that men madly crave for is not Earthly Honor, praise of men, great wealth, great mental and intellectual development, great power over men and countless other things that the mortal mind attaches great value to—it is nothing of that kind. It is man's inner being—the Soul—craving and starving for its God, its Loving Father.

And until there is oneness or Union between man and his God—his Eternal, All-Loving Father—man can have no real peace, no real consciousness and no real happiness.

Now, man has reached that degree of Evolution when he is waking up and beginning to realize that he is an ETERNAL SOUL, the child of one Loving Father of All, and that he is ever going onward, forward and upward to God.

That he is not a worm of the dust; that he is a SOUL, an Eternal Soul; that the transition called "death" is not the end of conscious life; that "death" is really birth on to a new and higher plane; that he was not created by an Angry God to be destroyed and eternally damned.

With only fair discernment you can see the signs of these glorious times—when God is no longer being travestied or being made a Monster.

God is Love! God is all tender mercy!

God, in this Age of Love and Light and Real Religion, is winning souls by the millions, and the world is more religious today than it ever was before and will be more religious to-morrow than it is to-day.

"Can ye not discern the signs of the times?"

Can ye not see Christ entering the hearts of men everywhere?

Can ye not see that the Angel World and the Earth World are now linked together and that the ETERNAL GOD and the SON and the HOLY SPIRIT and the ANGEL HOSTS and MAN are working together in more peace and more harmony and more force each succeeding day?

"Can ye not discern the signs of the times?"

What mean the 28,000,000 professing church members of the United States alone? What mean the Millions of Spiritualists and Theosophists? What mean the thousands of "New Thought" people and Mental Scientists and Metaphysicians and Christian Scientists? What mean the millions (and there are a few millions of these) who love and worship God in a quiet way and do not identify themselves with churches or religious or Spiritual organizations?

These are all eternal souls reaching out and searching for God.

Glorious days! Can you see the signs of the times?

What about our many millionaires, who are giving away yearly fabulous sums—millions—for education, public libraries, charity and the uplifting of the race?

Can you not see the Holy Spirit at work everywhere as never before?

Glorious Times!

"Can ye not discern the signs of the times?"

The Man for Action and Service

RALPH WALDO TRINE, in his great work entitled, "WHAT ALL THE WORLD'S AS-SEEKING," says:

"It is the all-round, fully developed we want, not the ethereal, pale-blooded man and woman, but the man and woman of flesh and blood, for action and service here and now, the man and woman strong and powerful, with all the faculties and functions fully unfolded and used, all in a royal and bounding condition, but all rightly subordinated. The man and the woman of this kind, with the imperial hand of mastery upon all—standing, moving thus like a king, nay, like a very god—such is the man, and such is the woman of power. Such is the ideal life; anything else is one-sided and falls short of it."

I desire to add to the above inspiring and helpful words that any mode of thinking or any religion or philosophy or cult that does not immediately put action and a hunger and thirst for service—a burning desire to serve and do as a unit for the WHOLE—is bad, very bad.

That is the reason I love Jesus so much. He inspires me to seek God and serve God.

Whenever I see the Christian Religion really in operation I see a willing, serving, working, progressive and prosperous people.

With Christ in our souls, hearts and minds we come to God the All-Father and become an active co-worker with Him.

These cults and philosophies which cause a man to serenely sit down with folded hands and calm self-complacence and contemplate his own salvation make life here, at least, colorless and negative.

Look at the life of Jesus of Nazareth and see how a Great Master lives and does. From the manger to the Cross, I have no doubt, His life was one of incessant toil—teaching and serving the multitude without pay, without attachment, for Love.

The best "all-round, fully developed men" in the body I have ever met, and I know and observe many great men, including so-called worldly men of great success—sages, seers, Holy Mystic Adepts, yogis, swamis and philosophers—have been Christian Gentlemen, who worked tremendously in the turmoil of the world, for the world, but were non-attached to the world. These great souls were active here and now under the Divine impulse—the Holy Spirit. Some of these great souls are successful bankers, successful commercial men, successful mechanics, successful artists and successful divines; indeed, they can be found in any Christian Country, in any line of legitimate and honorable human endeavor. These are the real men and women of the world.

In this connection let me add I happen to know that Mr. Ralph Waldo Trine, the author of the words of truth which suggested these few remarks, is an "all-round, fully developed man," hence the great power of his voice and pen.—Frank Harrison.

Atheists and Agnostics are, in the main, men and women of great soul, heart and mind, who cannot believe that there is an angry, wrathful, tyrannical God. These are souls who believe in Mercy and Justice. In the New Light of this Age of Light and Love many of these souls are coming to the real God—the God of Love.

Speed of Objects and Vibrations

BELOW will be found a list showing how far certain things, animate and inanimate, will travel in a second of time: The snail, one-half inch; a man walking, 4 feet; a fast runner, 23 feet; a fly, 24 feet; fast skater, 38 feet; ocean waves, 70 feet; a carrier pigeon, 87 feet; swallows, 220 feet; the worst cyclone known, 380 feet; the Krakatoa wave (at the volcanic catastrophe of August 27, 1893, in the Sunda Islands), 940 feet; sound in the air, 1,095 feet; the surface of the globe at sea level on the equator, 1,500 feet; the moon, 3,250 feet; the sun, 5 1/2 miles; the earth, 18 miles; Halley's comet in the perihelion, 235 miles; electric current on telegraph wires, 7,000 miles; induction current, 11,040 miles; electric current in copper wire armatures, 21,000 miles; light, 180,000 miles; discharge of a Leyden bottle through copper wire of one-sixteenth inch in diameter, 278,100 miles. This last is the greatest rapidity so far measured.

There is no way of telling of the great speed of thought vibrations nor the tremendous distance traversed by thought.



Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—*Isaiah*, xli, 10.

For thousands of years these cheering words of God, the Loving Father of All, have sustained millions upon millions of the children of Earth, in times of sore trouble. All our friends may forsake us, we may be overwhelmed with sickness and death; our souls may be weighted and loaded down with sin; we may be homeless wanderers on the face of the Earth, bowed down with poverty, woe, grief and sorrow, yet there is one Mighty One who will come to us with good cheer if we but look up and open our eyes and see Him; open our souls and hearts and minds and let Him enter. "FEAR THOU NOT, FOR I AM WITH THEE; BE NOT DISMAYED, FOR I AM THY GOD; I WILL STRENGTHEN THEE; YEA, I WILL HELP THEE; YEA, I WILL UPHOLD THEE WITH THE RIGHT HAND OF MY RIGHTEOUSNESS."

What a wonderful, cheering and brightening and uplifting thing it is to realize that the Omniscient, Omnipotent and Omnipresent God of this universe is our very Loving Father! What hope and courage and power and strength it gives one when he can fully realize the Mighty God and say: "God is with me! He is my God! He is the God of All! Why fear? He is omnipresent; He will strengthen me! He, the Omnipotent God, will help me! He, the Omniscient God, will show me the way, for He is the Loving, Eternal God of All!"

"Fear thou not, for I am with thee" gives the God-loving soul courage and strength to go through any trial with an indescribable heroism. Love of God and belief in these words of God make the heroes of the world. Endurance with cheerfulness comes when we love God and fear not! Mighty power to do, to accomplish, to achieve, to help, comes to all souls who love God and fear not. Fear is weakening and makes one morbid and blue and lonesome and depressed. Who can fear one bit who loves God? Who can be blue and lonely when the Omnipresent One and His bright Angels are with us? These are cheering and inspiring words to my soul, my heart and my mind—"FEAR THOU NOT, FOR I AM WITH THEE."

"Be not dismayed, for I am thy God." More Grand words! "I AM THY GOD!" Love God and you will never be dismayed, nor apprehensive, nor fretted, nor worried. Love God and the Holy Spirit and the Angels will carry you through any trouble. Talk about the wonders of Psychic and Occult Powers and the unseen forces! Why, they are only phases of God's Mighty Power, which anyone can have in an easy and simple way—by loving God and placing all trust in Him. Love and trust God and you will see the words in a blazing and radiant light, and feel them in your every cell, and every tissue, and every drop of blood—I mean the words of God: "BE NOT DISMAYED, FOR I AM THY GOD."

"I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Mark these blessed words of God! It is a sacred and holy promise, a pledge, and God has never yet broken one pledge or one promise, and never will. "I will help thee" means much to all you who are weak and suffering. They are not idle words. They are God's words! "I WILL HELP THEE." He will strengthen, help and uphold. I write here with a positive pen that God will do all this and more, too, without any fear of one man in this whole world saying God will not strengthen, help and uphold any one of his children who goes to Him in weakness, grief and sorrow. Millions of souls can testify to God's wonderful power to strengthen, help and uphold weak and suffering mortals. These words of God that make up the latter part of the Bible verse have a power to make anyone vibrate with new

hope. We all need strength! We all need help! We all need a supernatural hand or something above Nature to uphold us, and keep us firm on our feet! Supernatural strength means a strength above that which Nature can give us—the strength of God. So, dear souls, who read these chats, I beseech you, come into the Holy Vibrations of God and let Him strengthen you and help you and uphold you. He, the Blessed One, has never failed to stand by man, and never will when man goes to Him with love and reverence and earnestly asks Him for help. These words are God's pledge to humanity and have stood the test of ages and will ever stand. Read them again: "I WILL STRENGTHEN THEE; YEA, I WILL HELP THEE; YEA, I WILL UPHOLD THEE WITH THE RIGHT HAND OF MY RIGHTEOUSNESS."

"Bless the Lord, O my soul, and forget not all His benefits," sings David. How we all ignore and neglect and forget the blessed and sacred promises of God! Surrounding us on every hand are His blessings. Is it any wonder that the wise God should withhold things from some of us, when we turn a deaf ear and a blind eye and a dead heart to His pledges and promises and gifts? And, mark you, God is wise as well as loving, and has a WITHHOLDING POWER, and exercises this WITHHOLDING POWER where He sees His children, whom He dearly loves, would abuse His power, strength, help and knowledge. God is not an angry or wrathful God, but He is a God of great love, great mercy, great tenderness, great gentleness and great wisdom in giving gifts and withholding gifts. We must, with David, say, "Bless the Lord, O my soul, and forget not all His benefits," to honor and reverence God.

Many a whining, complaining and pessimistic man and woman has often said to me, "Oh, your God don't help me any," and I reply, "No, He never will, as long as you will not let Him help you; as long as you scoff and whine and murmur and complain and fear and doubt; as long as you do not honor Him with the slightest recognition; as long as you almost curse Him because some of His children who implicitly trust Him in everything are successful, healthy, happy and cheerful, and you are sick and weak and poverty-stricken; as long as you are sin-sick and are full of envy, malice, selfishness and ingratitude, how can God help you, try as He may to win you with His everlasting and undying love? You spurn His love and cause the Angels to weep with sorrow. You break His blessed commandments and are unruly and perverse, and God, in His love and great wisdom, sees it is wise and good for you to have very little, for if you had more you would not use it wisely and would become more proud, more arrogant and more envious and more greedy and more selfish, and thus bring on you more suffering, so the wise and good Father of All withholds from you and may even take what little you have for your own good." This is the truth I tell the whiners and complainers—pessimists.

God's withholding power is grand and wonderful, because God is wise and good. Therefore, how important it is for us to come to God and listen to His Divine Promises! With love and reverence for God we can understand and feel and be filled and thrilled with His golden promises—"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." These words are only empty and meaningless to one who stubbornly and wilfully refuses to see or recognize, much less honor, God. Often they are cheering words to the suffering sinner who has strayed far, far away from the loving Father's Home. God's words always brighten and strengthen all those souls who have unreservedly come to the Father and say from their hearts, "Take me, Loving Father; Thy way, not mine."

"Lord, I will clasp Thy hands in mine,
Nor ever murmur or repine—
Content, whatever lot I see,
Since 'tis my God that leadeth me."

God does not desire us to fear Him nor to be dismayed. The teachers who have taught men to fear God have driven and kept away countless souls from God. Fanatics have made of the tender, merciful, loving Father of All a monster! God is not a wrathful, bloodthirsty monster! Men have attributed powers to God that He has never used. God is Almighty and Omnipotent; but He is not cruel, nor unjust. God ever tries to strengthen us, ever tries to help us and ever tries to uplift and uphold us. He, in His great love for man, has given man free will, and if man persists in perverseness and refuses to see or hear God and His angels the Father can only do one thing, and that is, project on His wandering children more love and patiently wait until He can win them with His mighty love, which, sooner or later—sometime, somewhere—prevails and wins them to Him. Of course, in His great wisdom and loving kindness He must withhold gifts, for it is the nature of sinful and perverse children of God to attribute every gift or good thing they receive to their own mortal wills. Mortal man is vain and proud and puffed up with conceit. Now, God is too wise to foster these selfish qualities of man, so He simply uses His wonderful withholding power. To the ignorant this looks like the "wrath" and "vengeance" of God. Not at all! It is no more than a loving earth-father does in not letting his little boy whom he dearly loves play with guns and gunpowder until he is wise enough to use them without danger.

If you are in sorrow, are miserable, poor, weak, unhappy, and not contented and not cheerful, look to God! Look within and look above and look without! Pray to God in sorrow for Light. Prayers uttered in deep sorrow are effective. God does not want cold, selfish prayers that are formal and have a multiplicity of words. He is moved by the simple prayers that come from the broken-hearted and the sinful, for it is to these very sorrowful ones that the mighty, loving Hand of God is ever outstretched.

Bless the Lord, O my soul; and all that is within me, bless His holy name.

Bless the Lord, O my soul, and forget not all His benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles.—*Psalms* ciii, 1-5.

What a blessed world this will be when all the sons and daughters of God will admit to their souls, hearts and minds God, Christ and the Angels! Then we will be open to the wonderful, helping, strengthening and upholding powers of God. Then God's great gifts will continuously flow to us, because He will no longer need to exercise His WITHHOLDING POWER. That blessed day is nearer and nearer each succeeding day, because this is the New Era of Love and Peace and Hope and Cheering Optimism. Man is now man! He is no longer a brute or a beast or a crawling worm to be awed and trod on and kept down by false prophets and wicked stories of an Angry and Wrathful God. The world is now ruled and moved by LOVE more than Fear. We realize that God is a Loving Father to All and that He does hear and answer the prayers of His children, no matter under what man-made creed or belief they live; no matter whether Christian or Jew, Buddhist or Brahman, Roman Catholic or Protestant, or whether black, red, yellow or white of skin. We are all of us God's children, in different degrees of evolution, and the sooner we fully realize this one glorious truth the better this world will be and the more joy and peace there will be here on earth and in the Angel Spheres. Both this planet and the Spiritual World are practically one. The Angels work with men here, and men work with Angels there. Continuous Telepathy is going on day and night between the souls of the two worlds. May God be with all, and may all be upheld with His Mighty Power of Love, is my only prayer!

A religion that is not good in business is not good in anything else, and a business that cannot be helped by God and the Angels is poorly managed, to say the least.

The True Way to Live and Keep Well

By J. M. Peebles, M.D.

WE all wish to be well and happy. There is only one way to reach this state. In the past we have sought it in the tangible substances of the world that lies all about us—to make our bodies well through the use of so-called material remedies—and sometimes they seemed to help, though usually affording no relief. Thus we have experimented year after year, trying first one thing and then another; or perhaps we have had no belief in drugs, but have been very careful about our diet; or we may have studied the rules of hygiene and regulated our lives accordingly. And yet how few, with these aids alone, have been able to express perfect health and strength! We may not be censured for employing them, for most others do the same until they find through experience that none of these things brings perfect wholeness or happiness.

There is another realm, however, to which we have access—the world of the invisible, the world of cause, the world of soul. "But," says one, "it is so far away that I can only hope to know it when the labors of this life are finished and God's kingdom reached—when health and happiness shall be mine eternally." Is this the true view to take of human life here and now? Did not Jesus say that God's kingdom "cometh not by observation;" that we cannot say, "lo, here!" or "lo, there!" for "behold, His kingdom is within you?" Did not one of His disciples teach that "ye are the temple of God, and the Spirit of God dwelleth within you?" Even now is the day of salvation. Can the salvation that lives in a diseased body be complete? Is not the fulness of God's salvation offered for our acceptance at the present moment? This is the message that Jesus tried to convey to the minds of men—the glad tidings of which the angels sang: that the Father cares for His children, and freely offers health and happiness to all who will accept these blessings.

All good things are true because they have their source in God, in whom is "neither variability nor shadow of turning." The "turning" has all been done by us. We have turned away from the proffered gifts. We have not realized that all things are ours to enjoy. But before we can enter into the enjoyment of our universe we must have a knowledge of good in our individual lives. We must know that God is ever present, and that He "worketh within us to will and to do." When we have learned this truth the greater revelation awaits us; that God is the All-in-all, and that the soul, our real self, is subject to no law but the law of God, which is the law of love. When this illumination enters the life it becomes changed; the old ideas pass away and all things are made new. The "new heaven and the new earth" have come into the life eternal, which is here and now. Only as this truth is lived and consciously realized does it become a living reality in the individual life.

Let us consider some of the things necessary to the adjustment of our lives in this divine law. A little study of self—a study that is perfectly honest and sincere—will bring to our minds many things of which we do not fully approve. At times our minds become anxious and even fearful; perhaps we allow anger, or malice, or jealousy to find lodgment therein. This wrong way of thinking and feeling makes the mind discordant and unrestful, expelling all real happiness and mental peace. Moreover, mental discord and unrest are manifested in physical sickness and disease, because our bodies and souls are more dependent for health and strength on mental harmony and brightness than on either food or drink. We have been very solicitous as to our bodily diet, but frequently we are heedless of the more important food of our minds.

In reversing this erroneous course, let us be careful to start right. Perhaps for years we have been regarding ourselves as material beings, who might at some future time become spiritual, live in a distant heaven, and be and act altogether different from what we are and what we do on earth. Yet the fact remains that heaven is within us. The spirit is the quickening power, not the flesh; and if the Spirit of Him who raised up Jesus from the dead dwell in us our mortal bodies shall also be quickened through the same agency.

What a change of mind would result if only these truths were realized—God working in our lives to will and to do; the spirit within us the quickening power; the body only the

temporary house that the spirit has builded for its use! In this realization the saying of Jesus is plain: "Destroy this temple, and in three days I will build it up." The ego is more than its body, and when we get the thought clear in mind that we are spiritual beings we will lay far less stress on the physical and pay more attention to our real selves. There is no other force or power in the world than spirit. God has given to each of us a mighty kingdom to rule. By the control and direction of our individual lives through the immortal spirit we can realize the truth of this. It is only when we grasp more power than we know the use of—more than we have rightfully developed—that there comes the misdirection of energy that causes mental and physical disturbance.

Sometimes through wrong thinking we shut off our spiritual reservoir of power—we limit ourselves. This condition comes through paying too much attention to the gratifying of worldly desires and not enough attention to cultivating the desire for higher things. The natural growth of anything should be as harmonious as that of a flower—accepting each day, each hour, as it comes, all that has been provided for its growth; yet we often ignorantly close the channel through which alone all things essential for our perfection can come. Only to man has God given the conscious power to control his personal life; to make for himself what condition he will; to create for himself a heaven or a hell. If the spirit dominates his life and he realizes his God-mind power and trusts absolutely to it, enlightenment and guidance will come through the indwelling spirit, and he will express mental and physical health and strength. We should not seek to rule the kingdom that is beyond us, nor the one that is below us. Let us rule to-day in the only kingdom that is ours, and day by day its powers will be revealed and we will reverence the God within the temple by keeping holy (whole) and sacred the sanctuary in which he dwells.

Light enough is given to rule each day in our kingdom, but not enough "for the morrow;" and peering into the future will not enable us to live stronger or better lives. We live day by day, and if we live to-day thoroughly poised in mind, taking no anxious thought concerning anything, we will have fitted ourselves to live the morrow when it comes. Let us keep the mind clear and bright, fill it with wholesome thoughts of life, and be kindly in our feelings toward others. Let us have no fear of anything, but realize that we are one with universal power—that power which can supply our every need—that health, strength and happiness are our legitimate birthright, that they are ever potential in our inner lives, and that our bodies may express them now. If we take this mental attitude and adhere steadfastly to it, the body will very soon manifest health and strength. There is no other way, and time is only wasted in seeking elsewhere the kingdom of God.

The control of self, the direction of the whole life, has been committed to our care. We are to be faithful and not shrink from any of the responsibilities connected with it, for through such fidelity we shall hasten the time when health demonstrated shall be made manifest on earth, "even as it is in heaven."

Hypnotic Trance

TWO REMARKABLE INSTANCES OF SUSPENDED ANIMATION

WE do not dispute, in these times, the existence of hourly evidences of natural laws, of which even the wisest among us have little more knowledge than that they do exist.

T. Sterry Hunt maintained, forty years ago, that there existed affinity between all the suns and planets of the universe, that the whole eternity of space was woven and laced into chemical unity, bound by intimate laws of thought and purpose. For many years the entire scientific world hooted at his conclusions. Not a single disciple did he have. Now the whole world accepts them as fixed laws.

Bruno was burned at the stake for telling the people that he had found out the moon was dead. Three hundred years after that, seven thousand men, belonging to the greatest institutions of learning in Europe, marched through the streets of Rome to

unveil a monument erected to his memory on the spot where he gave up his life for truth, while at this day and time no school child beyond ten years of age but understands that his position was correct.

Therefore it is not well for us to be too positive over our fixed opinions, for the morrow may bring fruits that will force us to part with them; it is not well for us to deny without modification the existence of strange forces known through centuries to man, but never solved by him. We are still on the upward road to discovery. Modern days have brought forth strange facts, and the demonstrations of hypnotic powers, of mental telegraphy, thought transference, are but the forerunners of a mystery somewhere likened to the remarkable powers practiced by the fakirs in the Far East. No one can deny that thought is a force of great complexity. It is therapeutic.

Some of the world's greatest thinkers claim that thought spreads through all the universe, that the great stellar systems of the boundless infinitudes think and act and plan according to the laws established by the great Godhead—eternal, everlasting, without beginning, without limit, boundless, endless—in which man is set as a mere speck of atomic dust, a mere chord in the music of the spheres, that vibrates along with the whole.

And now we come to the gist of this article, culled from a special despatch to the N. Y. Evening Journal for October 24 of last year. Here it is:

"Prof. William Kretz (Reading, Pa.), President of Occult Science here, asserts that he has practically demonstrated the ability of the East Indian fakirs to remain buried alive for a longer or a shorter time.

"The professor's story, which is corroborated by William Ketterer and Jackson Zieber, who assisted him, relates that the subject was hypnotized, buried in a six-foot grave on Mount Penn, and there remained until dug up twenty-four hours after his interment. The excavation is in evidence, and the story is believed by many. The professor says he suffered no inconvenience, and that the experiment was made to prove the truth of the doctrines taught by the society."

The stories of the seemingly marvelous feats of the Adepts of India are no longer looked upon as fairy tales. A distinguished British general, who was a prominent figure through the Indian Mutiny, speaks of the fact that he was an eye-witness, and that the commanding general directed the experiments of what is commonly named suspended animation, as practiced by the fakirs of India. The general said that he was a most pronounced sceptic, that he did not believe it could be done, which was to suspend the animation of a man for thirty days, bury him, take him up and restore the suspended life. So one day he summoned one of the most famous Adepts in India. He asked him for the reason of his power. He could not tell. He could only say that his father did it; so a practical demonstration was asked, to which the fakir willingly assented.

Great preparation was made—a special coffin used. A huge stone vault was built in the ground. The fakir appeared with his companion. He took from him his clothes, placing white ones about him. The passing of hands, and sleep was produced. Oil was rubbed over the body. The air passages were closed with some preparation. The coffin was sealed perfectly tight with the Royal seal of England. It was painted over, so that no air could get in. It was then removed to the stone vault, the door of which was sealed also with the Royal seal. A relief guard of five British soldiers stood sentinel night and day for thirty days. The fakir departed. At the expiration of thirty days the seals were broken in the presence of several hundred British officers. The coffin was opened, and without the least evidence of disturbance or a single sign that life existed the body was removed by the fakir, and after some applications and the passing of hands life was restored. The restored man was asked if he knew of his sleep. He said he knew nothing for the thirty days.

There can be no question of this fact; besides, many such experiments have been made and vouched for by some of the most learned men of this country and of Europe.

This is cited merely to show that we are but infants on the verge of investigation, and it is not well for us to decry the work of those people who are sincere, but upon whom the world is disposed to cast the odium of crank.

HAPPILY life gives us many opportunities of losing ourselves in our ideals. Nor should we neglect to cultivate them, for in such opportunities God is speaking to a human soul.—*Rev. Edward Cummings.*

THE WORDS OF A HOLY MAN

Sayings of Brother Lawrence

BROTHER LAWRENCE was a Holy Man, who lived a life of beauty and purity for eighty years.

He was a simple child of God, who was illiterate, yet was a very able divine; a simple, unlearned man, who, after having been a soldier and a footman, was admitted a *lay-brother* among the barefooted Carmelites at Paris in 1666, and was known by the appellation of *Brother Lawrence*.

His conversion, which took place when he was about eighteen years of age, originated in the high notion he conceived of the wisdom and power of God.

His soul was roused by so common an incident as the seeing of a tree, dry and leafless, in the winter, and by his reflecting what a change God would make in it with the returning Spring. It is to be wondered at that more souls are not affected as he was, and that the wonderful daily miracles of Nature make so little impression upon us.

After his conversion, this ignorant and illiterate man grew eminently in the love and knowledge of God. He became divinely illuminated, and thereafter walked in *His presence*, and directed all his actions to God's glory. In this Godly course he continued to the advanced age of eighty, when he passed on to the Angel World in an ecstasy of bliss.

His simple yet Godlike sayings have always been read and been treasured by Holy Mystics. We give below a few of this Holy Man's sayings, which were originally given to the world by M. Beaufort, Grand Vicar to M. de Chalons, formerly Cardinal de Noailles. Brother Lawrence was exceedingly modest and never intended any of his sayings or writings for the public, but they were divine messages and could not remain in oblivion. Cardinal de Noailles wrote:

The first time I saw *Brother Lawrence* was upon the 3d of August, 1666. He told me that God had done him a singular favor, in his conversion at the age of eighteen.

That, in the winter, seeing a tree stripped of its leaves, and considering that within a little time the leaves would be renewed and after that the flowers and fruit appear, he received a high view of the Providence and Power of God, which has never since been effaced from his soul. That this view had perfectly set him loose from the world, and kindled in him such a love for God that he could not tell whether it had increased in above forty years that he had lived since.

That he had been footman to M. Fleubert, the treasurer, and that he was a great, awkward fellow, who broke everything.

That he had desired to be received into a monastery, thinking that he would there be made to smart for his awkwardness and the faults he should commit, and so he should sacrifice to God his life, with its pleasures; but that God had disappointed him, he having met with nothing but satisfaction in that state of living.

That we should establish ourselves in a sense of God's Presence, by continually conversing with Him. That it was a shameful thing to quit His conversation, to think of trifles and fooleries.

That we should feed and nourish our souls with high notions of God, which would yield us great joy in being devoted to Him.

That we ought to quicken our love and faith—i. e., to enliven our love and faith. That it was lamentable we had so little; and that, instead of taking *love and faith* for the rule of their conduct, many men amused themselves with trivial devotions which changed daily. That the way of Love and Faith was the spirit of the Church, and that it was sufficient to bring us to a high degree of perfection.

That we ought to give ourselves wholly up to God, with regard both to things *temporal and spiritual*, and seek our satisfaction only in the fulfilling His Will, whether He lead us by suffering or by consolation, for all would be equal to a soul truly resigned. That there needed to be more fervency and fidelity in those drynesses or insensibilities and irksomenesses, in prayer, by which God tries our love to Him; that then was the time for us to make good and effectual acts of resignation, whereof one

alone would oftentimes very much promote our spiritual advancement.

That, as for the miseries and sins he heard of daily in the world, he was so far from wondering at them that, on the contrary, he was surprised there were not more, considering the malice sinners were capable of: that, for his part, he prayed for them; but knowing that God could remedy the mischiefs they did when He pleased, he gave himself no further trouble.

That to arrive at such resignation as God requires, we should watch attentively over all the passions which mingle as well in spiritual things as in those of a grosser nature: that God would give light concerning those passions to those who truly desire to serve Him. That, if this was my earnest desire—namely, sincerely to serve God, I might come to Him (*Brother Lawrence*) as often as I pleased, without any fear of being troublesome; but if not, that I ought no more to visit him.

That he had always been governed by love, without selfish views; and that, having resolved to make the love of God the end of all his actions, he had found reasons to be well satisfied with his method. That he was pleased when he could take up a straw from the ground for the love of God, seeking Him only, and nothing else, not even His gifts.

That he had been long troubled in mind from a certain belief that he should be damned; that all the men in the world could not have persuaded him to the contrary; but that he had thus reasoned with himself about it: *I did not engage in a religious life but for the love of God, and I have endeavored to act only for Him; whatever becomes of me, whether I be lost or saved, I will always continue to act purely for the love of God. I shall have this good, at least: that till death, I shall have done all that is in me to love Him.* That this trouble of mind had lasted four years, during which time he had suffered much. But that, at last, he had seen that this trouble arose from want of faith; and that since then he had passed his life in perfect liberty and continual joy. That he had placed his sins betwixt him and God, as it were, to tell Him that he did not deserve His favors, but that God still continued to bestow them in abundance.

[The idea of damnation and a punishing God ceases when our love and faith is sufficient.—EDITOR.]

That, in order to form a habit of conversing with God continually, and referring all we do to Him, we must, at first, apply to Him with some diligence; but that, after a little care, we should find His love inwardly excite us to it without any difficulty.

That he expected, after the pleasant days God had given him, he should have his turn of pain and suffering; but that he was not uneasy about it, knowing very well that as he could do nothing of himself, God would not fail to give him the strength to bear them.

That, when an occasion of practicing some virtue offered, he addressed himself to God, saying, *LORD, I cannot do this unless Thou enablest me;* and that then he received strength more than sufficient.

That, when he had failed in his duty, he only confessed his fault, saying to God, *I shall never do otherwise, if You leave me to myself; it is You must hinder my falling, and mend what is amiss.* That, after this, he gave himself no further uneasiness about it.

That we ought to act with God in the greatest simplicity, speaking to Him frankly and plainly, and imploring His assistance in our affairs, just as they happen. That God never failed to grant it, as he had often experienced.

That he had been, lately, sent into Burgundy, to buy the provision of wine for the society, which was a very unwelcome task for him, because he had no turn for business, and because he was lame and could not go about the boat but by rolling himself over the casks. That, however, he gave himself no uneasiness about it, nor about the purchase of the wine. That he said to God, *It was His business he was about,* and that he afterward found it very well performed. That he had been sent into Au-

vergne, the year before, upon the same account; that he could not tell how the matter passed, but that it proved very well.

So, likewise, in his business in the kitchen (to which he had naturally a great aversion), having accustomed himself to do everything there for the love of God, and with prayer, upon all occasions, for His grace to do his work well, he had found everything easy, during fifteen years he worked in the kitchen.

That he was very well pleased with the post he was now in; but that he was as ready to quit that as the former, since he was always pleasing himself in every condition, by doing little things for the love of God.

That with him the set times for prayers were not different from other times; that he retired to pray, according to the directions of his Superior, but that he did not want such retirement, nor ask for it, because his greatest business did not divert him from God.

That, as he knew his obligation to love God in all things, and as he endeavored so to do, he had no need of a director to advise him, but that he needed much a Confessor to absolve him. That he was very sensible of his faults, but not discouraged by them; that he confessed them to God, and did not plead against Him to excuse them. When he had so done, he peaceably resumed his usual practice of love and adoration.

That in his trouble of mind he had consulted nobody, but, knowing only by the light of faith that God was present, he contented himself with directing all his actions to Him—i. e., doing them with a desire to please Him, let what would come of it.

That useless thoughts spoil all; that the mischief began there; but that we ought to reject them as soon as we perceive their impertinence to the matter in hand, or our salvation, and return to our communion with God.

That at the beginning he had often passed his time appointed for prayer in rejecting wandering thoughts and falling back into them. That he could never regulate his devotion by certain methods, as some do. That, nevertheless, at first he had meditated for some time, but afterward that went off, in a manner he could give no account of.

That all bodily mortifications and other exercises are useless but as they serve to arrive at the union with God by love; that he had well considered this, and found it the shortest way to go straight to Him by a continual exercise of love, and doing all things for His sake.

That our only business was to love and delight ourselves in God. That all possible kinds of exercises and mortifications, if they were void of the love of God, could not efface a single sin. That we ought, without anxiety, to expect the pardon of our sins by repentance, confession and prayer to God through Christ.

That the greatest pains or pleasures of this world were not to be compared with what he had experienced of both kinds in a spiritual state; so he was careful for nothing and feared nothing, desiring only one thing of God; namely, that he might not offend Him.

That he had no scruples; for, said he, when I fail in my duty, I readily acknowledge it, saying, *I am used to do so; I shall never do otherwise, if I am left to myself.* If I fail not, then I give God thanks, acknowledging that it comes from Him.

[Each month, for a while, we will print an instalment of the sayings of this Holy Man, as he was at-one with God. BROTHER LAWRENCE has inspired thousands of souls to live the Christ life, and with the Brotherhood of Holy Mystics he shines as a divinely illuminated soul. Be sure to read his sayings in the May issue of this MAGAZINE.—EDITOR.]

In grief and sorrow let us remember that all the Great Souls of this world have known and accepted sorrow as a great teacher. "Without sorrow life glares" and the heart is cold and hard. "Every day of meeting sorrow superbly makes the life more grand. Every tear that falls from one's own eyes gives a deeper tenderness of look, of touch, of word, that shall sooth another's woe." In sorrow go to God and open up your soul, heart and mind to the Blessed One.

Instead of saying: "I can't do it," when the matter is presented to your mind, as the best thing to be done—say with a will, "I can and I will." Then go to work and do it, and you will find that it will be easily done.

Poise

Do you know that the very top notch of concentration is *poise*? Poise is that attitude of mind which enables one to turn his attention in any direction at an instant's notice. The attention has to sort of turn on a greased pivot so that when an interruption occurs it slides smoothly around and bears serenely on the interruption. Now you know that isn't the way one usually responds to an interruption. He says, "Oh, dear!" etc., and quivers from head to foot, and his attention doesn't turn worth a cent. It flies around like the needle of a compass when you shake the compass. Usually we get "all stirred up" over an interruption.

That is all because we don't let go readily. The new thing, the interruption, has to pull our attention loose from the thing we were "concentrating" on before.

Real poise is a quiet, steady shining that lets things come or go while it goes on forever.

That serene poise of being is worth more than all the "concentration exercises" one can crowd into half a dozen lifetimes. Next time an "interruption" comes just see how steadily you can shine and let attention turn in the new direction. Then let it turn back again to the original subject. This practice is worth whole worlds to you.

These interruptions, instead of hindering, afford the opportunity of lives for the acquisition of *poise*, the crowning attribute, without which all other qualities are useless in a living, changing universe.

Poise is the quality of adjustment to whatever arises. "It is a heart for any fate." It is the meeting of things in such a manner as to reduce resistance, friction, to a minimum, thus conserving energy for the betterment of condition. Practice "concentration exercises" when you can, but practice *poise* at all times.

Then I hear so often the wail that "I would get along so much faster if there were only other scientists in our town"—another case of "knowing a lot that ain't so." You can't grow Indi-viduals in bunches any more than you can plant acorns touching each other and grow thrifty oaks. So THE LAW plants Indi-viduals wide apart to keep them from coming up lop-sided and twined together. Just you trust the Law, and KNOW that you are just where you belong until you can over-top environment, free your own roots from the earth, and walk into any environment you choose. As soon as you can exist in any other place you can go there. When you have grown a nice little backbone of your own, so that you are in no danger of using somebody else's, you will find it an easy matter to attract or visit other Indi-viduals. Until that time you can get plenty close enough to other Indi-viduals per Uncle Sam's mail bags and the new thought journals.

[The above very sensible condensed article is from the Nautilus of a recent issue. Elizabeth Towne is one of the most sensibly practical women in the New Thought, and her little paper, the Nautilus, is one of the most helpful of the publications along these lines.—EDITOR.]

HAST thou a Friend, as heart may wish at will?
Then use him so, to have his friendship still.
Would'st have a Friend, would'st know what friend is best?
Have God thy friend, who passeth all the rest.

—Tusser, 1573.

WISE men make their enemies their instructors; fools become enemies to their teachers.

Nobility

TRUE worth is being, not seeming,
In doing each day that goes by
Some little good, not in the dreaming;
Of great things to do by-and-by,
For whatever men say in blindness
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We cannot do wrong and feel right,
Nor can we give pain and feel pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

We cannot make bargains for blisses,
Nor catch them, like fishes, in nets,
And sometimes the thing our life misses
Helps more than the thing which it gets;
For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing, and doing
As we would be done by, that's all.

—W. P., in Boston Ideas.

Morn on the Mountain

THERE is beauty in this world of ours for him
with eyes to see;

There is beauty smiles at harvest on the
prairies broad and free;

There is beauty in the forest; there is beauty
on the hills;

There is beauty in the mottled light that
gleams along the rills;

And a beauty out of heaven over all the land-
scape spills,

When the sun shines on the mountains in
the morning.

There is beauty where the ocean rolls ma-
jestic to the shore;

There is beauty in the moonlight as it gleams
the waters o'er;

There is beauty in the sunrise when the clouds
blush rosy red;

There is beauty in the sunset with its banners
trailed o'erhead;

And a beauty past expression o'er the snowy
peaks is shed,

When the sun shines on the mountains in
the morning.

There is beauty when the green returns and
glistens in the showers;

There is beauty in the summer as she garlands
earth with flowers;

There is beauty in the Autumn in the mellow
afterglow;

There is beauty in the Winter with its diadem
of snow;

But a beauty more enchanting than the sea-
sons ever know

Gilds the sunshine on the mountains in
the morning.

Oh, the sunshine on the mountains! How a
golden web is spun

O'er the topmost peaks that glisten from the
yet unrisen sun!

With their bases yet in shadow, but their
faces glowing bright,

With their foreheads turned to heaven and
their locks so snowy white!

They are high priests of the sunrise, they are
prophets of the light,

With the sunshine smiling o'er them in the
morning!

The Earth and Planets as Magnets

THAT the local magnetic condition of the earth has a direct effect upon the nervous system of man is apparently borne out by the clairvoyant faculty of the inhabitants of Skye, the Mull, Antrim and the adjoining basalt territory, which is a centre of great magnetic intensity, as shown by the reports of the Royal Commission. I maintain a dependency of the two facts. In astrology we find the same truth illustrated, for it is commonly received that those who are born at midnight, or within two hours before or after it, are gifted with an extraordinary development of the psychic faculties, especially when the sun and Mercury, but sometimes also the moon and Saturn, are in conjunction in the nadir. Now modern science has shown that the maximum of magnetic intensity is registered at midnight. The record of the two physical facts, that of magnetic intensity in reference to the sensitivity of the physical system of man, is thereby established. The Jakutes and Tschukutes, also of Northern Siberia, are known to fall into nightly somnambulism during about three months of the year, and by this circumstance they suffer extremely.

There can be little doubt that the variations of magnetic intensity are the cause of planetary influence, not the direct rays of the bodies concerned; since they are found to act when under the horizon. The planets act upon us by an indirect way, by their modifying influence on the magneto-dynamical effect of the sun upon the earth's aura. We have an instrument which registers the effects of the sun in the several Houses of a Horoscope—the compass needle! Its variations during the day and throughout the course of the year show the amount of its variation from the "mean magnetical meridian" of any country; and this variation is a proof of the sun's influence in the celestial circle. The planets also exert an influence upon the magnetic needle, as is shown in the case of Venus; and so every particle of matter must be influenced by it, though not free, like the needle, to register the effect. The medium of this force is undoubtedly the magnetic aura of the earth.

A man is in the closest magnetic relations with the earth when lying on his back with his head to the north; or standing or sitting with his face to the south. The body is then harmoniously disposed to the magnetic aura of the earth and gains rest and strength.

—Gnostic Review.

Phenomena

By G. Bieser, M.D., in Suggestion

PHENOMENA which are most familiar to us are apt to be regarded with least wonder and occasion least thought. Many common but interesting phenomena are not given a second thought by many persons unless their attention is especially directed to them and their interesting nature suggested. We are all liable to have our streams of thought influenced by suggestions from persons about us; but this fact ought not to prevent us from arriving at sensible inferences and convictions. Many complex but highly interesting phenomena, because of their common occurrence, are looked upon as perfectly natural by the majority of persons; while other phenomena, which are simpler in their cause and nature but of rarer occurrence, are held to be miraculous or supernatural by some observers and collaborators because they are either ignorant of the cause and nature of the phenomena detailed by them, or because the miraculous or supernatural origin of the phenomena have been suggested to them by others.

It is common to see many authors writing of natural and of supernatural phenomena, entities, beings, forces and what not. As a matter of fact, science knows of nothing that is supernatural in the nature of things and processes, if by this term is meant something that exists or occurs in opposition to the natural laws of the universe. Anything occurring outside of the pale of the recognized laws of scholars, does not prove that the occurrence is supernatural in its origin but only means, as history has shown so often, that the scholars are ignorant or unfamiliar with the laws governing the manifestations; for, quoting Shakespeare—

"There are more things in heaven and earth,
Horatio,

Than are dreamt of in our philosophy."

—Hamlet.

Phenomena occur in an orderly way according to some fixed laws of the universe and regardless of the notions of men. While the notions of men are continually changing, the natural laws remain ever the same. Man cannot disregard natural laws with impunity, but must comply with them, because he is

"—Not made to rule,

But to subserve where wisdom bears command."

—Milton.

While man becomes almost a god (!) by complying with natural laws, he still remained law-bound. There is no evidence that any man, in any age, in any country, by any device or method of procedure, ever set aside any natural law. In most engines man makes the laws of matter subserve the purposes of art, and in Suggestive Therapeutics, or in Psychurgy, he makes the physical and physical laws of the animal economy subserve the purposes of these arts; but this is merely compliance with the necessary laws—not disregard of them. Scientists insist that order pervades the universe. To quote Shakespeare—

"The heavens themselves, the planets and
this centre,

Observe degree, priority and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order."

Live It Down

Has your life been bitter sorrow?

Live it down.

Think about a bright to-morrow,

Live it down.

You will find it never pays

Just to sit wet-eyed and gaze

On the grave of vanished days;

Live it down.

Is disgrace your galling burden?

Live it down.

You can win a brave heart's guerdon:

Live it down.

Make your life so free from blame

That the lustre of your fame

Shall hide all the olden shame;

Live it down.

Has your heart a secret trouble?

Live it down.

Unless griefs will make it double,

Live it down.

Do not water it with tears—

Do not feed it with your fears—

Do not nurse it through the years—

Live it down.

Have you made some awful error?

Live it down.

Do not hide your face in terror;

Live it down.

Look the world square in the eyes;

Go ahead as one who tries

To be honored ere he dies;

Live it down.

—Ella Wheeler Wilcox.

The Ideality of the Christ-life

Prof. Henry Drummond's Suggestions as to How to Live an Ideal Life.



THE late Prof. Henry Drummond was a Great Soul, with rare spiritual and intellectual gifts. He was a deep and profound thinker, a distinguished scientist, a soul-inspiring orator and writer—an ideal Christian gentleman.

We highly commend his books to all aspiring souls, as his words thrill and inspire the soul. His "Addresses" in book form are especially good and can be obtained at a low price of almost any bookseller.

Professor Drummond believed in the practice of the presence of God in all the affairs of life as the only way to live highly and truly; that such presence made it easier to live a useful and happy and successful life; that all great men so lived. In this connection in his address on "The Changed Life," he clearly and comprehensively shows to the most ordinary mind that to live with God and Christ "is a real experience and not a vision, that this life is possible to men; is being lived by men today, and is a simple biographical fact." Then Professor Drummond goes on to say: "From a thousand witnesses I cannot forbear to summon one. The following are the words of one of the highest intellects this age has known, a man who shared the burdens of his country as few have done, and who, not in the shadow of old age, but in the high noon of his success, gave this confession—I quote it with only a few abridgments—to the world:

"I want to speak to-night only a little, but that little I desire to speak of the sacred name of Christ, who is my life, my inspiration, my hope and my surety. I cannot help stopping and looking back upon the past. And I wish, as if I had never done it before, to bear witness, not only that it is by the grace of God, but that it is by the grace of God as manifested in Christ Jesus, that I am what I am. I recognize the sublimity and grandeur of the revelation of God in His eternal fatherhood as one that made the heavens, that founded the earth, and that regards all the tribes of the earth, comprehending them in one universal mercy; but it is the God that is manifested in Jesus Christ, revealed by His life, made known by the inflections of His feelings, by His discourse, and by His deeds—it is that God that I desire to confess to-night, and to whom I desire to say: "By the love of God in Christ Jesus I am what I am."

"If you ask me precisely what I mean by that, I say, frankly, that more than any recognized influence of my father or my mother upon me; more than the social influence of all the members of my father's household; more, so far as I can trace it, or so far as I am made aware of it, than all the social influences of every kind, Christ has had the formation of my mind and my disposition. My hidden ideals of what is beautiful I have drawn from Christ. My thoughts of what is manly, and noble, and pure, have almost all of them arisen from the Lord Jesus Christ. Many men have educated themselves by reading Plutarch's Lives of the Ancient Worthies, and setting before themselves one and another of these that in different ages have achieved celebrity; and they have recognized the great power of these men on themselves. Now I do not perceive that poet, or philosopher, or reformer, or general, or any other great man, ever has dwelt in my imagination and in my thought as the simple Jesus has. For more than twenty-five years I instinctively have gone to Christ to draw a measure and a rule for everything. Whenever there has been a necessity for it, I have sought—and at last almost spon-

"The breeze which Heaven has sent
We must endure, and toil without complaining."

Prayer to God made secretly and earnestly, with a sincere desire to be guided by the Light of Truth, is a stepping stone into the Holy of Holies; it is the inter-communion between the finite and the infinite: it is joy and bliss to the soul. O Mighty God! give us Light, Direction, Guidance and Wisdom, that we may walk in the True Path.

**HE THAT DWELLETH IN LOVE
DWELLETH IN GOD.**

—to throw myself into the companionship of Christ; and early, by my imagination, I could see Him standing and looking quietly and lovingly upon me. There seemed almost to drop from His face an influence upon me that suggested what was the right thing in the controlling of passion, in the subduing of pride, in the overcoming of selfishness; and it is from Christ, manifested to my inward eye, that I have consciously derived more ideals, more models, more influences, than from any human character whatever.

"That is not all. I feel conscious that I have derived from the Lord Jesus Christ every thought that makes heaven a reality to me, and every thought that paves the road that lies between me and heaven. All my conceptions of the progress of grace in the soul; all the steps by which divine life is evolved; all the ideals that overhang the blessed sphere which awaits us beyond this world—these are derived from the Savior. The life that I now live in the flesh I live by the faith of the Son of God.

"That is not all. Much as my future includes all these elements which go to make the blessed fabric of earthly life, yet, after all, what the summer is compared with all its earthly products—flowers, and leaves, and grass—that is Christ compared with all the products of Christ in my mind and in my soul. All the flowers and leaves of sympathy; all the twining joys that come from my heart as a Christian—these I take and hold in the future, but they are to me what the flowers and leaves of summer are compared with the sun that makes the summer. Christ is the Alpha and Omega, the beginning and the end of my better life.

"When I read the Bible I gather a great deal from the Old Testament, and from the Pauline portions of the New Testament; but after all, I am conscious that the fruit of the Bible is Christ. That is what I read it for, and that is what I find that is worth reading. I have had a hunger to be loved of Christ. You all know, in some relations, what it is to be hungry for love. Your heart seems unsatisfied till you can draw something more toward you from those that are dearest to you. There have been times when I have had an unspeakable heart-hunger for Christ's love. My sense of sin is never strong when I think of the law; my sense of sin is strong when I think of love—if there is any difference between law and love. It is when drawing near the Lord Jesus Christ, and longing to be loved, that I have the most vivid sense of unsymmetry, of imperfection, of absolute unworthiness and of my sinfulness. Character and conduct are never so vividly set before me as when in silence I bend in the presence of Christ, revealed not in wrath, but in love, to me. I never so much long to be lovely, that I may be loved, as when I have this revelation of Christ before my mind.

"In looking back upon my experience, that part of my life which stands out, and which I remember most vividly, is just that part that has had some conscious association with Christ. All the rest is pale and thin and lies like clouds on the horizon. Doctrines, systems, measures, methods—what may be called the necessary mechanical and external part of worship; the part which the senses would recognize—this seems to have withered and fallen off like leaves of last summer; but that part which has taken hold of Christ abides."

In commenting on the above confession of his distinguished friend, Professor Drummond says: "Can any one hear this life-music, with its throbbing refrain of Christ, and remain unmoved by envy or desire? Yet, till we have lived like this we have never lived at all."

We must become kind, gentle and loving, and quiet, calm and passive in order that our minds may take cognizance of the spiritual world—may receive the inspiring and helpful messages from God and His angels.—*Frank Harrison.*

Try how the life of the good man suits thee—the life of him who is satisfied with his portion out of the whole, and satisfied with his own just acts and benevolent disposition.—*Marcus Aurelius.*

Look within. Within is the fountain of good; and it will ever bubble up, if thou wilt ever dig.—*Marcus Aurelius.*

A Tremendous Power for Good

The Law of Life Is Progress

Health, Hope and Happiness for All Who
Read This Magazine



THE MAGAZINE OF MYSTERIES teaches only a doctrine of Hope and Courage that is grounded on Reason.

The conceivable is the possible. There is no work too great for man to fulfil; no ideal too high for human endeavor to attain.

The Law of Life is Love, Action and Progress—service.

The Mysteries of the universe are opened up to all who labor, strive and work for the common good of the whole.

The progress and perfection of the Human Race lie in the faithful discharge of present duties, and the tireless and ceaseless quest of the ideal good by each and all of its units. That means YOU.

The Whiners, Complainers, Murmurers and Grumblers—the Pessimists—are sure to lag behind and suffer much, and until they realize the Divine Command, that man is on this planet for willing and cheerful service, their lives here will be miserable—not satisfactory.

The Optimist is the happy and successful man to-day; he of good will, who sweetens life and helps the whole world along; he who unselfishly works and aspires, with Love and Faith and Hope and Courage in every fibre of his being.

We will always suggest to our readers to think what is beautiful and true, and urge them to cleanse and empty their minds of all poor thinking such as envy, malice, anger, greed and selfish thoughts.

We have a fervent compassion and love for all that is human, and the object of this Magazine is to uplift souls; to change them from grovelling worms to gods.

There is a Power behind this Magazine that has always won the battles of true men, and helped men from Darkness into the Eternal Light, and that is the Power that comes from love for God and Man.

The Divine Law "is neither a law of fatalism, nor of revenge, nor of chance, nor of indulgence, but of absolute, unswerving, inviolable justice, whose methods are corrective and whose path is Infinite Progress!"

The aim of this Magazine is to inspire its readers to do and overcome obstacles and achieve; to show them the true way to progress, greater powers, greater service and how to stand up under increased responsibility. For, it is God's way to call souls to higher and greater service—greater responsibility—as He finds they are capable and worthy.

It is through service well performed, and standing firmly and cheerfully under great responsibility, that we finally emerge purified, wise and strong.

Every man is the maker of his own destiny and is daily and hourly making character—good or bad. Our thoughts and deeds to-day bear fruit to-morrow. How important, then, for us to think purely and highly and correctly and act justly to all!

How important it is for all of us to have good suggestive thought put in type; thought from the souls of men who have consecrated their whole lives here on the earth-plane to the uplifting of their brothers solely through pure and holy love for all beings! These souls who work on the universal plane for the whole good care not for fame or fortune and are non-attached to the fruits of their work.

So, dear souls, read what the fervent and Holy Ones are given to write for this MAGAZINE OF MYSTERIES and feel their vibrations—the SPIRIT—and rouse your higher and better nature so that you can realize that you are children of the Great God—the One All-Father.

THE BLISSFUL PROPHET.

"The unity of law is a theme of surpassing grandeur, fitted to arouse delight and enthusiasm. The law of analogy shows that if the basest form of matter can be converted to the noblest, then the lowest strata of humanity can be changed into gods."—*The Flaming Sword.*

We invariably find that a charming and magnetic person is one that has a deep and unaffected love. Such souls live close to God and are sustained by the strength that cometh only from the Highest.

O God! show me Thy way and help me to go in it.



LET us talk this month about Self-Poise. So few of us are perfectly poised or well balanced, especially if we are living the "strenuous" life, that a suggestion or two how to get self-poise will be timely. Before we go into the subject let us read the following suggestive verses on Self-Poise:

Live your own life as conscience moves,
And heart and brain define you;
Resolved to fill alone the grooves
Your attributes assign you;
Not heeding much, if self approves,
That all the world malign you.

Be grand in purpose, brave in act,
As you and Truth decide it;
Swift in defence, slow in attack;
Then, what the issue, hide it!
If opposition bar your track,
Don't turn, but override it.

Stand close to all, but lean on none,
And if the crowd desert you,
Stand just as fearlessly alone
As if a throng begirt you,
And learn, what long the wise have known,
Self-flight alone can hurt you.

—Wm. S. Shurtleff.

The Mystic Adepts say that self-poise can only come after full and complete spiritual growth and development; that it is a grand effect of the soul's oneness with God.

It can come only after rebirth—regeneration. To affect self-poise or calmness and serenity is in the end very bad and very weakening. As long as one is at all nervous or apprehensive there can be no self-poise; and that until we live the life as given to us by THE MASTER we will be more or less nervous and apprehensive, and lack self-poise.

It is very bad to affirm that you are centered, self-poised, calm, serene, joyful, powerful and happy when you know down in your heart of hearts that all such affirmations are not true. The right way and the wise way is to be open, frank and honest with yourself. If you are not well, acknowledge it; if you are nervous and disturbed and worried and fretted and apprehensive it is far better to come out fairly, squarely and honestly and say so, than to affirm a lie. If you will quietly and earnestly and penitently own up to yourself and God that you are not *whole*, but earnestly desire to be so through His grace and the help of THE MASTER and the Holy Spirit and the Holy Angels, then you are on the sure and easy path to self-poise. There is no other way to reach self-poise.

How we all love and admire self-poised people, and how we are charmed and fascinated by these self-centered souls who are simply pure, sweet and good, meek, mild and gentle, and helpful and powerful, because they so love God and THE MASTER that they cannot be otherwise.

We say of this one and that one, "Oh, what a lovely and lovable character!" "What a charming personality!" "What tremendous personal magnetism they have!" The underlying principle of all charm and all power in man and woman lies in the *heart* and *soul*, and to the extent that God and Christ dwells in the soul and heart to that extent we will be charming and powerful—self-poised.

Self-poise comes as the last or crowning divine gift of the God-centered man or woman. Unregenerated men and women cannot have self-poise. The carnal-minded or sensual or selfish cannot have self-poise because all sinful people live in the disturbing vibrations of discord and inharmony.

I could write here a whole lot of pretty affirmations and you would read them and say, "Oh, how lovely!" "Oh, how grand!" And you might believe them for a million

million years and they would not bring you into the state of consciousness where you could live eternally self-poised. No one can be self-poised until they live the Christ-life as taught by THE MASTER.

Look at the poise of Paul! He could endure anything and be calm and serene and forceful at all times. Paul loved THE MASTER and lived the life. Look through all history and all the great souls endured much sorrow in a calm and serene way, because they lived with God and had poise, no matter what happened.

Self-poise in its highest manifestation means perfect health; those who lack it are more or less diseased—ill at ease. No one can be fully and completely happy and forceful and helpful until after rebirth—regeneration and sanctification. Then we will be "grand in purpose" and "brave in act."

Self-poise is the effect of the Mighty and Serene God dwelling in man. It is the holy calm that God gives us to inspire the whole world and bring into the world vibrations of Light and Life, Hope and Courage, and Might and Power. Self-poise is the stamp placed on man by God to show the world that only in love, goodness, mildness and gentleness is real power.

Mr. McKinley gave the world a beautiful example of how a God-loving Christian gentleman could live and suffer and pass out of the body with self-poise.

All great men and women are self-poised men and women, which is only another way of saying that all great men and women are God-loving souls.

Study your Bible and your Prayer Book and go into the Silence on bended knees and pray and live with God and THE MASTER, and attend Church, and honor and revere holy things and you are on the road to Self-Poise.—F. H.

Written 500 Years B. C.

LIFE is short,
Art long,
Opportunity fleeting,
Experiment slippery,
Judgment difficult.

—Hippocrates, 500 B. C.

The only reason why life here on earth is such a strenuous struggle is because men lack love, hope and faith. The day is fast approaching when men will do much more work than they now do, with joy and gladness and without friction.—*The Blissful Prophet*.

Place no confidence in the man who finds fault with God; his judgment is bad; he is full of error and mistakes. Shrewd and careful business men are more careful each succeeding day in whom they trust and place confidence. Progressive and prosperous men do not care to surround themselves with men and women who are not full of cheering optimism, faith and hope. Pessimists have a very poor show in the world now. A pessimist is one who lacks faith in God and complains and whines much about the unfair division of things.

If you desire to be a miserable failure in this life become a carping pessimist.

It is better to say, "This one thing I do," than to say, "These forty things I dabble in."—*Gladden*. This apt saying reminds us that there are a few foolish men and women here and there who are taking up every new "cult" and "mental fad" that comes along. Take the word of a Holy fervent old Mystic: "these 'cults' and 'new revelations' will only lead you to woe and misery. Listen to the Master, Christ. He will show you the true Way to Eternal Joy and Peace."

What Books to Read

I AM often asked by the numerous people interested in this thought what books are helpful. I would suggest:

"Paths to Power," by Floyd Wilson.
"The Magic Seven," by L. M. Churchill.
"The Shrine of Silence," by Henry Trev-

ly.
"Idols Dethroned," by Flora Harris Howard.

"Discovery of a Lost Trail," by Charles B. Newcomb.

"The Symphony of Life," by Henry Wood.

Charles Brodie Patterson and Ralph Waldo Trine's works.

There are many others—all of Helen Wilman's works are stimulating, and Ursula Gesterfeld's and Edward Whipple's. Read them all—glean the kernel of truth from each—take what is most helpful to your especial shape of mind, and through it all remain yourself.

Do not be carried away with individual worship of any writer or speaker on these themes. Avoid the ranks of the hysterical converts to any fanatical faith in one person. Regard each writer who gives you a ray of light as a pane of glass—nothing more. Your own soul has just as large and clear a pane, once you brighten it up and tear away superstition's curtains. The important study is yourself. Learn to think of yourself as the temple of the living God, and as the dwelling place of all His qualities. Look for the same qualities in others, and believe they exist. When you find the opposite, remember it is merely because that person does not realize his own divine nature—it is there, but he has been looking for God in the heavens, and forgot to look in his own soul. Avoid any one who attempts to interfere with your domestic or social life under the guise of a spiritual teacher. Your love-life is your own—and it is criminal for any one to attempt to enter your holy of holies. Any "spiritual" teaching which breaks up heretofore happy homes is false and dangerous.

Fly from it, or rather, compel it to keep away from you.

The old idea was that a man who developed his spiritual self must give up domestic ties and business interests and fast and pray. That is all very well for one who wishes to be an adept. But what the modern world needs are men and women who are human, normal creatures, good husbands, wives, mothers, and good business and society people, using their spiritual development in the daily affairs of life.

Avoid people who attempt to restrict your liberty in reading or conversation. Remember this type of "religion" belongs to the Dark Ages of priestly despotism and tyranny, and has no right to cloak itself under the mask of "science."

Do not imagine you will live in this body forever—who could desire it? You will eventually pass into the next state—but while here you will have better health, greater usefulness, more success, wider influence and higher happiness if you investigate and adopt the sensible phases of the "New Thought."

Be kind to servants, for we are all servants to a more or less degree.

A BURNING BLACKSMITH

Changed Food and Put Out the Fire

Even sturdy blacksmiths sometimes discover that, notwithstanding their daily exercise and resulting good health, if their food is not well selected trouble will follow, but in some cases a change of food to the right sort will quickly relieve the sufferer, for generally such active men have fine constitutions and can, with a little change of diet, easily rid themselves of the disease.

I. E. Overdorf, Vilas, Penn., a blacksmith, says, "Two months ago I got down so bad with stomach troubles that I had to quit my business. About ten o'clock each morning I was attacked by burning pains in the stomach, so bad I was unable to work.

"Our groceryman insisted upon my changing breakfasts and using Grape-Nuts Breakfast Food instead of the ordinary breakfast of meat, potatoes, etc. So I tried and at once began to mend. The new food agreed with my stomach perfectly and the pains all ceased. I kept getting better and better every day and now I am able to follow my business better than before in years. I am a thousand times obliged to the makers of Grape-Nuts for the great benefits the food has given."

Perpetual Astrological Calendar

ALMANAC FOR ALL TIME, PAST PRESENT AND FUTURE. Table with columns for years 1700-2000 and months. Includes a circular astrological diagram on the left and a 'DATES OF THE MONTH' table at the bottom right.

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Those of our readers who are interested in the Perpetual Astrological Calendar (published above) will be pleased with the knowledge of human character they will gain from a study of the qualities given by the ruling planets.

The Sun is the central and strongest force we have to consider and it is supposed that the influence of the other bodies is in every case a reflection of some of his energies.

The person in whom the planet Saturn exerts the strongest influences is of a very different nature. The qualities of this planet are recognized in our language when we speak of a person as being Saturnine and some authors claim that Satan and Saturn are only two modifications of the same term.

This would not be the case with the Joy-ful or Jupiter-ian individual, for he fully carries out in almost every act the jolly, cheerful disposition which comes from the planet Jove or Jupiter under whose influence he is born.

The planet Mars (the fiery red planet) is significant, if only by his color, of the warming, ardent, martial character which is the predominating feature of those who have this planet strongly ruling.

Venus gives excitable affectations and love for beauty, art and pleasure, while the Mercurial person is very much like the metal which is named after the same planet (Mercury), and shows this influence by being changeable—rising and falling in life as a thermometer does from day to day.

The word Luna, which is frequently used for the Moon, is sustained and exemplified in the word Luna-tic, indicative of one entirely under uncontrolled Lunar influence—in other words, Moony.

It is impossible to find an absolutely pure example of these classifications, but their combinations can be readily recognized, and when we find the planets indicated by means of the Perpetual Astrological Calendar, we have a key by which, through the recognition of the ruling planetary qualities, we know the true nature or temperament of a person.

S. P. ZAMAEI.

The Turmoil of the World

THE turmoil of the world will always die if we set our faces to climb heavenward. The moil and turmoil of life is intensified as long as men ignore God, and do not climb heavenward.

There are projected by men and women countless ways to escape the turmoil of the world; but these human ways are all complete failures.

There is only one way to escape forever the moil and turmoil of life and that is God's Way.

This Magazine can help any one to set their faces heavenward and escape the turmoil of the world.

Live in our Vibrations and you will cease to know either moil or turmoil.

Then you will live "Rejoicing in Hope; patient in tribulation; continuing instant in prayer" until you finally are eternally freed from the Moil and Turmoil of the World.

The Woman Who Charms

SHE is mild, gentle, sweet and pure. She has no ambition to do the works that belong to the sphere of men. She is womanly and motherly. She does not live the strenuous life; nor is she indolent or lazy. She is charming! She is attentive to all womanly duties and enchants all about her by her purity and simplicity.

Philosophers say "study contentment." But how can anyone study contentment until they have given their soul, heart and mind and will fully and wholly and unreservedly to God, through Christ?

The world is not dying for new ideas; it is suffering much because "Old Thought" is neglected and ignored. That's all.

To Nervous Folk

DON'T shield yourself behind a screen of nerves when you are cross and irritable and utterly unreasonable. Try to be gentle in speech and controlled in voice, even if you are bubbling over with vexation underneath.

[The Adepts say that all nervousness is due entirely to selfishness—either in the person suffering or his or her ancestors, that man's injustice to animals in eating their bodies—meat eating—causes much nervousness; that flesh eating is selfishness in its highest degree.—Edron.]

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.—Psalm cxlvii, 5. These are not idle nor empty words.

A Plea for Sun-Cooked Foods

By Robert Greer, M.D.



HERE are three great departments in nature whence man may derive all his supplies—water, land and air. The greatest of these is air. Man may go without food for days and live, but without air he cannot live three minutes. Air, pure atmospheric air, is, I believe, the natural food for the life of the soul, or spirit, in man, and the energies of the soul are greatly dependent upon it. Pure atmospheric air envelops this globe like unto a great giant-ministering spirit. It goes with man wherever he goes, to give him life and light and voice and hearing. Without the presence of the atmosphere man could not hear anything, not even the clanging of bells nor the booming of cannon. With atmospheric air he can hear the sweet melodies of music that cheer his soul, he can hear his own voice and the voices of the loved ones. The properties of the atmospheric air are vitalizing and are man's chief support in life. As a great ministering spirit it remains with man till his very last moments. To breathe it is to live, to cease to breathe it is to die.

But while nature has provided in atmospheric air this wondrous spiritual food for the spiritual nature of man, she has also provided a physical food for the physical nature of man. For this physical food nature has given with lavish hand an endless variety in the vegetable kingdom to choose from.

In laws of hygiene, especially as regards foods and drinks, I know it is hard for some people to abandon old-time ideas, customs and habits, however erroneous, handed down by ancestors.

It was hard for old Israel to abandon the flesh pots of Egypt for the newer and better menu of wine, milk and honey, or even the manna sent down from heaven.

There are some people in this world who scarcely know, or who never stop to think, what would be best for them, and there are many who prefer to have others think for them, as if they themselves had no minds of their own. All this is wrong. People should learn to think for themselves, to reason upon all subjects, and see where they can improve, if possible, upon ancestral methods. Every son and daughter should try to be the corrected, improved and revised edition of his or her parents, and parents should see that no foolish or erroneous ideas cling, like so many cobwebs, to their posterity.

It is remarkable, in this enlightened age, how much ignorance prevails in regard to the most important essentials in life food and nutrition, food for the prevention of disease and food for the support of the body. Food and nutrition are really the most important of all things in life. Food and nutrition are the origin and sustenance of life. Without food and nutrition there would be no life. Nothing, therefore, is more important than food and nutrition. Upon them all our life, health and happiness depend. Therefore the gospel of dietetics is paramount to all and every other gospel.

For we may live without sermons, music or art; We may live without friends, and from all live apart;

We may live without love, and live without books.

But civilized man cannot live without cooks. He may live without liquor, tobacco and all; He may live in a palace, or keep bachelor's hall; He may live in a hovel, go half-clothed or nude, But where is the man who can live without food?

It is indeed remarkable in this progressive age how much ignorance prevails in regard to the fundamental difference between vegetable life for food and dead animal matter. The difference between vegetable life for food and the flesh of animals, as I understand it, is the difference between the living and the dead. Or, to put it more forcibly, the difference between the live products of the vegetable kingdom and the dead products of the horrid, agonizing slaughter-house for food is the difference between bread and stone; for the products of the slaughter-house, eaten alone, will sustain human life only for a short time, while vegetable life, eaten alone, will sustain for a lifetime, as is shown by the millions of sturdy religious

Turks and devout Hindus, who, from sentiment merely, never eat meat.

Then why eat animal flesh at all? It isn't necessary; it isn't conducive to health. On the contrary, the flesh of animals oftentimes proves dangerous to health, and many, from eating certain diseased meats, have been fatally poisoned from animal parasites. All animals are subject to various parasitical diseases, and all flesh eaters partake more or less of the parasite, which often gives rise to boils, pustules, carbuncles, tubercles, trichinae, flukes, tapeworm, etc. But some will say good cooking will destroy the parasite. Yes, I admit it; but if there is any nutritional quality in the meat, that nutritional quality may be lost, for the cooking may destroy it also. Fire, you know, is a devouring element, and a roasting fire may not know enough to know how to spare the meat to roast the parasite.

Which is the best food for us, the vegetable, pure and simple, which gave man such longevity and to woman such marvelous beauty, or a mixed diet of vegetable and animal, which fails to give such grand results?

I often wonder who it was who invented the idea of animal flesh for food. Whoever he was, he was certainly a genius in the art of cruelty to animals. At any rate, he was no philosopher in the science of dietetics, for he failed to see that dead animal matter possessed no living animal life for living animal bodies. He failed to see that dead animal bodies, unlike living vegetable bodies, possess no soul life, or seed germs, in themselves, for growth or for reproduction. And where there is no soul life for life development or reproduction there can be none for nutrition.

If we want to raise a harvest we must not first kill the grain or seed by boiling. If we do we shall never see a harvest. If we want to raise a brood of chickens we must not first kill the eggs by boiling. If we do we will never raise a chicken. From this I argue that where there is no life for reproduction there is no life for nutrition.

No doubt the first meat eater had so acquired the meat habit that when overwhelmed with hunger he would resort to it, thinking that as it would serve to fill an empty stomach and allay hunger it would also serve to afford nutrition and develop vitality. But how could this be when there was no vital force in the meat itself—no seed, or soul germ, as in the vegetable? Where no vital force is no vital force can be given. All dead animal food, therefore, should be excluded, and none but live vegetable employed.

It may not be known to all, but it is a fact that all vegetable bodies—every fruit and every flower—are animate, more or less, according to their organic variety, with a sort of spirit essence or life principle; and excepting the power of locomotion, all vegetable bodies possess most all other functions of life peculiar to animals, including absorption, digestion, assimilation, growth, secretion, excretion, respiration, circulation and generation, and, like all animal life, too, they derive their food from water, land and air.

I have seen with psychic vision, in a darkened room, radiations of phosphorescent lights from certain vegetable bodies, and of different colors, flickering, shortening and elongating, as if each organic body was endowed with life. Cereals, especially, seemed rich in this phosphorescent light. Water, too, exhibits the same phenomenon. And here is the secret of the distiller's art in the production of alcohol. For in the chemical combination of these two phosphorescent flames, or spirit essences—the one in water and the other in grain—we have, by a process of vegetable ferment, a product called alcohol or spirit—a spirit, too, which will make more fools of men in less time than any other spirit we know of. I only refer to this product to show the presence of soul in water as well as soul in grain.

And so in the nature of the soul of things, all vegetable life, I think, should be eaten in its natural state. When eaten in its natural state a smaller quantity will always afford a greater nourishment than will a larger quantity when cooked. But is the cooking of vegetable life at all any more necessary to human life than to any other life below it?

All other life below it takes more kindly to the raw material. It would seem natural that if there were any great nutritional value in vegetable life that nutritional value would be found more in its natural state than when cooked or subjected to the action of fire. The culinary art applied to vegetable life may serve to tickle the palate, but the culinary art does not add one single iota to its nutritional value.

Vegetable food, if eaten raw, is positively invigorating. It is that only in a mixed diet which helps to sustain life. To prove this, go without vegetable food for five or six weeks; live only on animal food, and your life will be greatly deteriorated; and vice versa, live only on raw vegetable food for the same time, and you will be surprised how much your life will have improved. Vegetable life killed in the cooking is vegetable food emasculated. By emasculated food we mean food that has been deprived of its nutritious properties in the effort to make it pleasing to the eye or grateful to the palate; and it can be said without fear of contradiction that more ill-health is caused by the use of indigestible animal food and emasculated vegetable food than by any other one cause.

It is estimated that over 70 per cent. of deaths from all causes in children under two years of age is due to some intestinal disease, and supposed to arise from injurious foods or faulty nutrition. Mothers who are not vegetarians should feed their little ones only on fruits and farinaceous foods. No flesh meats of any kind should be given them, because flesh meats are so apt to decompose and putrefy in the stomach with such rapidity that blood poisoning may set in, causing colic, convulsions, premature decay and death.

But, speaking of emasculated vegetable food, it is only ignorance which allows of this emasculating process, for food, when ripe by action of solar heat, requires no cooking. It is sun-baked and cooked already. Nature furnishes nourishment for man, and man defeats the aims of nature by calling fire to his aid to make his food more palatable. In doing so he robs it of its value, and it is to this fact experience leads us to attribute much of the physical degeneracy now so prevalent everywhere among meat eaters. Without nutritious food one cannot have health and vigor. This is a self-evident proposition. Emasculated food must produce emasculated individuals.

From my own experience I am settled in the conviction of the real value of a natural vegetarian diet and of its great superiority over that of animal flesh diet. From the beginning of our experience, fifty years ago, I have greatly improved in health, and I have seen, too, in the experience of others where life and health had greatly improved by the employment of vegetable diet. I have seen cases of extreme mental perturbation and extreme cases of nervous prostration improved by an exclusive vegetable diet. I have seen cases of cancers cured, radically cured, by simply adopting an exclusive vegetable diet; and I have seen consumptives become full, blooded, healthy, hearty and buoyant.

And why not? Vegetable life, in its natural state, contains all the chemical elements and alimentary principles that go to build up the blood, brain, bone and muscle.

[The above article is from the Vegetarian Monthly, Chicago, and is of interest to many of our readers who are vegetarians. This Magazine has no quarrel with the flesh eaters, and it presents the views of all with respect to any subject that pertains to soul growth. Read what we print and think about it; we are broad, liberal and tolerant always.—EDITOR.]

Keep Close

THE late Dr. Andrew Bonar once remarked, in his own quaint fashion, that it was always easy to trace the footprints of a person if we walked close behind him, but if we were some distance back we might fail to find them; and accordingly, if we followed close after the Master we would easily see the way, but if we tried to follow afar off we would find it difficult to know the path of His will.—D. L. Moody.

GOD does not say He loves an open-handed, liberal, munificent giver, but a cheerful giver.

HOPE for the best, get ready for the worst, and take what God sends.

RENOUNCE not the purpose of embarking in active life; make haste to employ with alacrity the years that are granted to you.—Goethe.

REST is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

—Dwight.

SPIRIT SHORTHAND

UNTIL last summer both Mr. Holland and his wife were thorough sceptics concerning spirit return, but manifestations that have come to them from their son in the spirit world, as they suppose, have made them firm believers.

The objection has been made to spirit pictures that they are produced on canvases prepared beforehand with chemicals which, when exposed to a strong light, slowly develop the features. This would seem to necessitate a photograph from which to make the copy. In Mrs. Holland's case assuredly no photograph had been used, as there was no photograph, except in her own recollection, and that, at the moment, was not perfectly clear in the details. The mediums who were consulted selected the canvases and placed them, but Mrs. Holland unexpectedly rose and went to the box from which the canvases had been taken and selected two fresh ones, which the mediums, at her request, substituted for those already in position. If by any means a portrait had been prepared beforehand and only required exposure to develop, the trick had been defeated unless the mediums had gone to the incredible pains of preparing a whole boxful of copies. The mediums sat beside the canvases holding them up in full view, and Mrs. Holland in front with four friends, her eyes fixed on the canvases. In a few minutes the pictures were declared complete and the canvases were taken apart, and there, before Mrs. Holland's eyes, was the portrait, in life-like colors, of her lost boy.

A slate writing demonstration at the camp was afterward attended by Mr. Holland. Two slates were placed, one on the other, the medium holding one end and Mr. Holland the other. On the slates being opened by Mr. Holland there was a letter from his dead son. In the course of the letter some characters in shorthand appeared. Willie had mastered shorthand during his lifetime, but explained that his spirit guide had written the characters as well as the letter itself, Willie not yet having obtained the power to do so alone.

There was a letter test, which proved, in some respects, even more impressive. At a séance Mrs. Holland wrote a letter to her son and enclosed it in an envelope with two blank sheets of note paper for a reply, sealed it with linen thread, and left about two feet of the thread outside the envelope tied to her finger, so that it would be impossible to stir the envelope without her knowledge. The letter was placed between a pair of slates, which were then tightly secured with india rubber bands, and the slates were laid on a small table. On

top of the slates was placed a shell, with ink in it, and over the whole was laid a sheet of brown paper.

In about six minutes the medium said, "Your letter is written." The envelope was found in apparently the same condition in which it had been deposited between the slates, and on its being opened the blank sheets of paper were found covered with writing, the boy's reply to his mother.

Mr. Holland wrote a letter to his deceased father on a sheet of paper with the crest of the Senate of Canada stamped on it, and placed it with a blank sheet bearing the uninked impression of the crest which had been printed on the first sheet. The letter was placed between the slates and tied up, when the medium said the name of the person for whom it was intended had not been written, but he might write the address on a slip of paper and place the slip on the top of the slates. Mr. Holland did as he was bid, but took the precaution to add a few words in shorthand in characters which probably no other shorthand writer but his own brother and his deceased son could readily decipher or imitate.

The brown sheet of paper was placed over the whole, and in a few moments the medium said the reply was written. The slates were untied, the sealed letter was found intact between the slates as before, the reply had been written on the sheet provided, and there, inside the sealed envelope, between the slates, was the piece of paper with the name on it which Mr. Holland had placed outside the slates on the top of them. The letter turned out, as the medium stated, not to have been addressed.

While visiting in Toronto Mrs. Holland decided to call on a medium who was a perfect stranger. Mrs. Holland was accompanied by Miss Johnson, a friend from Texas. After the séance commenced the medium said she saw a pair of hands apparently over Miss Johnson's head, but there was something about them she did not understand.

Just then Mrs. Holland was startled by a voice which she instantly recognized as that of her lost son.

Young Holland's voice said the medium had not understood about his hands. He explained that he had held up his hands, palms outward, for his mother to recognize them. He had burned them on a red hot stove when he was a child, and the scars remained. The incident had faded from the mother's memory years ago, and no living human being knew of the circumstance. Nothing will convince the Hollands now that the communications did not come from their son in the other world.—*News Tribune, Toronto, Can.*

Spirit Is Not Objective

It is explicitly stated in verses 45 and 46 of the 15th chapter of I Corinthians, that the spiritual man is the "Lord from Heaven:" "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is Lord from Heaven."

This statement, taken in connection with the sayings of Christ: "The Kingdom of Heaven is within you," and "Ye are Gods," should be sufficient to cause people who claim to believe in the Bible to look within themselves for God and Heaven, and cease their idolatry of outside forms and ceremonies.

The spirits come from the Kingdom of Heaven in or through man or woman, and not from any outside God or Heaven. To know the spirits we must look within ourselves—subjectively. The objective form is only the spirit's manifestation, and never is nor can be the spirit itself. No one ever saw in this material world an objective spirit. We see only the material form—that which clothes the spirit. The spirit itself is the Life Principle, that is above and beyond material analysis.

CHEMISTRY applies to all things—physical, mental and spiritual. The wise chemist knows how to combine matter, thoughts and feelings to produce happy combinations; the ignorant chemist combines these elements and creates destruction.

No truth has ever been hurt by a sneer, but the growth of truth in the one who sneers has been stopped by his sneer, to his own detriment.

Time was, is past; thou canst not recall it;
Time is, thou hast; employ the portion small;
Time future is not; and may never be;
Time present is the only time for thee.

PURE thinking is the first step to a new life.

Jesus, Author of the Doctrine of Agreement

By S. A. W., in *Weltmer's Magazine*

THE man who dissolves one chemical by placing it in contact with another, if his experiment is successful, has complied with the chemical law; in that case, agreement is the law. When the electrician produces a machine which vibrates with the same rate of motion in which electricity exists in diffusion, he brings out of space an electrical force for his use, or starts into action an electrical law; in that case agreement is compliance with law.

After the electrical current has been transmitted through the wire for the purpose of conducting it through the streets of the city, and fastened to the arc or incandescent light, it represents in a material way the existence of law in a spiritual sense. The light that can be produced at the end of this wire can only be brought into existence, or view, by complying with the known existing law; turning the button that turns on the light complies with the law. It makes no difference who turns this button, whether it be one totally ignorant of the existing law, or whether it be the electrical existence only when the terms by which it becomes light have been complied with, regardless of man's knowledge of the existence of this law, or his knowledge of how it operates, or what the result of the operation will be.

The result of agreeing with the law of electricity by turning the button is light. The result of agreement between two human minds depends solely upon what purpose there is in forming the agreement. Any failure on the part of man to comply with the law, either singly or collectively, is disagreement. Jesus is the recognized author of the doctrine of Agreement. In fact, it is the one central doctrine of Jesus Christ around which all other doctrines cluster in subordination; it is the foundation stone upon which the whole science of healing is built; it is the beginning and end of the whole system. Without an understanding of agreement, we would utterly fail to comprehend how, or even to attempt, to comply with the law. Christ emphatically states, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father, which is Heaven."

Agreement, in its extended sense, is harmony. When two persons agree, there is harmony. If more than two agree, there is symphony. And when a great multitude agree, it is extended symphony. The musical term, symphony, has deeper meaning than we think. When a symphony is produced the voice of one is the voice of all. The expression of one, from minds that agree, is as though all were to speak. But the quality of forgiveness must be antecedent to agreement. "First go, be reconciled to thy brother," said Christ. "This is impossible," says one. "My brother may be far away, so that I may not be able to reconcile myself to him or himself to me." The only reconciliation laid upon man is that he reconcile himself to his brother. The responsibility of his brother's reconciliation rests upon himself. The Father does not hold one man responsible for the acts of another. He does hold each responsible for his own reconciliation.

THERE is much truth and good sense in the remark of a modern author, that no man ever prospered in the world without the co-operation of his wife. If she unites in mutual endeavors, or rewards his labors with an endearing smile, with what confidence will he resort to his merchandise or his farm, fly over lands, sail upon the sea, meet difficulty or encounter danger, if he knows he is not spending his strength in vain, but that his labor will be rewarded by the sweets of home!

COME, white angel to baby and me;
Touch his blue eyes with the image of sleep.

In his surprise he will cease to weep;
Hush, child, the angels are coming to thee!

Come, white dove, to the baby and me;
Softly whirr in the silent air,
Flutter about his golden hair;
Hark, child, the doves are cooing to thee!

Come, white lilies, to baby and me;
Drowsily nod before his eyes,
So full of wonder, so round, and wise;
Hist, child, the lily bells tingle for thee!

Come, white moon, to baby and me;
Gently glide o'er the ocean of sleep,
Silver the waves of its shadowy deep;
Sleep, child, and the whitest of dreams to thee!

THE laws of perfect health are few, costless and simple. Here they are:
Proper mental condition and thought.
Proper eating.
Proper breathing.

Experiences

CARRY your sorrows to a place apart,
And sit with them in silence for a while—
They are God's message, sent to reconcile
His vastest ways with each poor human heart—
And you shall learn that all their keenest smart

Is under law—as seasons of the year
Which bring the flowers to bloom, the seed
to bear,
And then pass calmly, having done their part.
But take your troubles to the market-place,
And cast them down beneath the feet of men;

So may they make (hid from your aching ken)
A surer footing for a younger race.
Our sorrows are the sacred store of each,
But what we learn by trouble, let us teach!

—Isabella Fyvie Mayo.

LOVE requires not so much proofs as expression of love. Love demands little else than the power to feel and requite love.—*Richter*

Put Napoleon in an island prison, let his faculties find no men to act on, no Alps to climb, no stakes to play for, and he would beat the air and appear stupid.—*Emerson.*

THE earth will become purified and made a glorious habitation for man through pure thought. Indeed, pure thought will make heaven on earth.

CULTIVATE always the habit of thinking purely, and then you will acquire a great force for helping mankind. The man or woman who always thinks purely is a far greater factor for doing good than a great philanthropist.



My Sermon

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to him—this is my sermon to myself. If we could live more in sight of heaven we should care less for the turmoil of earth.—From "Letters of John Richard Green."

Complacency

COMPLACENCY is as incompatible with greatness as braggadocio with courage. A truly great man never pats himself on the back. When you see a man doing that you may be pretty sure that he hails from Lilliput.—*Presbyterian Journal.*

Do Your Duty

It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us.—*J. K. Miller.*

The Proof of God's Love

WHEN God lets his creatures work for Him it is rather that they make work for Him to do, as children do when they pretend to help their father. It is a condescension and honoring of the creature, the cleverest proof of God's exceeding love for us.—*The Catholic Mirror.*

No Abiding Blessing

WITHOUT Christ and vital fellowship with Him there may be activity enough to churn an ocean and work that can be piled mountain high; and yet no abiding blessing would be with it all.—*The Moravian.*

You Will Never Be Sorry

FOR living a white life; for doing your level best; for your faith in humanity; for being kind to the poor; for looking before leaping; for hearing before judgment; for being candid and frank; for thinking before speaking.

Infidelity and Belief

INFIDELITY expends its strength in fighting and trying to destroy Christianity. Christianity expends its strength in reforming, ennobling and elevating the human race.—*Religious Telescope.*

The Missionary Spirit

WHAT is the missionary spirit? It is the spirit of love, of generosity, of unselfishness. It is the spirit of him who, when he finds something precious, desires to share it.—*Rev. Jabez T. Sunderland.*

Angels

'Tis only when they spring to heaven that angels reveal themselves to you; they sit all day beside you, and lie down at night by you, who care not for their presence,—muse or sleep,—and all at once they leave you and you know them!
—*Robert Browning.*

God's Way

By *Mary Adelaide Reese*

A STREAM of light,
In radiance bright,
A message bore from realms above;
The shadows fled,
While onward sped
The light, revealing peace and love.

A strain of song
Was sent along
Its way to gladden some lone heart;
Its melody,
In harmony,
Was needed to fulfill a part.

A kindly thought,
By some one sought,
Strayed out to meet the Law's demand;
And so through all,
Both great and small,
I see the working of God's Hand.

Those who climb to the supremest heights of sorrow find its table-lands bathed in the sunshine of hope and immortality.—*Lorenzo Sossa.*

In every part and corner of our life, to lose one's self is to be gainer, to forget one's self is to be happy.—*Robert Louis Stevenson.*

It is impossible for that man to despair who remembers that his helper is omnipotent.—*Jeremy Taylor.*

God dwells in the great movements of the world, in the great ideas which act in the human race. Find Him there in the interests of man. Find Him by sharing in those interests, by helping all who are striving for truth, for education, for progress, for liberty all over the world.—*Stopford A. Brooke.*

The piety which dwells in the heights of the soul, which walks and works with God in God-like beneficence, is more sublime than the valor which breasts the shock of armies, than the genius which walks in glory among the stars.—*Frederic H. Hedge.*

A true perception of the Gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.—*General Gordon.*

The world turns aside to let any one pass who knows whither he is going.—*David Starr Jordan.*

Man's caution often into danger turns, And his guard, falling, crushes him to death.
—*Young.*

The Saxon strength, the nerve of steel,
The tireless energy of will—
The power to do, the pride to dare.
—*Whittier.*

Do not worry, eat three square meals a day, say your prayers, be courteous to your creditors, keep your digestion good, steer clear of biliousness, exercise, go slow, and go easy. Maybe there are other things that your special case requires to make you happy, but, my friend, I reckon these will give you a good lift.—*Abraham Lincoln.*

We speak of saints and enthusiasts for good as if some special gifts were made to them in middle age which are withheld from other men. Is it not rather that some few souls keep alive the lamp of zeal and high desire which God lights for most of us while life is young?—*Julia Horatia Eving.*

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

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

When near cares press, get on the circumference and view them. When your happiness depends too much on any one, widen the horizon. Balance distances. The pressure of near things decreases in intensity according to the square of the distance. The universe is yours and any part of it may become the centre. Do not let near things get too large, grow out of proportion, so that they shut out all else. The universe is yours. Rise in your might and possess it.—*Julia E. Gray.*

Marvelous light and life that through the mind flashes in inspiration and thought too subtle and lofty to frame in words! As when the inter-stellar force which sweeps from sun to sun first impinges our heavy atmosphere and bursts into motion we now call light, so this potent consciousness that dominates the worlds within ourselves flashes into new, unthought and lofty phase when it emerges further through ourselves and illuminates the conscious mind with its states.—*Realization.*

A rich mind will cast over the humblest home a radiance of beauty and wholesomeness which an upholsterer or a decorator can never equal. Emerson says: "There is no beautifier of complexion, form or behavior like the wish to scatter joy, and not pain, around us."

It is impossible for any great wrong to continue forever.

God Understands

WHAT though men do not understand,
And judge our souls aright,
But try to show us to mankind
E'er in an unkind light.
Why need we care? God surely knows
Just what our souls may be,
For he, alone, will ne'er misjudge,
And e'er will justly see.

So if we know that we are right,
We know he will approve,
Then for opinions of mankind,
From right, ne'er let us move.
Hold fast to what we know is right,
Our Father try to please,
Then, though the whole world may condemn,
We'll rest in peace and ease.
—*Martha Shepard Lippincott, in Boston Ideas.*

To read without reflecting is like eating without digesting.—*Edmund Burke.*

Let not thy peace depend on the tongues of men.—*Thomas a Kempis.*

Nothing can resist the will of man when he knows what is true and wills what is good.

When we understand ourselves, we have dominion over all our surroundings—ignorance places us in the reverse position of subjection.

Our greatest glory consists not in never failing, but in rising every time we fall.—*Goldsmith.*

Co-operation is the universal law of life; exclusiveness is death. Nothing is until it is conjoined with something else. All physical, mental and spiritual creations depend upon co-operation of all the elements in the universe. The co-operation of all humanity in Love and Wisdom is the ultimate toward which all lesser co-operative efforts are tending.

Let Us Get Together for Truth and Light and Power

THE thinker and searcher after TRUTH and LIGHT, by reading THE MAGAZINE OF MYSTERIES regularly will get ideas and suggestions, glimpses of Truth and Light, which will prove of great advantage to his soul, mind and body.

Let us, then, dear readers, you and we, get together for Truth and Light and have no quarrels. Let us be broad, tolerant and liberal in our search for the Mighty Truth.

This magazine is edited and published for aspiring souls—souls who desire to know, who desire to do, who desire to grow, who desire to progress.

Let us get together and work on a high plane—the universal plane. Don't let us dwarf or limit our minds by being wed to one theory and thinking that in our theories or philosophy we have the whole truth—all the light.

Let us be fair, just, kind, gentle and tolerant to our brother, no matter what he believes.

We respect every man's belief, whether he be Jew, Christian, Buddhist, Brahman, Mohammedan, Heathen, Pagan, Atheist, Agnostic or what not. Eventually we will ALL reach the same goal, because we are ALL the children of ONE ALL-FATHER.

So, let us all get together and be neighborly and friendly, and try to bring about more and more the feeling of brotherly love, of which Masters, Poets, Philosophers, Sages and wise and good men have been speaking and writing about ever since man has been on this planet.

Let us get together and dig up golden nuggets of truth wherever they are buried.

Let us get together and rip and tear away from our souls all the veils of darkness, ignorance, superstition, bigotry, fanaticism, greed, envy, hate, anger, fear, doubt, disease, etc., which keep away the radiant Light, which can eternally light our path.

Let us get together and live in the exhilarating vibrations of the NEW THOUGHT.

Let us get together and live in the NOW, that the future may be bright, and the mistakes and errors and sorrows of the past be forever forgotten.

Let us get together and realize our true selves—realize our oneness with the BLESSED ONE, whether man chooses to call the ONE God, Good, Nature, the Universal Force or any name.

One of the principal objects of this magazine will be to bring men closer to each other—to bring about true brotherly love. You can help us, and we can help you. Let us get together.

Dreams Are the Avenues of God Through Which He Enters into Man's Soul

They Decide the Destiny
of Boastful Nations and
Change the Whole
Course of Human His-
tory

A SERMON ON DREAMS
AND VISIONS

By Rev. Dr. De Witt Talmage

[By courtesy of Mr. Louis Klopsch, proprietor of The Christian Herald, we herewith present our readers with the Rev. Dr. Talmage's recent sermon on Dreams and Visions, in which all of us are deeply interested. The text is Joel, ii, 28: "I will pour out my spirit upon all flesh * * * your old men shall dream dreams, your young men shall see visions."]

IN this photograph of the Millennium the dream is lifted into great conspicuity. You may say of a dream that it is a nocturnal fantasia, or that it is the absurd combination of waking thoughts, and with a slur of intonation you may say: "It is only a dream"; but God has honored the dream by making it the avenue through which again and again he has marched upon the human soul, decided the fate of nations, and changed the course of the world's history. God appeared in a dream to Abimelech, warning him against an unlawful marriage; in a dream to Jacob, announcing, by the ladder set against the sky full of angels, the communication between earth and heaven; in a dream to Joseph, foretelling his coming power under the figure of all the sheaves of the harvest bowing down to his sheaf; to the chief butler, foretelling his imprisonment; to the chief baker, announcing his decapitation; to Pharaoh, showing him first the seven plenty years, and then the seven famine-struck years, under the figure of the seven lean cows devouring the seven fat cows; to Solomon, giving him the choice between wisdom and riches and honor; to a warrior, under the figure of a barley cake smiting down a tent, encouraging Gideon in his battle against the Midianites; to Nebuchadnezzar, under the figure of a broken image and a hewn-down tree, foretelling the overthrow of his power; to Joseph, of the New Testament, announcing the birth of Christ in his own household; and again bidding him to fly from Herod's persecutions; to Pilate's wife, warning her not to become complicated with the judicial overthrow of Christ.

We will admit that God in ancient times and under Bible dispensation addressed the people through dreams. The question now is, Does God appear in our day and reveal himself through dreams? That is the question everybody asks, and that is the question I will try to answer. You ask me if I believe in dreams? My answer is, I do, but all I have to say will be under five heads.

Remark the first: The Scriptures are so full of revelation from God that if we get no communication from Him in dreams we ought, nevertheless, to be satisfied.

With 20 guide books to tell you how to get to New York, or Pittsburg, or London, or Glasgow, or Manchester, do you want a night vision to tell you how to make the journey? We have in this Scripture full direction in regard to the journey of this life, and how to get to the Celestial City, and with this grand guide book, this magnificent directory, we ought to be satisfied. I have more faith in a decision to which I come when I am wide awake than when I am sound asleep. I have noticed that those who give a great deal of their time to studying dreams get their brains addled. They are very anxious to remember what they dreamed about the first night they slept in a new house. If in their dream they take the hand of a corpse, they are going to die. If they dream of a garden, it means a sepulchre. If something turns out according to a night vision, they say, "Well, I am not surprised; I dreamed it." If it turns out different from the night vision, they say, "Well, dreams go by contraries." In their efforts to put their dreams into rhythm they put their waking thoughts into discord. Now, the Bible is so full of revelation that we ought to be satisfied if we get no further revelation.

Sound sleep received great honor when Adam slept so extraordinarily that the surgical incision which gave him Eve did

not wake him; but there is no such need for extraordinary slumber now, and he who catches an Eve must needs be wide awake! No need of such a dream as Jacob had with a ladder against the sky, when 10,000 times it has been demonstrated that earth and heaven are in communication. No such dream needed as that which was given to Abimelech, warning him against an unlawful marriage, when we have the records of the County Clerk's office. No need of such a dream as was given to Pharaoh about seven years of famine, for now the seasons march in regular procession, and steamer and rail train carry breadstuffs to every famine-struck nation. No need of a dream like that which encouraged Gideon, for all through Christendom it is announced and acknowledged and demonstrated that righteousness, sooner or later, will get the victory.

If there should come about a crisis in your life upon which the Bible does not seem to be sufficiently specific, go to God in prayer, and you will get especial direction. I have more faith, 99 times out of 100, in directions given you with the Bible in your lap and your thoughts uplifted in prayer to God, than in all the information you will get unconscious on your pillow.

I can very easily understand why the Babylonians and the Egyptians, with no Bible, should put so much stress on dreams; and the Chinese in their holy book, "Chow King," should think their Emperor gets his directions through dreams from God; and that Homer should think that all dreams came from Jove, and that in ancient times dreams were classified into a science. But why do you and I put so much stress upon dreams when we have a supernal book of infinite wisdom on all subjects? Why should Eddystone and Barnegat lighthouses question a summer firefly?

Remark the second: All dreams have an important meaning. They prove that the soul is comparatively independent of the body. The eyes are closed, the senses are dull, the entire body goes into a lethargy which in all languages is used as a type of death, and then the soul spreads its wing and never sleeps. It leaps the Atlantic Ocean, and mingles in scenes 3,000 miles away. It travels great reaches of time, flashes back eighty years and the octogenarian is a boy again in his father's house. If the soul, before it has entirely broken its chain of flesh, can do all this, how far can it leap, what circles can it cut when it is fully liberated? Every dream, whether agreeable or harassing, whether sunny or tempestuous, means so much that rising from your couch you ought to kneel down and say: "O God; am I immortal? Whence? Whither? Two natures. My soul caged now—what when the door of the cage is opened? If my soul can fly so far in the few hours in which my body is asleep in the night, how far can it fly when my body sleeps the long sleep of the grave?" Oh! this power to dream, how startling, how overwhelming! Immortal! Immortal!

Remark the third: The vast majority of dreams are merely the result of disturbed physical condition, and are not a supernatural message. Job had carbuncles, and he was scared in the night. He says: "Thou scarest me with dreams, and terriest me with visions." Solomon had an overwrought brain, overwrought with public business, and he suffered from erratic slumber, and he writes in Ecclesiastes: "A dream cometh through the multitude of business." Dr. Gregory, in experimenting with dreams, found that a bottle of hot water put to his feet while in slumber made him think he was going up the hot sides of Mt. Etna. Another morbid physician, experimenting with dreams, his feet uncovered through sleep, thought he was riding in an Alpine diligence. But a great many dreams are merely narcotic disturbance. Anything that you see while under the in-

fluence of chloral or brandy or "hashish" or laudanum, is not a revelation from God.

The learned De Quincey did not ascribe to divine communication what he saw in sleep, opium-saturated, dreams which he afterward described in the following words:

"I was worshiped, I was sacrificed, I fled from the wrath of Brahma, through all the forests of Asia. Vishnu hated me. Seva lay in wait for me. I came suddenly upon Isis and Osiris. I had done a deed, they said, that made the crocodiles tremble. I was buried for a thousand years in stone coffins, with mummies and sphinxes in narrow chambers at the heart of eternal pyramids. I was kissed with the cancerous kiss of crocodiles, and lay confounded with unutterable slimy things among wreathy and Nilotic mud."

Do not mistake narcotic disturbances for divine revelation. But I have to tell you that the majority of the dreams are merely the penalty of outraged digestive organs, and you have no right to mistake the nightmare for heavenly revelation. Late suppers are a warrantee deed for bad dreams. Highly spiced salads at 11 o'clock at night, instead of opening the door heavenward, open the door infernal and diabolical. You outrage natural law, and you insult the God who made those laws. It takes from three to five hours to digest food, and you have no right to keep your digestive organs in struggle when the rest of your body is in somnolence. The general rule is, eat nothing after 6 o'clock at night, retire at 10, sleep on your right side, keep the window open five inches for ventilation, and other worlds will not disturb you much. By physical maltreatment you take the ladder that Jacob saw in his dream, and you lower it to the nether world, allowing the ascent of the demoniacal. Dreams are midnight dyspepsia. An unregulated desire for something to eat ruined the race in Paradise, and an unregulated desire for something to eat keeps it ruined. The world during 6,000 years has tried in vain to digest that first apple. The world will not be evangelized until we get rid of a dyspeptic Christianity. Healthy people do not want this cadaverous and sleepy thing that some people call religion. They want a religion that lives regularly every day and sleeps soundly by night. If through trouble or coming on of old age or exhaustion of Christian service you cannot sleep well, then you may expect from God "songs in the night," but there are no blessed communications to those who willingly surrender to indigestibles. Napoleon's army at Leipsic, Dresden and Borodino came near being destroyed through the disturbed gastric juices of its commander. That is the way you have lost some of your battles.

Another remark I make is that our dreams are apt to be merely the echo of our daytime thoughts. I will give you a recipe for pleasant dreams. Fill your days with elevated thought and unselfish action, and your dreams will be set to music. If all day you are gouging and grasping and avaricious, in your dreams you will see gold that you cannot clutch and bargains in which you were out-shylocked. If during the day you are irascible and pugnacious and gunpowdery of disposition, you will at night have battles with enemies in which they will get the best of you. If you are all day long in a hurry, at night you will dream of rail trains that you want to catch, while you cannot move one inch toward the depot. If you are always over-suspicious and expectant of assault, you will have at night hallucinations of assassins with daggers drawn. No one wonders that Richard III, the iniquitous, the night before the battle of Bosworth Field dreamed that all those whom he had murdered stared at him and that he was torn to pieces by demons from the pit. The scholar's dream is a philosophic echo. The poet's dream is a rhythmic echo. Coleridge composed his "Kubla Khan" asleep in a narcotic dream, and, waking up, wrote down 300 lines of it. Tartini, the violin player, composed his most wonderful sonata while asleep in a dream so vivid that waking he easily transferred it to paper.

Waking thoughts have their echo in sleeping thoughts. If a man spend his life in trying to make others happy and is heavenly-minded, around his pillow he will see cripples who have got over their crutch, and processions of celestial imperials, and hear the grand march roll down from drums of heaven over jasper parapets. You are very apt to hear in dreams what you hear when you are wide awake.

Now, having shown you that having a Bible we ought to be satisfied not getting any further communication from God, and having shown you that all dreams have an important mission, since they show the comparative independence of the soul from the body, and having shown you that the

majority of dreams are a result of disturbed physical condition, and having shown you that our sleeping thoughts are apt to be an echo of our waking thoughts, I come now to my fifth and most important remark, and that is to say that it is capable of proof that God does sometimes in our day, and has often since the close of the Bible dispensation appeared to people in dreams.

All dreams that make you better are from God. How do I know it? Is not God the source of all good? It does not take a very logical mind to argue that out. Tertullian and Martin Luther believed in dreams. The dreams of John Huss are immortal. St. Augustine, the Christian father, gives us the fact that a Carthaginian physician was persuaded of the immortality of the soul by an argument which he heard in a dream. The night before his assassination the wife of Julius Cæsar dreamed that her husband fell dead across her lap.

It is possible to prove that God does appear in dreams to warn, to convert and to save men. My friend, a retired sea captain and a Christian, tells me that one night while on the sea he dreamed that a ship's crew were in great suffering. Waking from his dream he put about the ship, laded in different directions, surprised everybody on his vessel—they thought he was going crazy—sailed on in another direction, hour after hour, and for many hours, until he came to the perishing crew and rescued them and brought them to New York. Who conducted that dream? The God of the sea.

In 1695 a vessel went from Spithead for the West Indies and ran on the ledge of rocks called the Caskets. The vessel went down, but the crew clambered up on the Caskets, to die of thirst or starvation as they supposed. But there was a ship bound for Southampton that had the captain's son on board. This lad, twice in one night, dreamed that there was a crew of sailors dying on the Caskets. He told his father of this dream. The vessel came down by the Caskets in time to find and to rescue those poor dying men. Who conducted that dream? The God of the rocks, the God of the sea.

Rev. Dr. Bushnell, in his marvelous book entitled "Nature and the Supernatural," gives the following fact that he got from Captain Yount, in California—a fact confirmed by many families: Captain Yount dreamed twice one night that 150 miles away there was a company of travelers fast in the snow. He also saw in the dream rocks of peculiar formation, and telling his dream to an old hunter, the hunter said: "Why, I remember those rocks; those rocks are in the Carson Valley Pass, 150 miles away." Captain Yount, impelled by this dream, although laughed at by his neighbors, gathered men together, took mules and blankets and started out on the expedition, traveled 150 miles, saw those very rocks which he had described in his dream, found the suffering ones at the foot of those rocks, and brought them back to confirm the story of Captain Yount. Who conducted that dream? The God of the snow, the God of the Sierra Nevadas.

God has often appeared in resource and comfort. You have known people—perhaps it is something I state in your own experience—you have seen people go to sleep with bereavements inconsolable, and they awakened in perfect resignation because of what they had seen in slumber. Dr. Cranage, one of the most remarkable men I ever met—remarkable for benevolence and great philanthropies—at Wellington, England, showed me a house where the Lord had appeared in a wonderful dream to a poor woman. This woman was rheumatic, sick, poor to the last point of destitution. She was waited on and cared for by another woman, her only attendant. Word came to her one day that this poor woman had died, and the invalid of whom I am speaking lay helpless upon the couch, wondering what would become of her. In that mood she fell asleep. In her dreams she said the Angel of the Lord appeared and took her into the open air and pointed in one direction, and there were mountains of bread; and pointed in another direction, and there were mountains of butter; and pointed in another direction, and there were mountains of all kinds of worldly supply. The Angel of the Lord said to her: "Woman, all these mountains belong to your father, and do you think He will let you, his child, hunger and die?" Dr. Cranage told me by some divine impulse he went into that destitute home, saw the suffering there, and administered unto it, caring for her all the way through. Do you tell me that that dream was woven out of earthly anodynes? Was that the phantasmagoria of a diseased brain? No; it was an all-sympathetic God addressing a poor woman through a dream.

Furthermore, I have to say that there are people who were converted to God through a dream. Rev. John Newton, the fame of whose piety fills all Christendom, while a profligate sailor on shipboard, in his dream thought that a being approached him and gave him a very beautiful ring, and put it upon his finger, and said to him: "As long as you wear that ring you will be ruined." In the same dream another personage appeared, and by a strange intonation persuaded John Newton to throw overboard that ring, and it sank into the sea. Then the mountains in sight were full of fire and the air was lurid with consuming wrath. While John Newton was repenting of his folly in having thrown overboard the treasure, another personage came through the dream and told John Newton he would plunge into the sea and bring that ring up if he desired it. He plunged into the sea and brought it up, and said to John Newton, "Here is that gem, but I think I will keep it for you lest you lose it again"; and John Newton consented, and all the fire went out from the mountains, and all the signs of lurid wrath disappeared from the air, and John Newton said that he saw in his dream that that valuable gem was his soul, and that the being who persuaded him to throw it overboard was Satan, and that the one who plunged in and restored that gem, keeping it for him, was Christ. And that dream makes one of the most wonderful chapters in the life of that most wonderful man.

A German was crossing the Atlantic Ocean, and in his dream he saw a man with a handful of white flowers, and he was told to follow the man who had that handful of white flowers. The German, arriving in New York, wandered into the Fulton Street prayer meeting, and Mr. Lamphier—the great apostle of prayer meetings—that day had given to him a bunch of tuberose. They stood on his desk, and at the close of the religious services he took the tuberose and started homeward, and the German followed him, and through an interpreter told Mr. Lamphier that on the sea he had dreamed of a man with a handful of white flowers and was told to follow him. Suffice to say, that through that interview and following interviews he became a Christian, and is a city missionary preaching the Gospel to his own countrymen. God in a dream!

John Hardonk, while on shipboard dreamed one night that the day of judgment had come and that the roll of the ship's crew was called, except his own name, and that these people, this crew, were all banished; and in his dream he asked the reader why his own name was omitted, and he was told it was to give him more opportunity for repentance. He woke up a different man. He became illustrious for Christian attainment. If you do not believe these things then you must discard all testimony and refuse to accept any kind of authoritative witness. God in a dream!

Rev. Herbert Mendes was converted to God through a dream of the last judgment; and many of us have had some dream of that great day of judgment which shall be the winding up of the world's history. If you have not dreamed of it perhaps tonight you may dream of that day. There are enough materials to make a dream. Enough voices, for there shall be the roaring of the elements, and the great earthquake. Enough light for the dreams, for the world shall blaze. Enough excitement, for the mountains shall fall. Enough water, for the ocean shall rear. Enough astronomical phenomena, for the stars shall go out. Enough populations, for all the races of all the ages will fall into line of one of two processions, the one ascending and the other descending, the one led on by the rider on the white horse of eternal victory, the other led on by Apollyon on the black charger of eternal defeat. The dream comes on me now, and I see the lightnings from above answering the volcanic disturbances from beneath, and I hear the long reverberating thunders that shall wake up the dead, and all the seas, lifting up their crystal voices, cry: "Come to judgment!" and all the voices of the heaven cry, "Come to judgment!" and crumbling mausoleum, and Westminster Abbeys, and pyramids of the dead with marble voices cry: "Come to judgment!" And the archangel seizes an instrument of music which has never yet been sounded, an instrument of music that was made only for one sound, and thrusting that mighty trumpet through the clouds, and turning it this way, he shall put it to his lip and blow the long, loud blast that shall make the solid earth quiver, crying: "Come to judgment!"

Then from this earthly grossness quit,
Attired in stars, we shall forever sit.

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As We Grow Old

By H. C. Dodge

As we grow old—as all must do—
And life takes on a sweeter hue,
Things long forgotten come to cheer
The burden of each passing year,
And, as they one by one unfold,
Give recompense for growing old.

Our happy childhood days of yore
Unlock themselves from memory's store,
And once again we know the joys
We had when little girls or boys,
Without the after-sorrows rolled,
But put away when we grow old.

Again as merry tots we play,
And in the daisy meadows stray,
And bask our mudpies in the sun,
And home from school delighted run;
Again the fairy tales are told—
We all grow young when we grow old.

Kneeling before our cribs we see
Ourselves in child's simplicity
Lisp our "Now I lay me," while
Dear mother, with her loving smile,
Bestows her good-night kiss to hold
More sacred still when we grow old.

Again we're in our childhood's home,
Without a wish to ever roam;
The dear old pictures and the clock,
The chair in which we loved to rock
While mother held us, we behold
With eager eyes when we grow old.

Once more we hear the birds that sung
Around our door when we were young,
And see the garden, yes, and smell
Its flowers. At the dear old well
We quaff its crystal water cold
With added thirst when we grow old.

Once more up in our high-chair seat
We feast on mush and milk so sweet,
And taste the cookies mother made,
Again, by her dear hands arrayed,
We march to Sunday-school inscribed
Upon our hearts when we grow old.

As we grow old—as all must do—
Our childhood pleasures we review,
And in those happy days we seem
To live again all in a dream;
But 'tis a dream most sweet to hold—
When we grow young by growing old.

This magazine is a power for good. Thousands of subscribers are writing us that it carries with it Psychic Vibrations that thrill their souls with hope, new life and Optimism. Its great and growing circulation fully demonstrates to its editor, its publisher and owner that we are really now in the Soul Age—the beginning of the Golden Age. This is the Twentieth Century Magazine.

The God-loving man is wise and tolerant, broad and liberal, and free from pedantry, sophistry and fanaticism; he "tolerates ignorant persons, and those who form opinions without consideration."

This is the day of all days to aspire to a higher and better life *here and now*; to be more thoughtful, kinder and gentler, and to work with renewed energy and cheerfulness; to overcome some sin or vice. NOW, the present moment is the time to think and act and to live.—Frank Harrison.

Examine your character and see if it does not require improvement and discipline.

In spiritual growth we need undeviating steadiness of purpose. Read this magazine regularly, thoughtfully and earnestly, as it suggests thought and action, and rouses and inspires the soul with hope and courage.

He that can work is born king of something, is in communion with Nature, is master of a thing or things, is a priest or a king of Nature so far. He that can work at nothing is but a usurping king, be his trappings what they may; he is the born slave of all things.—Carlyle.

God does not give man the Spirit to make him happy so much as to make him a useful co-worker with Him for the good of ALL.

"IN ALL THY WAYS ACKNOWLEDGE HIM, AND HE SHALL DIRECT THY PATH.

Men exist for the sake of one another. Teach them, then, or bear with them.—Marcus Aurelius.



HERE is the Mystic's ideas of how to have health in the home.

Before health in the home can be expected there must be no discords in the home—peace and harmony must reign supreme.

Jesus, the Prince of Peace, must dwell in the house continually and give to it His great healing and soothing powers before any home can expect to be free from disease.

Then each home needs that greatest of all books on health—the Holy Bible. This must be read in the home daily in a fervent holy way so as to attract Health Vibrations. Prayer books and hymn books are also good to have about, for when we use these we clear the atmosphere of disturbing "influences" that cause disease.

Certain malicious "influences" cannot dwell or take up their abode in a home where prayers are said or read or holy hymns sung. Nor can these evil "influences" which try to attack and obsess humanity have any power where there is a holy atmosphere in the home. The mere mention of the name of God and THE MASTER disturbs and scatters and destroys these malignant "influences" the same as the Sun destroys miasma.

If professing Christians knew more about the *obsessing* elements or "evil influences" they would keep much disease out of their homes by having a few minutes set aside each day for Bible reading, prayer and songs of praise.

The home of a holy Mystic is an abode of holy calm, refreshing peace and serenity all the time; it is pure and sweet and holy and filled with joyous vibrations that kill and destroy all disease germs. By observing a few ancient and simple rules he has not only perfect health in the home, but much joy and happiness. The home of the holy Mystic is never sad or mournful or gloomy. It is not the old "puritanical home" full of fear of God; it is a home full of love for God. Mystics are God-loving men; not God-fearing men. All members in a holy Mystic's family live in the home as follows:

In the morning on arising the first thought is of God, and this thought is maintained while taking the morning bath and dressing. When nearly dressed, he kneels and after composing himself makes a short but fervent prayer of thanks to God for all His tender mercies and asks for Light and Guidance for the day. This prayer is made in the name of the Father, the Son and the Holy Spirit. In all prayers the Mystic always places himself in the presence of God. "Almighty God, I believe Thou art here present." After prayer in the sleeping chamber the Mystic is very cheerful and usually hums some sacred hymn until fully attired, when he sits down and reads a chapter or two in the Bible. By this time it is breakfast hour and all members of the home assemble at the table and greet each other cheerfully and lovingly. At the table all bow their heads in silence and audibly or silently thank God in a few simple words for the daily food and ask His Blessing on it. Then the simple but nutritious breakfast (all Mystics are Vegetarians) is eaten amidst pleasing talk on any subject, duties of the day, etc. After the morning meal is finished all members of the family go with willing and cheerful hearts to their respective duties and work faithfully until the noon hour, when the luncheon or dinner is gone through in the same holy way, and after an hour or two hours of noon rest the duties of the day are resumed until supper or dinner time, when the meal is again gone through with the same form. The evening is spent in any healthy or wholesome way; usually in reading. For twenty minutes before the retiring hour, family worship is held. This consists of reading a psalm or chapter in the Bible and short audible pray-

ers by different members of the family and the singing of several inspiring hymns. These family prayers at night are for all peoples who are in sorrow and far away from God, and for grace to the missionaries, and rulers, and prisoners and soldiers, etc., etc. Then each member of the family retires to sleep, but before doing so, kneels (after ablutions and fully disrobing) and prays to God for whatever he feels is needed for his spiritual development. The prayers of the Mystics are short and usually for Light, Truth, Understanding and Wisdom. All the prayers are uttered in the name of God, THE MASTER and The Holy Spirit. On getting into bed some of the Mystics spend hours communing with Holy Angels (not spirits) either awake or in dreams. This is the routine of the week days. The Sabbath is spent in about the same way, only no secular work at all is done and the mornings and evenings are spent in Church (either Roman Catholic or Protestant.) The rest of the Sabbath day may be spent in reading religious books in the fields or woods with nature, or quietly resting. Usually the Mystic Adepts are very busy on the Sabbath day, in religious works.

There is never much disease in the home of a religious family, where the Bible is read, family prayers held, and a grateful prayer and blessing is uttered over each meal. Neither is there gloom in such a family. The Mystic Adept says *religion* does not make us unhappy. It may for a while disturb the carnal-minded or those who are obsessed with evil spirits or evil "influences" or who are sensual and immoral.

Religion heals and soothes and smooths our lives and cures us of our sinful tendencies which bring so much disease into the home.

The Holy Mystics do not neglect social duties; they love music, the arts, sciences and all that tends to make men and women cultured and refined. They are scrupulously clean and neat and tasteful in everything pertaining to life here on the Earth-plane, and their homes are filled with art treasures, music, good books and modern conveniences. They have little or no sickness in their homes, but when they do have ill spells they call in a well-qualified Christian physician and a holy man (minister or priest).

There is more health in that home where God and THE MASTER are loved, recognized, honored, obeyed, revered and worshipped than in the Goddess home.

A CHRISTIAN MYSTIC.

Let us fervently, persistently and continuously pray to God, the Loving Father of All, for Understanding, Knowledge and Wisdom.

"What is that, knowing which, *all* will be known?" It is God. Love for God in time brings all knowledge, all wisdom, and all happiness.

He who loves the Father so fervently that he desires to pray to God all the time is far on the Path—far toward perfected bliss. Then the Holy Spirit and the Holy Angels dwell with that soul all the time. Then that Soul is Mighty because it works tremendously and prays without ceasing all the time. Prayer never interferes with work; it increases our capacity for great and lasting works.

The Divine Mind, Divine Will and the Holy Spirit can only manifest fully, completely and perfectly in Holy men and women—religious men and women. Conversion, Regeneration, and Sanctification must take place before we become one with the Omnipresent, Omniscient and Omnipotent One.—O.M.

Led by Love and Sorrow

An Extract from a Sermon by the Rev. Amory H. Bradford

We begin life almost like animals, with the clinging of animals to parents, but soon intelligence takes the place of instinct, and then the growing child is linked to father and mother, lover and friend, not by instinct alone, but also by intelligent choice; and that love, which in the man is a self-conscious act, shows him how he is related to others; how love in him must have its source in a fountain of love above him; reveals to him something more desirable than wealth, more to be coveted than fame, and more imperishable than power. But hardly does he begin to love, before he begins to suffer. Sorrow teaches him that even love cannot keep its own; that if love would triumph, it must have a longer period than three score and ten years; that there must be time sufficient for love to grow and complete its ministry. Sorrow teaches a great lesson concerning the solidarity of the race, and so makes those who suffer tender and careful, lest they increase the burden of the world's pain. It breaks so many plans and disappoints so many hopes that at last, from looking around, men begin to look up, and looking up, catch glimpses of the King in His beauty. Sorrow is like a wind that blows away the mists and lets in the sunshine. Love and Sorrow join hands and together lead to the Cross of Jesus Christ, where, as nowhere else, is taught the lesson that the noblest life is obedience to God and service of man. Thus by Love, by Sorrow, by the New Birth, the revelation continues to grow, until at last there is reached the one great experience toward which all move and from which most shrink. What that will be no one can tell, but it must be greater than anything of which men have dreamed. It hath not yet entered into the heart of man, the things which God hath prepared for them that love Him.

[Grief and sorrow is the One Great and Final Degree through which, Holy Mystics say, all souls must pass, before they are ready for the Union or coming into Oneness with God. The Blessed Christ was called the "Man of Sorrow," and we mortals have no idea of the Saviour's intense anguish and sorrow in the Incarnation and the crucifixion of the body, during the years He ministered in the body to man, as well as what he suffered from sorrow on the Cross. Man's sorrow is much milder and modified—Christ has lessened it in His Sacrifice for us.—*Mystic No. 7.*]

"AMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech Thee that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever, one God, world without end. Amen."

A CHINA HEAD

Comes From Tea Drinking

A lady writes from Shanghai, China, "In the summer of '98, Husband and I were traveling through Southern Europe and I was finally laid up in Rome with a slow fever. An American lady gave me some Postum Food Coffee which I began using at once. It was my sole breakfast and supper. In a short time the change in my physical condition was wonderful to see. I will never travel again without Postum.

"When we arrived in Shanghai we were in an English community and found ourselves in the midst of the four o'clock tea custom. Before long we began to have sleepless nights and nervous days as a result of our endeavors to be amiable and conform to custom.

"As soon as it could arrive from San Francisco we had a large supply of Postum Food Coffee and began its use at the four o'clock tea table. I cannot tell how popular the coffee table became for afternoon callers. In fact a number of the business men, as well as missionaries, use Postum now wholly in place of tea and the value of the change from coffee and tea cannot be estimated." Name given by Postum Co., Battle Creek, Mich.

SELF-RECOGNITION

BY FREDERICK W. BURRY

(Written Especially for The Magazine of Mysteries)

THE word Concentration has taken hold of modern teachers and philosophers; and we find this word at the basis of all kinds of instruction. Nevertheless, few apprehend the true meaning of the word, which really includes in itself the germ of all energy.

Concentration is being centred. It is a state of consciousness, and in its extended signification implies a complete harmony in one's personal being.

The notion that concentration is something rigid and severe—a strained condition of the mind—is far from the truth. Concentration, Poise, Harmony, is Repose itself. The Centre is the Balance; and here is the seat of Power.

Every one of us desires to be masterful—to have dominion. This is being a Success in the true meaning of the word. Personal Power sums up all our desires. Not that we necessarily wish for an autocratic authority—for the true master is servant—but there is an inherent longing in all of us to control, to lead, to create.

It is true that with many this native desire for masterful expression is all but dormant; and yet, while life lasts there is ever-present some quality of the universal energy, for without it in some degree there can be no existence.

Yes, it is the recognition of the One Infinite Life that maintains personal existence. And this recognition grows from the faintest consciousness to wondrous heights of individual power.

We create conditions according to the nature of our consciousness. We are what we know. Being becomes existent as we learn.

Life may be called a spiral ascension; and existence may be said to have as its goal a return to the one original Cause. This return is not an undoing of the long rounds of evolution, for by the latter there has been created the glorious addition of Individuality—which can never be effaced. There is, however, a return; and as we approximate this state, as we approach what is the kingdom of Heaven, as we near the Centre, we may be said to be concentrated.

It is impossible to demark lines between the different sides of life. They all merge into one another. Thus, there is an eternal attachment. All is One. Matter, Mind, Spirit, are one in substance and essence. In like manner, the sacred cannot be divorced from the secular. Our life is a unit.

And our kindergarten days of consciousness are in the midst of the narrow range of the five senses; in fact, sensation is the germ of consciousness; the spiritual evolves from the material.

This view gives to matter a higher nature than the modern scientist has given it. We now see in the Atom a point of Infinite Energy; we see that matter after all is but the garment of spirit; and we know that God is truly everywhere.

We no longer separate the creature from the creator; we no longer conceive of ourselves as incompetent entities in the hands of a capricious providence. The recognition of the eternal divine immanence gives to nature an enlarged meaning; we know now that there is but one Force, one Being, one Life, and that we are forever united, one with this Infinite Life.

Such a recognition of our real nature cannot but give added zeal to our labors; with a clearer understanding of the mighty potencies that are within us, we are able to express more, to create more.

In the long run, we only receive what we give; that is to say, all existence is by evolution; from within outwards is the line of action throughout all nature. Thus our Character should be the main consideration. For what we are is the keynote to what we have. This statement may not seem to be a true one from a superficial point of view, for often on the surface there appears to be a decided discrepancy between Possession and Expression. But we are not dealing with surfaces now; we are dealing with the heart or centre.

Mere passing conditions can hardly be accounted as possessions; and these evanes-

cent toys form the major part of what the world calls wealth.

We must look deeper. Our happiness depends on the state of our consciousness. As we think, so we are. The simplest things contain the virtue of the most lasting joys. After all, the man who truly possesses is he who can discern the actual value of things—who is not deluded by garish appearances—who gauges the worth of anything by its capacity or use.

The value of materials is according to their office as servants to man. We must not place ourselves in any position of servitude to materials; if we would maintain a condition of Health and Success, we must be ourselves supreme in the realm of our individuality.

The woes of mankind are solely because the race has allowed itself to be submerged in the illusion of incompetency. Ignorance has been its one crime.

Yet there is nothing to be sorry for; least of all is there anything to condemn. The so-called fall of man has been necessary in the plan of evolution; for it is by varied rounds of experience that Man rises to the heights of Consciousness.

We do not realize how much the word Consciousness means for us. Perhaps with some of us it suggests a cold, almost lifeless condition—as also, the word Spirit has been associated with a vague nothingness. Both Consciousness and Spirit mean Life—Vitality. To be conscious is to live the life of the spirit—and this is to be truly alive. It is a strange notion that by an ascension we give up something that would be worth keeping.

Whatever condition we may rise to, we must certainly carry with us whatever may be of worth from the lower planes. Such is the order of evolution throughout all kingdoms of life.

As we rise we are increasing our capacity for happiness. An extension of our intelligence means a keener sense of appreciation—a closer contact with life.

For this reason, teachers of philosophy have given to the different phases of spiritual realization the designation of "senses"—thus testifying to the progressive unity of all sides of life and being.

Then if we desire to lead a spiritual life, there is no need that we enter into any particular abnormal state; right here, today, we may commence our desired new life.

There must first be a self-recognition. This is being concentrated.

We must realize that humanity is a unit—that each person is at heart infinite—and therefore eternally the Same. This is the recognition of Love.

We are then prepared to manifest a larger measure of our Life; and this is being made stronger in every way.

Thus the spiritual life is nothing if it does not touch our physical health, our business, all surroundings—and all for the better. There is nothing spiritual that does not do this.

You see, then, that a spiritual philosophy is something very practical—something for every-day use. Not that our new life is to stop with what most people call success—but its work is surely directed there.

A recognition of one's infinite nature carries one beyond the need of outside support or comfort. We then glory in our ability to stand alone—not isolating ourselves from others in any unfriendly way—simply taking a bold, brave position—simply asserting ourselves.

We stand at our centre when we claim our celestial heritage. We know then that there is no limit to the possibilities which may be born from our faithful efforts.

The spiritual life is the life of expression. What can we express as long as we remain in the mires of ignorance? And what may we not express when we rise to the heights of Self-recognition? In each man is enshrined the potencies of a genius or master—to be born by recognition.

Well may it be said that Faith is a creative power. Faith is the testimony of the soul to its inherent divinity.

Whatever our Ideal man be, it resides within—and if trusted in, it will become manifest.

Some are disappointed because their ideals seem slow in appearing. Very often the trouble lies in a want of earnestness. The Mind is supreme; desire is a creative element; thoughts are things; all these are true statements. And yet without active endeavor the spiritual forces within do not amount to much. Our Ideas are messengers which must be followed at once as they appear to us.

While we must wait for the course of development, we may reap the benefit of some immediate results. The suggestions outlined above are for prompt action, and lead to prompt expression.

The world cries out for deliverance. A feeling of discontent is in the air. Reformers everywhere are striving to change the order of society. And all the time, the trend of nature's evolution marches on—waiting the glorious birth of true individuality. For each man is destined to be a king, a god. And each must do his own growing.

There may be mutual aid, loving acts of kindly assistance—for the race is one—we move together. But man must not expect to be lifted up to the heights of spiritual Consciousness—that is, he must not expect to be carried; if we would reap, we must also sow.

We have difficulties in countless number. These are the problems, solving which we strengthen our characters—the obstacles, scaling which we reach our goals.

As the world revolves on its axis day by day, and moves in its course through the air, the individual life is being moulded by the events and experiences that transpire with us.

It is these events that we may day by day gain control of; we are here to become arbiters of our fate.

At first we need to follow the natural line of attraction; not until we are made capable do we have the privilege of conscious self-guidance, a capacity and privilege which are purchased by the education of ages of expression.

These ages we have passed through. The world is now moving *en masse* to what may be called a soulful age. This is the soulful age—for the minds of men are aroused to the recognition of their selves, their souls, their life. Man is awakening. The Earth is at last giving expression to its long concealed resources of wondrous wealth.

Our infinite nature precludes any possibility of over-rating ourselves. There is nothing egotistic in an attitude of calm self-reliance if by egotism is meant a narrow, selfish assurance. The "I" is as limitless as the universe; there is a mystic dwelling of the Infinite "I" in all and through all. No man lives for his own personality alone. Whatever our views may be, we cannot even keep our thoughts to ourselves, much less our actions. The eternal unity of life is immutable; and we shall personally profit if we remember this, and order our individual life and actions accordingly.

Yes, the "I" in us is identical with the "I" in all. The same Centre is within every atom. Life is infinite. Spirit is All—and Matter is its Expression.

Again, our individual life is serving some part in a universal scheme. All the passing narrow conceptions men have of their life cannot alter the one universal plan. And neither can the passing narrow ways of men change the boundless unity of all action.

The spirit of Justice forever broods o'er the Cosmos. God never sleeps. Life is All. And All is Good.

These are encouraging thoughts; and we only need encouragement to manifest our ideals, to express more of our divine nature. It is only Fear that has held the race back. And this shroud of gloom we are tearing aside; we are giving birth to our long dormant energies; we are expressing ourselves, for we are now learning to know ourselves.

Know thyself, O man; and all power shall be thine. Thou needst not wait for any future life—but now, to-day, the kingdom of heaven may be thine; yea, even the Earth thou mayst transform into a region elysian, celestial, divine.

Know thyself! Trust thyself! Live the Life! Obey the intuitive promptings of the Ideal. Here is the road to all dominion—and there is no other way.

I am what I am by the love and grace of God, the love of the Son, the power of the Holy Spirit and the help of the Holy Angels, is my only creed and affirmation.

The God-loving soul feeds on hope and not on despair. We cannot have tone and vigor without soulful vibrations—the vibrations of hope.

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Blessed "Old Thought"

THERE are a few earnest yet misguided souls in the world who are wasting time and energy in "dreams in the air" and "phantom chasing" in the pursuit of happiness. Happiness comes through living in the Blessed "Old Thought" of Moses, the prophets and Christ.

O, Spirit of that early day,
So pure and strong and true,
Be with us in the narrow way
Our faithful fathers knew.

—Whittier.

The soul yearns for absolute freedom—freedom from passion, care and strife of the mind and body. This yearning can only be satisfied when the soul is fed with the Holy Breath, and the mind and body obey the soul—are dominated by the soul.

"Only God is great."

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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.

Also, Volume No. 2, consisting of November, December, 1901, and January, February, March and April numbers bound similarly to the first volume, at \$2.00 per volume, postage paid.

As a great many of our friends would like to have these bound volumes, we suggest that if you desire one, to send your order promptly, as our supply of the first volume is very small.

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 the May issue.

Live not without a friend! The Alpine rock must own
Its mossy grace, or else be nothing but a stone.
Live not without a God! however low or high,
In every house should be a window to the sky.
—W. W. Story.

If we read and *know* the Bible spiritual-ly we know *all* books.

Do you desire to *shine* in the world? If you do, how you will suffer, and of what little account you will be to the **WHOLE**. If you aspire to be a great power for goodness and happiness and real progress and prosperity, cleanse your mind from the desire to "shine," and *aspire* to be a plain, pure, simple soul, illumined by the Christ Spirit.



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Make yourself a Perfect Man or Woman by natural methods. Take proper exercise, instead of drugs, to cure disease. Get an erect carriage, a shapely figure, a clear complexion, an active brain, strong muscles by proper living. You can not only make yourself strong, robust and athletic by Scientific Physical Culture, but cure Headaches, Nervousness, Sleeplessness, Dyspepsia and many other ills. You are not doing your duty unless you develop your strength and physique all possible. Write for Professor Leinumm's Great Book, "Physical Development Simplified," telling just how you can be Strong, Healthy, Physically Perfect, and containing charts of easy exercises to strengthen the muscles. To introduce, will be sent for a short time on receipt of only 10 cents. Mr. H. B. Kingsmore, New York's famous athlete (picture above), got his first knowledge from this book. Write for it today, sending 10 cents to **New York School of Physical Instruction, 114 Mt. Morris Bank Building, New York**

Spirits in Prison; or, Salvation for the Unsaved After Death

BY J. H. RYLANCE, D.D.

First Epistle of St. Peter, iii. 18-20: "Christ once suffered for sins, the just for the unjust. . . . Being put to death in the flesh, but quickened in spirit; in which he went and preached to the spirits in prison."



VERY wonderful bit of Scripture, my friends—so wonderful, that to most Christian people the passage is bewilderingly perplexing. I suspect, and so it is dismissed by them, or it is very lightly passed over, as one of the things "hard to be understood" in the Bible. It may nevertheless reward us for bestowing upon it a little well-directed attention; for the words give us a glimpse into the hidden world; and most of us are curious to learn all we can about that.

Well, then, let us first of all try to understand clearly what the Apostle tells us here.

"Christ was put to death," says he. But mark the qualification, or limitation, which he immediately appends to the statement: "Christ was put to death *in the flesh*" only. The *body* died, that is; but the *spiritual* nature did not die. Death had no dominion over that, but only over the *body*, or the *flesh*. St. Peter then tells us that in His spiritual nature—and here the wonderful part of the declaration comes in—Christ went, on being put to death in the flesh, to the prison-house of Hades; and preached the gospel to spirits of men detained in that prison!—a startling revelation to most of us, I suspect; but with which we are to deal honestly, in no way seeking to turn aside its force from fear of what we may have been taught to regard as heresy. Evangelical preachers and commentators tell us that the preaching of Christ spoken of here was done in the days of Noah, by the Holy Ghost speaking through the patriarch. But that, you may see for yourselves, is an evasion of the truth affirmed by the Apostle in the passage I am dealing with. Christ went and preached to spirits imprisoned in Hades, not in the days of Noah, but after he had been put to death *in the flesh*, which preaching was done, we are to mark, not by the Holy Spirit, but by Jesus, in His own personality. Yes, that is the plain declaration of St. Peter. His words cannot be tortured into yielding any other sense than that the Saviour, after He had bowed His head in death, went and proclaimed the gospel of reconciliation to souls shut up in the prison-house of hell—to use the common but misleading term, for which the word *Hades* ought long since to have been substituted in the speech and literature of the religious world.

Nor does my text stand alone in the assertion of this startling truth. We have another declaration, in the fourth chapter of this Epistle, which ratifies the conclusion I have just stated. "The Gospel was preached even to the dead," St. Peter there says, "that they might be judged according to men *in the flesh*." Wonderful words, again. What can they mean? How is it, we may be moved to ask, that we have been oblivious of this teaching? Because—if I may adventure an answer—our masters, our spiritual guides, have been afraid of giving it voice, or of suffering its free circulation among "the faithful," lest the notion of what is called "a second probation," of a possible repentance and salvation after death should thus gain sanction. From some such apprehension, our "orthodox" teachers force another meaning into the words I have just cited than that which is in them. "Yes," say they, "the gospel was preached to men who were *spiritually* dead, who were 'dead in trespasses and sins'; not to men who were literally dead, or who had passed into the world beyond the grave." And thus men "wrest" Holy Scripture from fear of consequences to their dogmas, or to the conceits of the theological school they belong to. For manifestly, by the use of the word "dead" here, St. Peter does mean men who were actually, literally dead, as you may see very plainly from words that immediately follow. "The Gospel was preached even to the dead," says he, "that they might be judged according to men *in the flesh*." Mark well, my friends, the antithesis here between the two states or conditions so indicated, between men "dead" and men "in the flesh," and not the shadow of a doubt will remain on your minds that the preaching of the Gospel of which St. Peter speaks here was done to men who had passed out of this life into Hades; the two passages I have cited as-

serting the same truth, viz., that once, at least, salvation was offered, and that by the Saviour Himself, to men who, having missed of salvation on their way through this world, had been consigned to the dungeons of the hidden world, waiting final judgment. That is the teaching of St. Peter, as I understand him, in the two extracts I have given you from this first of his two Epistles. Having got at his meaning, then, let us consider its bearing upon the solemn question of God's dealings with souls that go hence unforgiven—the question as to whether their doom is necessarily final and irreversible.

The truth that emerges from the exposition I have attempted encounters prejudice in the minds of many of you, no doubt; so long have we been accustomed to think that the destinies of all souls are irrevocably fixed forever on their going hence. The earthly probation being ended, there will never be found "place for repentance," we hear it said, by those who have failed to find it here. Which saying is not true, I trust. For think, my friends, how very unequal the opportunities of men have been to learn and to do the will of the Great God during their brief stay on earth; our instinctive sense of justice compelling us to conclude that all men will not be accepted or rejected at the Judgment upon the same terms. Think of the heavy disadvantages of those who lived in ignorant, barbarous ages! What chance had they to make themselves meet for the heaven we conceive of by a virtuous, holy life? To millions upon millions of our race the knowledge never came to them to guide them in the good and the right way. They had no other law than that of their own disordered and degraded natures. They were the passive creatures, mostly, of the relations and conditions they had inherited, their responsibility to God being correspondingly little. Surely we cannot think, then, that He will try them by the same standard that He applies to men born and nurtured under the dispensation of Christ's Gospel. If for the Christian men the way is "narrow," and the gate "strait" that lead to the heavenly Home, what must they have been for ignorant, heathenish, savage men, left mainly to their own wild wills and unruly passions? Surely the eternal Justice, and God of mercy, will not deal with them as with men who have had the light of Revelation round them from their childhood, and the grace of the Spirit within them to restrain them from evil, and to guide them in the way of life. Is it a thought that we should fear to entertain, then, my friends, that for the wandered and lost of our race another chance will be afforded them in the life to come for attaining to knowledge and virtue they never had an opportunity of attaining here? Another chance, did I say? Nay; but multitudes of our fellow creatures have never had chances at all of being other than the poor, morally maimed, dwarfed things they have been. Which is true, also, of multitudes of men and women living within the bounds of our Christendom to-day, for whom we may hope also that a new start in life, so to speak, will be afforded them somewhere, on better terms than they have ever known here.

Now, all this is very shocking, I have no doubt, to the orthodox sentiments of some among you; but men of discernment and a moral sensitiveness are more and more inclined to indulge this larger hope as to the future of mankind, spite of the savage theologians in which they have been trained. The Christian world is about weary, I take it, of talk about God's "sovereignty," and "eternal decrees." Such talk is not only not helpful to men perplexed and struggling with the mysteries of life, but it is insufferably presumptuous, as I hold it. Our theologians of the school of Augustine or of Calvin know no more than average men about them of what they call "sovereignty," which is simply a theological abstraction; or as to what are, or are not, irreversible "decrees" of Infinite Wisdom. They tell us of Adam's sin, the penalty for which, they say, was eternal death, eternal damnation, not only for him, the first transgressor, but for all who have sprung from his loins, save a few favorites of the Almighty, whom He ordains to everlasting blessedness, the rest of our race being doomed to endless perdition, which is a terrible account to give of God's dealings with His creatures; an account at which a sensitive soul might well shudder. But it is an invention. St. Paul is held responsible for it. But over against the doctrine of universal death

through Adam, the Apostle asserts the doctrine of universal life through Christ, by which man is placed on a new moral footing, so to speak, toward his Maker and Judge. Be it said boldly that no creature of God will ever perish for the sin of the original transgressor. Judgment will be administered when the Books shall be opened, not upon the terms of our connection with Adam, but upon the terms of the "Redemption that is in Christ Jesus;" which Redemption will be found to avail for men who never heard of it. That the Lord Jesus Himself has told us, in the anticipation of the final judgment that He gives us. Some of those who shall stand to be judged He represents as saying, in surprise: "Lord, when saw we Thee a-hungred and fed Thee, or thirsty and gave thee drink? When saw we Thee a stranger and took Thee in?" To whom the King, the Judge, shall make answer: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." Yes; men in ignorance of Jesus, but who have been doing His will in deeds of goodness and mercy—they, too, shall find acceptance on the day of Doom. For God's mercy is wider and deeper than our theologians can measure or fathom.

But had we no other Scripture to guide us in coming to conclusions on the question of eternal penalty or the question of "probation after death," with which theologians of a certain school are so busily occupied just now, we have to deal with the fact clearly and unequivocally stated by St. Peter here; that once, for men who died in their sin in an early age of the world, and who were therefore shut up in the prison-house of Hades—that for them the doom was not final. The penalty due to their sin was remitted, or mitigated; Jesus Himself, "in spirit," or in His spiritual nature, going down to the dark abode and preaching the gospel of salvation to spirits long imprisoned there! For I assume that it was not to mock souls in misery that He went on that errand. For the Apostle gives us a reason of profound significance. I want you to mark why this preaching was done. "The Gospel was preached to the dead," says he, "that they might be judged according to men *in the flesh*, but live according to God *in the spirit*." Marvelous revelation! Do you take it in? If yes, foretaste a new and blessed light for you in forecasting the doom of souls. Mark the words—"that they," these prisoners in Hades, "might be judged according to men *in the flesh*," according to living men, that is, Christ went and preached the Gospel to them, "that they might be judged" on the same terms, or according to the law, which men then in the flesh were under; men who were living when St. Peter wrote these words; according to the law Christian men are under; that we who have the light and help of Christ's Gospel might have no advantage over those who died ages and ages before Christ was born. And not only so. There was another purpose in Christ's preaching to those captives in the nether dungeons of the dead: "That they might live according to God *in the spirit*." Ah, then, it was not to mock them, as I just now said, or to upbraid them only with their sin, that Jesus went on that errand to Hades. No; but to save them, that thenceforth they might live a new life—a life "in the spirit."

The Differing Ways

A DISMAL way is the downcast way,
Saving up shadows for a sunny day,
Nursing sorrow but to make it last,
Scowling at joy till it hurries past,
Living life as a nightmare dream,
Seeing gloom in the place of gleam—
Oh, poor soul!

Paying by choice such a bitter toll!

A happy way is the uplift way,
Looking for the sunlight every day,
Banishing sorrow with a spirit high,
Clinging to joy till it can't pass by,
Living life as real and sweet,
Seeing its beauty and grace complete—
Oh, rich soul!

Knowing the truth of God's control!
—Ripley D. Saunders.

We are beginning to learn that there is a human life in God; that there is a divine life in man; that God is best seen in humanity; that humanity is never seen at its best and truest self except as God dwells in it and makes it divine.—Rev. Dr. Lyman Abbott.

GRINDING toil and hopeless poverty are surely not gospels sent from God.—Morse.

THE magic of the transition called "death" is glorious; it brings new birth, freedom, enlightenment and compensation to all. How could it be otherwise when God is Love?—Frank Harrison.



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 * *****

R. H. S., Fort A., July 10, 1831.—You are shown to have a kind and sympathetic disposition, and your letter to me shows that you are always willing to acknowledge a mistake when you have made one. You have a very agreeable nature and will make many friends. There are some excitable qualities shown which you should seek to overcome and it would be very well for you if you would sit silently for a few moments each day, studying your own interior nature. You have already developed some occult powers which are not fully recognized, but which can be made of considerable use to you if you will practice silent self-study, and seek to develop them more fully. Your Astrological colors are white and green and the Emerald is your birthstone, and when you have developed your psychic faculties a little more you will feel a harmony and healing influence from being surrounded by these colors and vibrations. You were born under the Zodiacal sign Cancer, the first sign of the Watery Triplicity, which generally gives a very kind and sympathetic disposition.

Mrs. A. R., Sturgis, Ky., April 7, 1869.—In commencing a new undertaking of any kind you will find that your most favorable days are Tuesday and Wednesday. If you will look at the Astrological calendar in the April issue of the Magazine, you will find the reason for this by following out the instructions given there for finding the ruling planets, Mars, which is the ruling planet, when located in the sign Aries governs Tuesdays and is the cause of much impulsiveness, and you are shown to have a great deal of this in your nature. You should stop and think before you act and then stop and think again. While your intuitions are shown to be excellent, it is also indicated that you act from impulses too frequently and are liable to make mistakes which cause you regret. Red and white are your Astrological colors, and your work should be something in connection with light mechanical affairs or small machinery. The bloodstone is your birthstone. You have excellent indications as to domestic affairs and will succeed quite well in your social relations.

ELLEN A., May 19, 1837.—The positions of the planets at the time of your birth show that you have some excellent mechanical ability and your mental energies are such that you can be of considerable assistance in helping others to plan work of this kind. You are shown to have strong affections and a generosity and kindness which will make you many friends. Your birthstone is the topaz, and you should use the colors white and yellow, as these colors harmonize well with your own interior vibrations and will assist you in retaining good health when worn about you. The Sun at the time of your birth was located in the sign Taurus. This is the second sign of the Zodiac and is ruled by the planet Venus. It is, as a rule, an inactive sign, and most people born under it remain in positions employed by others rather than push forward on their own account. You should try to develop within yourself those qualities which will make you more powerful by taking an active lead in social enterprises whenever you have the opportunity.

V. W., Ursula, Ga., Oct. 21, 1884.—You are really just starting out in life and are exceptionally qualified to take up lines of work of a professional nature in which you can become very beneficial to those around you. You have been endowed with magnetic qualities which will prove quite strong in attracting friends, and if you hold to the highest possible lines of thought and study, you can lift your mind up to a point where you can become influential and of assistance to those whom you meet. You have some clerical ability indicated in your horoscope and you should devote much time to reading and study in the attempt to develop the higher qualities of your nature. Your chief illness will be that which affects the liver, but this can be overcome without the use of medicines if you will exercise freely in the sunlight. You should avoid highly-seasoned foods. You will find your Astrological colors to be gray and blue, but as you grow older the warming influence of the crimson rays of light will be beneficial to you.

C. W. L., Sept. 19, 1851.—The sign of the Zodiac under which you were born was Virgo. This is the second or central sign of the Earthy Triplicity, and many of the noble men of this earth were born in this sign, which is indicative, as a rule, of good intuitive perceptions. There is clerical ability of a high order shown in your horoscope and it is in some line of professional work that you will have your best success. Your Astrological colors are green and white, and by using these a great deal you can bring yourself to a healthy physical condition if you are at all susceptible to psychic influences. The study of occult sciences will enable you to develop your interior powers and perceptions so that you can become cognizant of the influences of colors. The carnelian is astrologically your birthstone.

M. L. McA., Sept. 25, 1849.—Although born in the same month you were not born in the same sign of the Zodiac as the person above, for at the time of your birth the Sun had passed over into the Zodiacal sign Libra. This brings you under the rule of the planet Venus and gives you an inclination for the pleasures of society and the enjoyments of life which would not be so pronounced in a person born as in the above delineation. There is another point to be considered in your horoscope and that is the combined influences exerted by the planets. This shows you to be of an ambitious nature and gives you undoubted success in some literary line of work to which you should devote some time if possible. Your birthstone will be a sapphire and the vibrations of the colors crimson and blue should be agreeable to you.

SILVER PITCHER, Dec. 21, 1836.—Wednesday, the day of your birth, was ruled by the planet Mercury and at the time of your birth this planet was very close to a conjunction with the sun and under excellent aspect to the other planets, giving you active ambitious characteristics which lead you to strive upwards at all times and will lead you to look for the best that is to be obtained and will hold your mental energies to high ideals of life. There is no better way that you can excel yourself than by trying to do for others, and you should be

in every sense as your name indicates—a silver pitcher full of good deeds. You may take for your birthstone your choice of either the onyx or topaz. Your psychic gifts will enable you to distinguish which is of the most assistance to you.

J. G. P., La Grange, Ga., Dec. 31, 1849.—The abilities which were given to you by the planetary influences acting upon the earth at the time of your birth were such that you should have been taken into some line of mechanical work connected with machinery and metals, for this would have given you the best financial results. While your mental abilities are good, and this would give you success in some other lines, you would have a natural tendency to revert to work of this kind had you ever undertaken it. You should have an excellent ability for technical learning, and you will never be satisfied in any position other than one in which your intellectual qualities will be under almost continual excitement. In commencing new undertakings of any kind it would be best for you to use your most fortunate days, Monday and Saturday, whenever possible. Your birthstone is the turquoise.

O. M. B., Lyons, Col., Aug. 23, 1846.—Born as you were under the latter part of the impulsive sign Leo, which is the second or central sign of the Fiery Triplicity, you have ambitious tendencies which should lead you to a high position in life. On account of the proximity of your birth to the point where the sun was just entering that astrological portion of the Zodiacal circle which controls the stomach of mankind, you have natural ability which would lead you to become a healer should you seek to develop along these lines. Your intuitions are shown to be excellent, and you will have good success if you will practice self-study to some extent and learn to control a little of your impulsiveness. You should never allow yourself to become angry and give way to violence in either speech or act, for these have an exciting influence upon your mind at the time and will be followed by fits of depression. Your Astrological colors are red and orange and the ruby is your birthstone. You have some qualities which would tend to give psychic power, and by concentration of thought upon the development of your interior faculties to their highest possible extent you can readily attain a high knowledge of forces superior to those employed by the majority of mankind.

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 some 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.

My Creed

Don't keep the treasure casket of your love
 jewels sealed so long,
 But speak approving, cheering words that
 make the spirit strong
 Now while your friends can hear them and
 fill their hearts with love
 To bless you for the sympathy that thrilled
 as from above.
 Don't keep the flowers back to ornament
 their graves,
 But send them now to make their homes
 here with perfumed waves.
 Your love will vanish sorrow and will dry
 up bitter tears,
 'Twill strengthen hearts for combat brave
 with long and evil years;
 'Twill mellow deep, stern lines that trouble
 and injustice trace
 Upon the brows of those who've met de-
 feat in life's swift race,
 Your love reflects the brightness of God's
 sympathy divine
 And bids the downcast heart look up to
 where His sun doth shine.

—Theodora.

The world needs more religion and less "Higher Philosophy." We must lose self to gain true life. We must be born again. Rebirth—regeneration, as taught by the Master, is all that any man needs or ever will need.



Science and Religion of the Stars

By Karl H. von Wiegand, in Views and Reviews

ASTROLOGY and Astronomy, which to the Ancients were one and the same, stands pre-eminently the oldest science known to man, and is the mother of science as well as religion. The two are virtually one, a dual aspect of the Law of the Universe. Astrology might be considered the spiritual and astronomy the physical reflection of this science and law, one the esoteric and the other the exoteric, though there are both exoteric and esoteric mysteries connected with each, when considered separately.

One deals with the physical planets and their movements as they relate to the days, weeks, months, years and greater cycles; the other deals with the inner essence and vibrations of the various bodies and their relations to man's spiritual side.

Since Astrology and Astronomy were separated, and even many years previous to it, the hermetic mysteries and secret knowledge of this twin science have been lost. While Astronomy has made great strides and progress, Astrology has retrograded through this rending asunder. It has fallen into the hands of ignorant charlatans and superstitious pretenders, who have used it for purposes base and selfish. Their pretensions to the Sacred Law and sublime esoteric mysteries of the ancients, of which they did not possess the key, thus brought odium and ridicule upon the grand science that goes far toward solving the riddles of life.

The study of the stars and planets for "signs and times," as well as for their influence upon human life and destiny, dates back to antiquity, when man first raised his eyes from the earth to the glories of the heavens above.

Man soon observed that the heavenly bodies influence things terrestrial, and quite naturally connected them with Divinity, from the Sun and Moon to the lesser luminaries of the night. He gave to them attributes of power and potencies for good and evil, according to their size and brilliancy, and made sacrifices to them.

Thus for ages mankind had no other religion, knew no other Gods, than the heavenly hosts, until in time, in different lands and ages, several systems of religion were constructed upon this basis as the result of man's rudimentary knowledge and the deductions that he was capable of, until it reached its height and splendor in Atlantis, later in Mexico, Ecuador and Egypt.

This starry trail can be traced through the religions and religious beliefs of all lands and nations from the morning of the advent of Christianity. It even has its "Star of Bethlehem" and other symbols, the origin and source of which the followers of this faith little know of.

Two of the great religions of to-day, the Christian and the Mohammedan, who number their faithful by the millions, derive their greatest symbols—those most emblematic of their faith, the Crescent and the Cross—from the constellation of a zodiacal sign, although the peculiar Egyptian cross, the "Crux Ansata," antedates the Christian cross by many centuries. It is in this same configuration, the sign Virgo, that many of the symbols and rites that pertain to the Christian religion can be found, such as the Celestial Virgin, Our Lord, the Star of Bethlehem, the Southern Cross, the Sacrifice and many others. In the history of the patriarchs and the twelve tribes of Israel we find the record of the Sun's progress through the twelve signs and constellations of the zodiac.

The entire Holy Writ, especially the books, Revelation, Ezekiel and other prophets, teem with strange Kabbalistic prophecies, symbolic figures and parables, mystic visions and dreams that are utterly incomprehensible to the mass of its readers. The light that a knowledge of Astronomy and Astrology would shed upon these obscure

and veiled points, and which would break many of the seals, is an understanding which is essential to the correct interpretation of many Kabbalistic prophecies and parables.

It was the heavenly bodies that heralded the coming of the Lion of Judea, years upon years before the Master took upon Himself the fleshy garment, and, according to the Bible, was it not the Wise Men of the East, humble Shepherds and faithful observers of the starry realms, who read in the constellations when and where the new Initiate, the Christ, was to be born, and who, guided by their calculations of the Star of Bethlehem, came to the manger and were the first to bring sacrifices and worship at the lowly throne? The immense ruins of magnificent temples, obelisks, columns, etc., in Yucatan, Mexico and Ecuador, the only record that the ruthless Spaniards left us, bespeak a people of culture, versed in the arts and industries of the time, who had gained a civilization, and were most ardent Sun and Star worshippers. The knowledge of this worship was, in all probability, carried there by the Atlanteans.

In Egypt this science-religion reached its height, and was there taught in the schools of the priesthood, who held in their possession its keys. Only the wisest and greatest were ever instructed in the higher lore of the stars.

This lore was deemed worthy of the time and attention of the greatest scholars, sages, philosophers, and even kings and rulers, who sought to master this coveted knowledge, this sublime philosophy of life.

In those days Astrology and Astronomy were synonymous and inseparable, the Neophyte being taught from the blue scroll of the heavens, thus learning the names and positions of the heavenly bodies. To-day few astrologers can point out even the members of the solar system, not to mention Arcturus, Vega, Aldebaran and the brilliant Sirius, in whose honor great temples were erected in ancient Egypt.

It was while this knowledge and worship of the stars was at its height that Egypt attained its zenith of power, glory and splendor unrivaled. When its grand civilization crumbled this science was engulfed in the mire of superstition and ignorance, and its sublime esoteric teachings and hermetic mysteries lost, few of which have been recovered. The silent Sphinx, whose riddle has never been guessed, the great pyramids, the guardians of the sacred laws and mysteries, and the magnificent ruins of temples mutely speak of a time when men's eyes were turned upward and inward. They are silent monuments of the Light that once shone so brightly amongst the children of the earth.

In the general revival of occultism throughout the world Astrology is receiving considerable attention, and earnest efforts are being made to systematize it and bring order out of chaos for minds who desire to see it restored upon its ancient principles and purity. It is doubtful whether it will ever be placed upon its former pedestal, until astrologers turn their eyes from the books to the starry hosts themselves and ardently and persistently woo the astronomical branch of the law and science until the two are wedded again. Astronomers decried Astrology. They study Astronomy simply as a branch of physical science, to whom it has little or none of that spiritual meaning that Astrology in its esoteric sense supplies. It is equally true that the average astrologer knows as little about Astronomy as astronomers know about Astrology. The inner and higher laws and secrets will be only revealed to him who masters both branches of the science. Those secrets are not contained in books. Plunge into the fathomless depths of interstellar space,

draw inspiration, life, boundless enthusiasm from the knowledge that such experience will surely give you of your brotherhood with infinity and eternity.

Garrett P. Serviss says: "Make yourself friends amongst the stars, and learn to speak their language. They are the most ancient and steadfast friends that men have had. They will accompany you to all parts of the world, are the same in every land, and can lift the soul above the grime of dull earth as nothing else in the physical universe is able to do. I believe that the contemplation of the starry heavens could cure a maniac. There is infinite sanity in those tremendous, sunlit depths."

If astrologers would only enkindle as much interest in their soul for the stars as for "horoscopes," what an inexhaustible pleasure and source of knowledge they would find them. The poetry of the ages is written in them, and some of the oldest stories of ancient literature are there recorded and preserved. The mere names are picturesque and thrill the imagination. It is a source of unspeakable delight to recognize upon a starlit night "Andromeda," the chained maiden of Grecian mythology; the brilliant hero "Perseus," with his winged sandals and diamond-hilted sword; the giant "Orion," smiting the gigantic bull "Taurus," with his sparkling club, as the latter, with the fiery red Aldebaran in his immense forehead, charges down the great curve of the zodiac, treading the sparkling clouds of star dust beneath his feet. Gaze upon Sirius, the Dog Star of the ancients; look for the soft light of Capella; beautiful Vega, the brilliant that shines from the icy Polar regions; Arcturus, of whose splendor Job, the Hebrew poet, sang; Spica, the white pearl of Virgo, the Holy Virgin, and fierce, red Antares, who shines like a star in flames. Gaze, contemplate, meditate, and you will gain friends who never chide you; you will learn things that are not between the covers of books, mysteries and secrets that cannot be obtained in any other manner.

To the humble Neophyte, the seeker after Wisdom for its own sake, the seals of these hermetic and occult mysteries are broken as rapidly as he masters his lower nature, keeps his eyes steadfast on the heights, and as the higher perceptive and intuitive faculties of his soul and mind unfold, he masters the handwriting of God in the Book of Life.

The whole architecture of nature is the result of co-relation and unity. The individuality of all things is seen only in collectivism, only in the great wholeness of things.—Francis Edgar Mason.

Learning has taught us that our perception of the physical world is not altogether truth-telling; it leads to some false conclusions as to the real nature of things.—Stewart.

When a man takes to obsarvin' common things as if they were special birthday presents from the Almighty, we may be pretty sure there's somethin' out of the ordinary in him.—The Fisherman.

Light and Flippant Language About Sacred Things

If the editors and writers of some of the so-called "New Thought" or "Higher Thought" journals would be a little more choice in the words and expressions they use, especially when writing of Divine and sacred things, their thoughts would carry more weight and dignity.

In writing about God and the Blessed Jesus, to use light and flippant expressions, closely bordering on the slang of the day, is, to say the least, bad taste.

Such endearing terms as "my honey," "sweetheart," and "my dearie," woven into an article about God being a very present help in time of trouble, certainly show in the writer a lack of reverence for divine and holy things. While these silly and really meaningless expressions may please the flippant and thoughtless, they drive from the writer's audience earnest seekers after light and truth as well as scholarly men and women, and deep and profound thinkers.

No one of culture and refinement cares to see, much less read, these slangy expressions when put in type, even in papers which do not pretend to be exponents of the "Higher Thought."

Let us all put a little more dignity in our work and show reverence for sacred things.

F. H.

THE HYPNOTIC TRANCE WHICH CAN MAKE EVERYBODY FAMOUS

From an Interview with the Celebrated Dr. Quackenbos

RECENTLY we heard a conversation between two well-known gentlemen of New York City, an ex-judge and a noted political leader. The subject was on the relative merits of mesmerism and hypnotism. The political leader, who had been a disciple of the old school of mesmerism, and who had given many proofs of his power as a mesmerist in the early '70's, held that there was a difference between the two "isms," and that the old mesmeric force was different from the new-fangled *hypnosis*. He termed mesmerism "Mental Alchemy," and cited some amusing stories of his feats in this particular direction before he had attained middle age. A lengthy discussion finally ensued as to which was which and where the difference came in, if any existed. The ex-judge finally got down from a shelf of his library an old encyclopedia, and, turning to the letter M, read the following: "The system of mesmerism was popularized and brought into vogue by one Anton Mesmer, a Swiss physician, and by him called Animal Magnetism. He believed that the stars exercised an influence over men, and, identifying this with magnetism, sought to effect cures by stroking his patients with magnets. Finding that one Gassner, a Swabian priest, effected cures by stroking with his hand, Mesmer abandoned the use of magnets, persuaded that some mysterious force present in himself was the means by which cures were effected." Then the article went on to state that the French Government offered Mesmer 20,000 francs for his secret, but he refused; and a commission was appointed to examine into the cures said to have been effected by him. Many of the facts claimed by Mesmer were admitted by the commission, but the members of which it was composed declined to admit that such an agent as animal magnetism existed. Now the reader must bear in mind that this commission was composed of the most learned men in France, whose dicta were law on almost any subject! The great trouble with Mesmer was that he too greatly affected the mysterious in all he did, in all his surroundings, even to the strange, weird style of his dress. Mesmer had many disciples who were abundantly equipped for the study and who were still more progressive than their master. One of these, the Marquis de Puységur, showed that sleep might be induced by gentle manipulation alone, thus removing mesmerism from the sphere of mystery to one where it might be subjected to scientific investigation. Nor did the science (if it might then be so called) halt at this stage. An English surgeon, of Manchester, England, investigated the subject, and first suggested for it another name, Hypnosis. Then came along an eminent German scientist, Baron von Reichenbach, who made public his views as to *Odyle*. "The phenomena," he says, "of animal magnetism, electro-biology, hypnotism, mesmerism and odyle force are practically one and the same." Then followed Dr. Carpenter, of England, Professor Weinholt and Dr. Heidenbain, of the Continent. One of these learned men says: "The chief phenomena are an hypnotic state induced by the patient gazing fixedly at some bright object, or by passes made by the operator; muscular rigidity ensues, sometimes to such an extent as to admit of the body resting supported only by the head and heels on two chairs, insensibility to pain and perverted sensation, as exhibited in a slightly hypnotized patient drinking water and imagining it to be delicious wine, or nauseous medicine, at the will of the operator." Notwithstanding all that could be gleaned from the encyclopedia, the politician did not abate one jot from his preconceived ideas of the difference between the old Mesmerism and the more modern Hypnosis. The judge, finding it of no avail to further argue the point with one who would not be convinced, put the book back on the shelf and straightway called the attention of the writer of this article to the wonderful cures that were being effected by Dr. John Quackenbos, a professor emeritus of Columbia University.

In a recent issue of the New York Sunday World the following condensed, interesting article appeared from the pen of Lavinia Hart (We may, in parenthesis mention the fact that the writer, Miss Lavinia Hart, has fallen into the common error of substituting one condition of mind for another. The *subjective* she calls the *objective*, and *vice versa*. It is an error, however, that is easily remedied):

"Really, Dr. Quackenbos," began the interviewer, "have you hypnotized an actress into success?"

"Many of them," replied the Professor. And then he went on, "Also singers, musicians, authors and playwrights. I have, through hypnotic treatment, made drunkards sober, thieves honest and wise men out of fools."

"Are you a wizard?" was the next question of the interviewer, who simulated surprise at the foregoing statements.

"Not a wizard, but a scientist," was Professor Quackenbos' smiling reply. "You mustn't think," went on the interviewed, positively, "because I can make a stage favorite from a stage 'stick' that I am populating the stage with a series of Trilbys. My subjects don't walk up and get their little laurel wreaths in a trance. It isn't any force of mind or will of mine that regulates their efforts. They are working and struggling for their fame just like anybody else—with this difference: They are pursuing their course intelligently, with a grip on the mental and moral forces in their lives which they did not have before they awoke to full realization. It is merely the result of suggestions made to my patients while they are in hypnotic sleep. The actress I mentioned in my lecture, the other night, which has given me so much unpleasant notoriety, is at present playing to crowded houses on Broadway. When she came to me she had never been heard from."

"Her parts were always minor ones, and it was with difficulty she filled those satisfactorily. Yet I have never known a woman who was more ardent in her desire to accomplish. Her whole soul was wrapped up in her art, her whole heart was in it, till it overflowed with the feeling she wanted to express and couldn't. Many an actress has just missed greatness for lack of the power to feel her parts. This one was missing it for lack of the power to express what she felt. She was the most hopeless being imaginable as she sat on that couch and stated her case. 'I would give it all up,' she said, 'only somehow I feel it is my life's vocation, and I've got it in me. Something is keeping it back.'

"That something was the lack of confidence, the lack of energy. Her belief that she 'had it in her' was nothing more actual than hope—and hope alone never got any one into the king row. It requires more decisive, vital qualities. These qualities I supplied to the actress in question by the method of suggestion during hypnotic sleep."

"When her eyes had closed and her mind was thoroughly under my control," pursued the Professor, "I told her of the talents she possessed, of the possibilities before her, of the future which would be a long line of successes. 'You are now in perfect control of all your faculties,' I said. 'You have poise, you have confidence, you have ease and grace and power of natural expression. You will never again fear failure, for failure is not in you.'

"When she awoke she was a different being. She arose from the couch and looked two inches taller. Her eyes flashed and her head was thrown back. 'Doctor,' she said, and there was a ring in her voice that vibrated through everything in the room, 'I'm going to make a success of this thing. I was mad to think of giving up. Why, I'm an actress to my finger-tips, and I'm going to make the whole world know it.'

"And the whole of the play-going world does know it," added the Professor, nodding his head so emphatically that his eighty-year-old white hair fell over his forty-year-old pink face and convinced me beyond the power to express a doubt.

The World reporter put many more ques-

tions bearing upon the subject of hypnosis and its effects on those who sought its aid, to which replies of an eminently satisfactory character were invariably given. One point here is worth repeating: "But the science," continued the doctor, "which makes for man himself, which expands his soul, enlarges his character, helps discover to him his talents and the means for developing them to the fullest; surely, that science means most of all to mankind. I don't profess to be divine, nor have I any gifts to distribute. I am not taking the truth of hypnotic suggestion and attempting to build a religion on it. This is not a religion. It is a science based on the belief in two selves to each finite body—the mind self and the matter self; the subjective, superior self, and the objective, inferior self."

"The mind of subjective self is a thing utterly distinct from the objective self, which it governs. When the subjective self is in an hypnotic state and receives a new suggestion from some other mind it retains it, and on awakening that new suggestion governs the objective self, which is the body."

"The suggestion, however, would have to be along lines of talent possessed by the patient. The very fact that a subject seeks perfection along certain lines, however, argues that there is talent, wanting only the proper expression to make itself manifest."

"Have you ever failed with an actress?"

"Never. A woman who wants to be an actress badly enough to make all the sacrifices the profession demands usually has talent. The impediment which checks its expression is often of the simplest character, easily removed by hypnotism and the necessary qualities at the same time supplied."

"They come to me for self-confidence, for inspiration, for faith in their powers of impersonation, for the emphasizing of grace and dignity and magnetism and individuality. An actress who is inspired through suggestion to reach the heights of histrionic art is inspired forever. In such cases I conclude the suggestions to the sleeper with the assurance that the good work accomplished can never be undone."

"Is the power of suggestion always so lasting?"

"No. There is less certainty in treating for the elimination of vices. In that case there is always temptation to offset the good accomplished. To one who has become a successful actress or singer or musician or writer through the medium of suggestion there is no temptation to fall back and become an inferior artist. There is nothing fascinating about mediocrity, but vice in these days is made most alluring. Besides, in the case of the artiste the new life is more satisfying than the old, while in the case of the drunkard, for instance, the habit that is cured deprives him of a stimulant. So I divide the science of hypnotic suggestion into two classes—destructive and constructive. It is not sufficient to eliminate vice; something better must be put into the empty place. When people come to be treated for the liquor, cigarette or morphine habits, I accomplish results by degrees. I impress upon the minds under my control that more than three drinks or three cigarettes or three doses of morphine a day will make them violently ill; that it will not only nauseate them but undermine their constitutions."

"One of the most pitiful cases I have had was a mother who came through the solicitations of her daughter to be cured of the morphine habit. Once people are willing to be cured, the rest is easy. Construction is swift in their cases. There is so much to be gained by a cure—the happiness of their loved ones, the respect of friends, beauty, health, position in society. These new suggestions working in a purified mind create pleasurable excitement in the place of what is missed. For men there is the construction of new hopes for health and home and career. When I have convinced the sleeper that he loathes the vice which has been mastering him, that he has crushed it out and will fall no more, I impress upon his mind the new things he has gained: Vitality, ambition, new interest in his profession and in society of a higher plane."

"Is it necessary to hypnotize a man to make him realize the advantage of morality?" asked Miss Hart.

"It's very evident," replied the doctor, "that you haven't had experience in reforming criminals. The most beautiful sermons in the world mean nothing but words to them. The grief and pleadings of their families become a bore. The most beautifully balanced logic—cause, effect, remedy or ruin—laid before them with patience and skill, has no effect. Why? Because you can't inculcate new, pure principles into a mind poisoned by vice. The canker must

first be eliminated, and that is an act which it is almost impossible for a helpless victim to do for himself.

"Like kleptomania, I have cured hundreds of patients of this disease. People who have had no experience with it cannot realize how terrible it is. It is a disease of the nerves, resulting, perhaps, from refractory nerves for generations back. The kleptomanic usually has had some one in his family who was a morphine eater, or a drunkard, or a tobacco fiend or a lunatic.

"The desire to steal is just as ungovernable as the inclination to open or close your eyes. It is impulse, entirely unpremeditated, and the victim is in no way responsible for it. You could talk morality to the kleptomaniacs till doomsday; it would have no effect. They suffer the penalties more keenly than those around them.

"These unfortunates are branded as thieves," continued the doctor, "and of inferior morality, when they are, in fact, suffering from the disease of moral hysteria. But they can by repeated effort be cured, and the disease eliminated, I think, *absolutely*. If mothers could only be made to realize that the moral health of their children is as important as their physical health, and should be studied and watched just as carefully, they would, in nine cases out of ten, discover that the wayward child who lies and steals may be at heart perfectly honest, its crimes resulting from mental hysteria, the fruit of a mother's unhealthy nerves before it was born.

"I know of no other way to correct these perversions than through hypnotic suggestion. Scoldings and punishments may correct a fault; they cannot cure a disease. And, when the disease in the child is neglected and allowed to grow with its character, that is where we may look for our criminals and social lepers."

"Can you cure grown-up kleptomaniacs?"

"I have. One patient of mine who had more jewels than she knew what to do with had a mania for stealing rubies. On one occasion she went into a Broadway jeweler's and slipped an uncut ruby in her mouth. When the jeweler accused her she swallowed it. He sent a bill to her husband which the husband promptly paid. The next bill he paid was for my treatment, which was less costly than the ruby habit. I hear from the husband periodically and there has been no recurrence.

"One of my most singular cases was a medical friend in high standing who had an income of \$30,000 a year. This man never dined or lunched out that he didn't steal food from the table. He certainly wasn't in need of it, and after he stole it made no use of it beyond ruining his clothes and keeping his tailors busy. He used to have his bureau drawers and desk full of eatables in a more or less defunct state, which he was embarrassed to dispose of, fearing detection. It took a number of sittings to thoroughly cure this man, for he'd been at it a number of years. He has never relapsed since the cure, however, for his objective self is in control, and once it gets control, it retains it."

"Is there anything hypnotic suggestion won't cure?"

"Yes; it won't cure organic diseases; it won't make a hopeless lunatic sane, at least it never has, and it won't mend broken bones."

"What are the most frequent cases?"

"Americanitis."

The doctor, proceeded the reporter, loves a little mystery. He likes to make statements full of long names and cubby-holes and puzzle pictures. Then when one has guessed and guessed and thrown one's self on the mercy of the court with a hopeless "Well, I give it up," he takes the bad guesser by the hand and leads him amiably through the labyrinth of his thought curves.

"Americanitis," repeated the doctor, amiably; "that's nerve hysteria. It develops in all kinds of unexpected ways, and sometimes, if it develops long enough, it becomes insanity.

"Americanitis produces all kinds of false tastes. Of course, stimulants are among the first. One man came to me to be cured of the chocolate bonbon habit. It came upon him suddenly, and he simply couldn't curb it. He ate chocolates till he lost his appetite for all nourishing food, ruined his digestion, suffered from nausea, headache, dizziness. He was a man past the prime of life, and I think the absurdity of the situation hurt him as much as anything.

"It was simply a case of overwrought and worn-out nerves, which often find an outlet in eccentric form. The horror of bonbon eating had become a nightmare with him, and the weaker his health became the less able was he to cope with it. One séance wiped out the folly, quieted his nerves, con-

vinced him of the foolhardiness of letting his business go to ruin for the sake of chocolate bonbons, and put his superior self in control. I think he could be shipwrecked now with a cargo of chocolates at his command and he wouldn't be tempted.

"American women are victims of all kinds of nervous hysteria. Their birthright is apt to be a set of nerves that are like bells out of tune. The society life of the period is ruinous. Society women come to me whose lives are a strain which no husky day laborer could stand. They are afflicted with all sorts of hallucinations and imaginings. Sometimes it's a suicidal tendency; often it's a disposition to suspect every one of murderous intent, or the fear that they are losing their fortune, or strange voices that are insistent.

"Remember one thing, however," said the doctor, earnestly, "when I make an author or an actress, I don't stand as manager or inspiration, or control, I am no Svengali. I am doing nothing that is not being experimented with all over Europe to-day. I am simply awakening the better selves of men and women, and making them masters of their own destiny." And thus ended this remarkable interview between the World reporter and one of the most noted psychologists of the United States.

The Magnet's Mystery

WITH all the paraphernalia of physical and electrical laboratory, with instruments of precision that will handle an object a millionth of an inch in diameter as readily as a laborer wields his pick shovel, with evolution going on through generations of scientists, and with the almost incessant wresting of secrets from Nature, science seems to be no closer to observing the microbe of the magnet—calling it a microbe for lack of a better name. It is absurd, says the Electrical Review, to suppose that a primary energy is impressed on a piece of hardened steel once for all. The transfer of that energy into actual work would destroy the magnetic power, yet such destruction not only does not take place, but the very exercise of the power strengthens the magnet. A horseshoe of steel may be magnetized in ten seconds by the current of a few amperes from a battery, a ridiculously small amount of energy all told, and such a magnet can lift many pounds of iron in contact. But without contact it may lift a pound of iron easily.

It will hold that pound for an eternity and every second of that time without end the magnet is expending energy until it foots up an almost inconceivable total of actual power. Not alone that, but the magnet of one pound of lifting power to-day may and will be stronger to-morrow. Where does all this really tremendous amount of energy come from? By what inscrutable process does the mere magnetization of a bar of steel make of it a machine for the transformation of energy? Not a reactory or storage device, which, like a steel spring, honestly gives back approximately all it has received, but a perpetual transforming or converting machine. There is a hidden process going on of some kind; energy is going into the magnet all the time it is doing work—energy in some form. Where does it come from—gravity? atmosphere? solar rays? earth currents? Who can say? It is a great problem, worthy of a lifetime of indefatigable research. It is a microbe, and it will be discovered, and the discovery will make electricity the queen of Nature's forces, and steam will become a dim vision of the dark ages of the past.

Thought

By Edith Griffin.

I THINK, and my thoughts are wafted
Far out o'er life's restless sea;
I think, and my thoughts have attracted
My heart's desire to me.
I think, and my thoughts are freighted
With anxious care and fear,
And I send them out thus weighted
To fall on friends most dear.
Some dire misfortunes may befall
My loved ones: Sickness, pain and death,
Vibrations start beyond recall,
And true to their mission, ruin health.
I think, and my thoughts have started
On a journey that hath no end;
From me forever they're parted,
And I know not whither they trend.
I think—if my thoughts are gloomy
They create rebellion and strife.
I think—if my thoughts are sunny
They awaken in all new life.

The Trouble Borrower

THE man who borrows trouble—will he kindly step this way?
We read so much about him in the papers,
day by day.
That we'd kind of like to see him and to greet him with a smile,
For we're truly fascinated by his philanthropic style.
He is worried 'most to death for fear the people up in Mars
Are making vain endeavors to converse beyond the stars.
And he says the "yellow peril" may destroy our cultured plan
And put us all in sorfdom to the sallow Chinaman.
He's going 'round in sackcloth, for he says it hurts his pride
To hear the talk of a canal that isn't fortified.
He weeps and says that Caesar's ghost is stalking through the town,
And presently the President will wear an Emperor's crown.
And our financial system, he declares, with dark dismay,
Will land the population in the poorhouse some fine day.
And we'll get a standing army that delights to terrorize,
And they'll massacre civilians just for fun and exercise.
Oh! this man who borrows trouble—he is very, very kind,
To take so many mighty obligations on his mind,
And leave us to enjoy the passing season with its cheer,
And revel in prosperity—so long as it is here.
We'll let him take these burdens he so gerentially invites;
We will give him what he asks for every time he calls or writes.
We will lend him all our troubles, and his store shall know no lack.
And he'll be unwelcome only when he tries to pay them back.

—Washington Star.

Pray, open the gates of the higher world,
Where the angels walk in white;
Pray, use the lever the Master used,
That led to the realms of light;
Say ye, "That prayer is all in vain?"
Too long have we heard that sad refrain;
It is not true—for prayer is might,
It is not true—for prayer is sight;
It is not true—for prayer is work—
And no angel above will this duty shirk.

Pray; a golden thought sent sweet above
Is caught and held by a spirit love.
Pray; the blossoms of heaven stoop to hear,
When the child-angels of prayer draw near.

Because your eyes are held to earth,
And ye have not felt the "higher birth,"
Ye spurn the "Key of Truth" once given
By Him who was the "Light of Heaven,"
And in your earthbound chains declare
"Behold! we have no need of prayer."

Pray—turn ye back to your cradle path,
When ye felt no power of "sin and wrath,"
From brother man, and selfish greed,
Which of his neighbors gave no heed;
When your baby lips at mother's knee
Looked up in the eyes you loved to see:
"Our Father" were the words you said,
"Now lay me," and you drooped your head,
But the waiting angel listening there
Caught your mother's thought and your childish prayer.

Pray—no matter what the words ye say,
Lift up your heart from day to day,
And an incense sweet as a lily's bloom
Will sweep your soul above the gloom,
And tired hands and feet and heart,
With power of greater impulse start,
So would ye breathe in the higher air,
Climb the "Ladder of Love" on the rounds
of prayer. —A. W. G.

Heaven the Fruit, Love the Vine

IN Thought's great realm my Soul is Free!
To love is Peace! Beyond all strife
I'm now, for Love is Harmony.
Through this Peace Thought's realm is mine!
Heaven is the fruit, and Love the vine!

Nor time, nor space, the Spirit knows!
To Love and Truth, no here and there!
Without these Life unhampered flows,
And finds Expression without care!
Life crystallizes as Love's sun,
While Truth and Peace its orbit run!
—Henry Harrison Brown.

Our Environment

WHEN we live in the vibrations of the Most High our environment is perfect. After all, it is not so much our environment that makes for peace and harmony and happiness as it is ourselves. A holy man or woman can live in the midst of discord and inharmonious and be in perfect bliss and harmony, while an unregenerate person or carnal-minded person will be disturbed at the smallest trifle. We see this demonstrated by holy priests, missionaries and sisters of charity who render service in God's name in all sorts of out of the way places where the environment is not what most people would like. Look at the religious men and women who work cheerfully, tranquilly and with tremendous force in the slums of our cities, and it will be seen that the regenerate man or woman who loves God and lives the Christ-life of *doing and serving* is cheerful and happy regardless of environment.

A Great Soul is not disturbed at anything, much less at environment. When we realize God and become non-attached to the world, wherever we go our environment is all right. The Holy Mystic is forceful and happy whether in the forests praying and meditating or in the busy centers of the world working with and for men.

Cunningham Geikie once said: "After all, it is not what is round, but what is in us; not what we have, but what we are, that makes us really happy. We want a cheery fire on the hearth of our own spirits; a fire always clear, always at our command. Without that, we have to go abroad for comfort, and we return to find our bosoms dark and cold."

Restlessness, discontent and unhappiness we often imagine is due to our environment. Not at all! All misery and unhappiness is due entirely to the soul not having come to God. Where union with God is once complete and the soul is centered or poised, then our environment is grand—is perfect. There can be no perfect environment until we realize Oneness with the Eternal One, the Loving Father of All.

All who read this magazine thoughtfully and regularly will become very successful and happy. It contains, in a Mystic Way, the vibrations of Life, Hope and Courage. This Magazine can help you to overcome sin, ignorance, poverty, disease, and all fear. It will do more: it will open your eyes to the truth that much time, energy and force have been expended by you in following mortal plans and mental processes for happiness when you should have been silently listening to the Voice of God within your own soul. It is never too late to come home to the Living Father.

The Loving God has pity on all, even those who spurn and ignore Him. In time His Mighty Love will win to His Arms all those who hate Him and scoff and scorn Holy things.

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause."

There will always be discontent and unhappiness as long as we do not live *the life*, as God intends all of us, his children, to live. When the soul is centered in God it is poised, and discontent, restlessness and loneliness and unhappiness disappear forever.



To all who suffer from Spinal Deformities

85 per cent. cheaper than the old methods. **100 per cent. better.** Weighs ounces where others weigh pounds. For Men, Women and Children: none too young, none too old to be relieved. We offer the only Scientific Appliance ever invented for the relief and cure of this unsightly condition: cured the Inventor, Mr. P. B. Sheldon, of curvature of the spine of THIRTY YEARS' standing.

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Stenburgh, N. Y., February 9, 1901. After having worn the plaster-of-paris jacket, I can truthfully say your appliance is far more comfortable to wear. It corrects curvature quite as well and fits the body so perfectly that no one would suspect I was wearing one. You have my life-long gratitude and well wishes.
The plaster-of-paris jacket above mentioned weighed 8 1/4 lbs. The Philo Burt Appliance put on in its place weighed 17 ounces—a difference of 110 ounces, or more than 7 pounds.

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Power of Closed Lips

ONE beautiful characteristic of true Christians is that they do not resent anger or hate.

Christ's greatest teaching was *non-resistance*. The world is only beginning to see and realize what a great teaching *non-resistance* is.

The great Beecher once said: "There are more quarrels smothered by just shutting your mouth, and holding it shut, than by all the wisdom in the world."

Not only in anger is it wise to keep the lips closed, but in many other things—such as boasting, pride, vanity, gossip and so on.

But before we can firmly, yet quietly, close the lips to all mean and sinful utterances, we must cleanse and purify the heart and mind—must take Christ into our hearts and live the regenerate life; must be born again here in the body.

Then what a Mighty Power will come to man! Then we will speak like gods and angels, even when we keep the lips firmly closed—after death.

What a beautiful world this will be one of these days, when we all *live the life!* That day is fast approaching now. The most marvelous changes are taking place in men everywhere. This is the Soul Age! All of us are getting kinder and gentler and more considerate, because this is the Christian Age.

The elect of the world are whomsoever will love the Eternal God with all their soul, heart and mind all the time.

Lessons in Palmistry

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.

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 book of 68 large pages, profusely illustrated. Address all orders, enclosing 25 cents, to MAGAZINE OF MYSTERIES, 22 North William Street, New York City.

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Hypnotism

WHAT IT IS,
HOW TO USE IT AND
WHAT CAN BE DONE.

HENRY J. WEHMAN,

P. O. B. 1823. Dept. F, 108 Park Row, N. Y. C.



"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 receive 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 as sacredly confidential.

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

E. WEST, Georgia.—Your sense of smell must be not only absolutely perfect, but primitive, as well, and it indicates that you have a tremendous hidden, occult force that you should lose no time in cultivating. Yours is the first dream that has ever come to my notice, in which this keenest of all the senses has actually been experienced in a dream. If you will only listen to the inner voice, you may be able in time to interpret your own dreams.

VIOLA, St. Nicholas Avenue, New York City.—The dream of the Angel and the eagle is an interesting and artistic one—and means that Life holds many promises for you that will of a certainty be fulfilled. You, too, must have unbounded faith that this will be so, and the results will follow all the sooner. In the meantime you are carefully guarded; for he hath said: "I will never leave thee, nor forsake thee."

A. A. D., Kansas City.—To dream of flying or floating is one of the most spiritual dreams any mortal can have. The fact that your raiment was of a brilliant cardinal color means that your future life promises to be both brilliant and successful. Have a care, however. Watch yourself constantly. You have now reached a certain important condition of mind and body wherein you must sit in the "silence" every day—and so exercise your soul by high thinking. Acquaint now thyself with God, and be at peace; thereby good shall come unto thee.

HARVEY TALLEY, Williamsport, Pa.—There is warning in your dream of a little trouble to come, but forewarned is forearmed—this is why dreams are given us oftentimes, to warn us of an impending danger. The sun shining in its full radiance means that you will pass through this small annoyance. I would ask you to be more careful in your choice of friends. It is better to be sure than sorry. I have seen men whose lives have been elaborate failures because they lacked true companions. I have also seen others whose lives have been brilliant successes, because they had sought and found true friends upon whose faith and judgment they could rely in any circumstances.

W. R. WHEAT, Basin, Grand County, Utah.—Your dream of the new-laid eggs means a new lease of life for your good wife. I am sure that with our prayers and yours relief will come. She must have faith in her recovery, too. To all mankind is given the privilege to pray, and remember, too, that the fervent prayer of the righteous availeth much.

W. MAURICE MUNGER, Oklahoma Ter.—The dream of the ancient ruins of a temple, in India, is thoroughly oriental and occult.

Looking into the clear, crystal waters of the mammoth fountain, renders this beautiful vision well-nigh complete, so far as its Orientalism is concerned. It is very significant that at intervals the dream comes to you again. It is a call to improve yourself in every way, and so fit yourself to live and breathe in a higher atmosphere.

EUGENE F. EBERLE, 205 Spencer Street, Brooklyn, N. Y.—All the signs in your long and elaborate dream are good, particularly the hearing of the music at a distance. Seeing the brilliant procession means that you will be obliged to wait for a certain success that is certain to come to you personally. The subject of the manuscript throws the dream into the category of strictly religious dreams. This alone should give you peace and hope.

ROBERT A. PEARSON, 139 St. Mark's Avenue, Brooklyn, N. Y.—I should take your dream as a sign from Heaven that your lameness can be healed by faith and supplication. Others have been healed in this way, why not you? The second dream is only another evidence that what I have just written is true, for the triumph came, and your soul went up to God again in prayer. It is not every man who can say with truth, that most of his dreams have been both vivid and beautiful.

"EOLIA," Rockland, Me.—Musical dreams are always a delight unto my soul, and I love to interpret them. There is to be a wonderful awakening for you in the cultivation of this divine talent. But, above all things, cultivate the organ, it is certainly the most celestial of the large instruments. If you have made choice of the piano, however, abide by it, but do not attempt to study both. One cannot serve God and Mammon. Moreover, a piano hand is not an organ hand—no more is an organ hand adapted to the piano. Let your musical judgment decide, and may the spirit of divine Love enter into your soul as you interpret the Masters.

MRS. LILLIAN M. GIBB, 94 Main Street, Astoria, L. I.—Undoubtedly your mother's spirit is trying to help you. If this dream has impressed you as it should you may receive a message before long that will help you. Endeavor to live as others have lived—in the sublime belief that there is good in everything, and above all, in yourself. Ponder these things in your heart, and an indescribable peace and calm is yours.

J. B. Y., New York City.—The flowers and the crescent and the stars are all glorious and symbolic signs of a great future life for you. Live, and hold forever in your mind the atmosphere of this dream, at least as long as is possible, for it has a significance that can hardly be expressed in words. So many of us yearn for the kindly smile of encouragement that would so cheer us on our way, or the genial and hearty handshake that would accomplish as much. These could so easily be given, but how often are they? And yet, these little acts of kindness and of love are as free as the air we breathe—as boundless as the sea and like the perfect circle, without end.

MRS. ELLA T. MORNAY, Bristol, Fla.—It merely means that you have dropped your troubles as you would a cloak. It would be well if you gave yourself more to the pleasures of Nature—its flowers, fields and trees. Our brightest men have come from the country and the backwoods. Their wisdom is accounted for on the sound basis that they communed with Nature and were still for a time.

J. THOMPSON PARKER, Portsmouth, Va.—You have both clairaudient and clairvoyant powers that you should respect and cultivate. There is no sense in possessing these powers unless you intend and desire to improve yourself, and do good to others. Never let a talent such as this lie hidden, else it will be taken from you. You may remember the words so full of meaning, that "to him that hath shall be given, and to him that hath not, shall be taken away even that which he hath."

DAUGHTER, N. C. C.—There is a beautiful significance to your dream. It means that you will pass into the next world without knowing or being conscious of the tran-

sition. Do not be alarmed, for the next world will not be revealed to you for many years to come. Your sister is ever wishing for the time when you will join her. She is experiencing unspeakable happiness, and naturally she wants you to share her happiness. Unseen powers are working for your benefit, and it will not be long before you realize this.

FLORA H., N. Dakota.—Ascending a winding stair is always a happy omen, and to dream of a beautiful mansion, with stately rooms filled with works of art, is enough to fill any one with joy. Your happiest days are yet to come. Try to be faithful over the few things that come under your notice, and in time you will be made ruler over many.

Z. A. X., Washington, D. C.—The stones of the house crumbling has not a happy meaning, but seeing your old sweetheart from the window, with her arms outstretched toward you and calling you by name, is an especially happy incident. Some unexpected fortune will be the outcome of this dream. Try to deserve the blessing that is about to fall upon you.

SAM G. ADAMS, Denver, Colo.—Naturally, a dream such as you have described would bring a soothing, contented and thoroughly happy feeling. You are to have a broader and wider experience of life than has ever come to you, financially, morally, and mentally. What appeared within in the shield is more than apt to stand before you in the flesh. Improve your present opportunities, that you may be worthy to receive the greatest of all blessings vouchsafed to man.

CADDY, Yonkers, N. Y.—The lady on the lake and the bouquet of flowers she gave you are the chief points in your dream. It is well the silence was not broken. It all means some good for you. THE MAGAZINE OF MYSTERIES is a book to conjure with, and thousands of others have said, as you have, that it is a Book of Books. I might say in passing you have good courage and a willing mind.

SEOLA, New York City.—Your husband is a loyal, fearless and courageous man, and there is not the slightest peradventure of a doubt in my mind but he would meet death as unflinchingly in reality as he did in the dream. His spirit ascending so suddenly, and his body descending, means a crowning end to a well-directed life.

There is a blessed and a blissful state for man right now and right here and forever through all eternity, if he will but love God and obey the Divine Law and live the Christ-life. This blessed state is absolutely free from all worry, all apprehension, all sorrow, all misery and can be attained by anyone who is simply willing to surrender mortal mind and mortal will to the Mighty Eternal God, the Loving Father of All, and be henceforth led by Divine Mind and the Mighty Will of the GREAT GOD. All misery and suffering comes from perverseness or stubbornness of Mind—mortal will power. God does not help us if we persistently spurn His help and refuse to be helped. If we close the doors of our hearts to God how can the Omnipotent and Omnipresent One enter and gladden and strengthen us? How can the Mighty Angels help us if we refuse to live with them? The Blessed and Blissful state can come only to the holy man or woman, and to no others.

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Key Thoughts

By Lucy A. Mallory

There can be no inspiration without pure aspiration.

The inharmonious man is Nature's subject; the Harmonious Man is Nature's master.

The mind works best and with least friction when moistened with the oil of Peace.

The presence of an evil spirit is always manifesting when we prefer pleasure to duty, idleness to industry, excesses to temperance.

Nothing in the universe really exists for the individual until he has made it a part of his consciousness. Consciousness is, therefore, the all in all.

It is with new truths as it is with gems in the rough—ignorance passes them by as of no value. When they have been cut and polished they command the admiration of the world.

Man is owned, controlled and enslaved until he learns to control his mind. The things that he thinks he owns are the material grave in which the real man is buried.

Wisdom and ignorance are spiritual states in man. Wisdom is his God, and ignorance is his Devil. It depends upon him which shall rule his life.

You cannot reach heaven by materializing the spirit, for this is bringing the spirit to the earthly condition, but by spiritualizing the material you ascend to the inmost realms of Peace.

Ignorance is always destructive, it is the progenitor of war, and cruelty to human beings and animals; and death is its triumph. Wisdom is always constructive. Immortality is its crown.

The lesser always inhabits the greater—the man inhabits the room; the room is an inhabitant of the house; the house, of the city; the city, of the State; the State, of the nation, etc. We "live, move and have our being in God" just in this way. The greater we grow in Love and Wisdom, the greater is our consciousness of all things in the universe.

I can send out my thoughts to all peoples; they can cross all oceans and dominate all continents, if they are backed by the Divine Energy of Love and Wisdom. My thoughts are the spiritual part of me, and therefore can be in ten thousand places at once, while my body can only be in one place at a time. I am a god only through my spiritual being. Through my body alone I am a mere animal man.

There is no lack of spiritual power; it surrounds us on every hand; but there is a lack of capacity to inspire it. It is not for lack of air that the dying man cannot breathe, but for his lack of capacity to assimilate it. All the elements—physical, mental and spiritual—that have been or ever will be in the universe are in it now. It is merely a question of wisdom to know how to employ and use them.

Listen to the Voice

"LIVE, O, live for the good of humanity, that when thou hast ceased to be earthy, thy last breath may say, Angels beloved, I am coming to thee, my labor is done for humanity. I am going home to the Loving Father of All. And to you, O mothers, that God has entrusted with gifts divine, live in a way that you can feed those tender minds with the bread of life, which is life eternal. Do not crush the tender bud that your Father, God, has laid in your bosom, the bosom of His love. Let God unfold its tender leaves, then the child will be prepared to say, 'Thy will be done,' and behold, through wondrous formations, their God is there. Then the Soul of Souls will answer:

"I am here, I am there,
I am everywhere,
Throughout all time, throughout all space,
I am the Father of the Human Race."

The surrender of finite will to God is the greatest step man can take towards attainment of the highest. It is then we become one with God, and can with Theodore Parker say:

"Yes, I am nearer Thee! Oh, calm and still,
And beautiful and blessed beyond degree,
Is this surrender of my finite will,—
Is this absorption of my Soul in Thee."

Wisdom

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellowmen sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—Henry Van Dyke.

MEMORY TRAINING

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which, remembered, would have been valuable to you in any way? These are questions worthy of careful thought, and when one stops to consider that a system is now being used which will overcome all these serious obstacles to success, what need is there to hesitate? Any bank, business house or minister of the Gospel in Fort Wayne will be glad to tell you what they know of Mr. Urbahns. His integrity and honesty of purpose are unquestioned. He is prepared to furnish plenty of evidence as to the value of his method among those who have used it, and it does seem that any one who feels the need of a better memory can not do a wiser thing than to investigate this new system thoroughly, coming as it does from a source entirely trustworthy. Simply send your name and address to Mr. D. F. Urbahns, 110 Bass Block, Fort Wayne, Indiana, and the full information and particulars will be forwarded to you free by return mail.

Readers are requested to write without delay.



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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.

VISCOUNT, Columbia City, Ind.—Yours is a fine, firm manly hand, and it brings strength, courage and youth. The character of a man is certainly indicated by his walk, his talk, by the shaking of hands, by the facial expression, in short, every thing a man does is an index to his character. The main thing for any man to learn is self-control, for if he can truly govern himself, he can easily govern others. Our prayers are yours, and we are more than glad to offer them.

FIDELIS, San Francisco, Cal.—I am very sorry you have waited in vain for an answer to your letter, for, even in my estimation, there is nothing worse than waiting for the letter that does not materialize. In the many thousands that we daily receive, yours must have been overlooked. Your handwriting is delightfully lucid, and sincere, and the mentality expressed is of the highest order. There is a grace and precision indicated, a sure sign that you will meet with success in all your undertakings because you never halt—you invariably forge ahead.

MATTIE M. SHEARER, Frankfort, Kan.—Indeed, you can see for yourself that our magazine is conducted on a plane entirely different from any other magazine in the whole world! Just think for a moment. For nearly a year, we refused to take one line of advertising matter, which meant to us the loss of thousands of dollars. All the prayers that have been requested of us, have been offered and answered. Even in your own case, you admit this to be true. I rejoice that your son is safe from all harm. As for you, our prayers will be all the more fervent for your success, because you have doubted. We only ask courage and faith on your part.

S. I. D., New York City.—Do I recognize your earnestness? Most certainly at a glance. 'Tis a fine soul that is forever yearning for the great Truths of the Universe to be revealed. Set an ideal before your eyes, and work toward it. It matters little how far short you may fall of this. The fact remains you will ever travel toward a higher and a nobler end, and in this very unfolding and development of your soul, you are consciously or unconsciously helping every other soul into whose aura you have entered. The spirit of love is within you, and that will safeguard you always.

L. A. L., Denver, Colo.—Thank you so much for your inspiring words of appreciation. I think perhaps you put forth too great an effort for peace. It is true that one may be overfaithful to one's calling, and so remain a mere drudge. The progress you have been striving for does not seem to come according to your heart's desire. This is just the inspirational moment you must seize, and open your heart to God. Then

only will the spirit of God descend upon you. In your own case, you have every reason to believe that your past and present efforts have not been in vain.

P. P. T., Adrian, Mich.—I see an interesting and decisive character, quick and sound in judgment, and one willing to be led wherever Love may call. You throw a fine personal enthusiasm into whatever you do, and this makes you beloved by all your friends and acquaintances. And yet, at times, you hesitate. Now, 'tis an old saying that only fools and dead people never change their minds, but I think you change your mind too often. Remember this, and think on your own decisions oftener. They are generally correct.

MRS. KATE HANDLEY, Sandy River, Va.—This is the writing of an earnest, sincere woman, whose desire is to give of her best, no matter what it might cost. The giving away of your copy of THE MAGAZINE OF MYSTERIES is proof of a true generosity, and the desire to spread the gospel as well. Let the good work continue, for he gives twice who gives quickly.

MRS. MARY T. ARMSTRONG, Havensville, Kan.—You are a good, faithful woman, and you certainly will receive strength to continue in your duty toward your afflicted husband. Keep right on reading THE MAGAZINE OF MYSTERIES. As you yourself say, it has been your comfort and guide ever since you saw the first copy. There is many another woman in just the same predicament. There is trouble and sorrow at night, but joy cometh in the morning.

MRS. DEMARAY, Quebec, Can.—Here is a well balanced, artistic temperament, and naturally, it follows your opinions hold good on all matters musical, literary or artistic. This critical "bump" is rather unique and peculiar, for, oftentimes, an artist can not give a fair judgment of his own work, when an outsider or layman can. Your intentions are strong, and you should never fail to follow them.

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ANXIETY, Bristol, R. I.—And if you should become a spiritualist, what then? Surely, there are worse things than that. And at the last analysis, what does it matter, in the sight of God, whether you are a Pagan, Jew or Gentile. At the last day we all stand sexless, and we are judged for our sins of omission and commission. Nothing more and nothing less. I am delighted to know our magazine has helped you, and I know you could send telepathic messages if you will take the time to acquire concentration. Cultivate courage in yourself and you will be more successful.

QUEBEC, Newark, N. J.—It is always a pleasure to hear of the splendid work our MAGAZINE OF MYSTERIES is accomplishing, and we thank you for your words of cheer and thanksgiving. Although you are a woman who may have passed through much sorrow, you are also a woman of tremendous will-power and courage, and I count upon these two fine qualities to bring you out triumphant. Peace and comfort are yours for the asking.

ALOHA, Oakdale, L. I.—My good sister, very few can see beyond the veil, and it was never meant we should. The kingdom is within you. Perhaps you are struggling

too hard to express what you feel. This is totally unnecessary, for if you truly feel what you feel, then the soul must be pure before God. It is delightful to read a hand like yours, for it holds such fine evidences of sincerity and zeal. You have a fine moral and mental balance, and literary ability of no mean order. I hope not to lose track of you. Write again if you feel so inclined.

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Deep Breathing and the Solar Plexus



NATOMISTS and scientific men generally are agreed that the spinal cord and nervous systems are continuations of the brain, being not only organically joined to it, but also of the same nature and substance.

The cerebrum and the cerebellum have been heretofore looked upon as the great seat and centre of thought, affection, emotion and passion.

In these modern days, however, it is being demonstrated that the solar plexus is really an abdominal brain, and the true metropolis of all the life and thought and passion forces. Hitherto it has been held that the cerebrum is the superior brain; but mayhap in the near future we may be forced to the conclusion that the solar plexus is the superior brain, the cerebrum and the cerebellum taken together forming an index of its force and an instrument of its will. Such a conclusion as this might be new to science and modern thought, but it would not be new to Hebrew and Christian records. Cruden tells us that the ancient Hebrew ascribed to the reins, or kidneys, knowledge, joy, pain, pleasure.

"Examine me, O Jehovah!" cries the Psalmist, "and prove me, and refine my reins and my heart;" and the Patmos seer spoke of Him who "hath eyes like unto a flame of fire," and "which searcheth the reins and heart."

In the language of another, "The kidneys exercise a most rigid judgment on all liquids, carefully draining them of vicious, poisonous elements, and allowing only the salutary to enter the blood."

How utterly dependent are we, then, upon the kidneys that the pure breath of God may enter blood and nerve and tissue!

Still more plainly are we told by the writer of the book of Proverbs that the "breath of man is the lamp of Jehovah, searching all the inward parts of the belly."

In agreement with this the Psalmist says: "Thou desirest truth in the inward parts (the belly) and in the hidden part thou shalt make me to know wisdom."

In order to show the supposed direct action of the divine power on the region of the solar plexus, consider the following passages: "My reins also instruct me in the night season." That is, when the cerebrum and cerebellum are quiescent, instruction comes to me through the agency of the solar plexus, which is connected immediately by radiative plexi with the kidneys. In this connection consider the sublime and striking language of Job: "Now a thing was secretly brought to me, and mine ear received a little thereof, in thoughts from the visions of the night, when deep sleep falleth on men."

This same region is said to be the seat of inspiration, for Job says: "I am full of words, the breath within me constraineth me. Behold my belly is as wine that hath no vent; it is ready to burst like new bottles."

In Ezekiel we read: "Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee." The Psalmist says: "Thy law is written within my bowels" (Cruden's

translation). It is said to be the centre of fear—"When I heard, my belly trembled"—and also of joy—"Yea, my reins shall exult, when thy lips speak right things."

Jeremiah gives us a striking utterance: "Thou art near in their mouth, and far from their reins," indicate the presence of the Breath of God in the mouth, and its absence as a ruling power in the centre of life. This agrees again with the statement in the book of Deuteronomy: "The word is very nigh unto thee, in thy mouth, and in thy heart."

Jesus, speaking with scientific accuracy, says: "He that believeth in me, according to the Scripture hath said, out of his belly shall flow rivers of living water." "But," says his biographer, "this spake he concerning the Breath, which they that believed in him were about to receive; for the Holy Breath was not yet given."

The masculine, theological, ecclesiastical, intellectual type of preaching, emanating from the cerebral brain has had its day, and the world awaits the outpouring of the feminine spirit of Jesus Christ and the works that originate from the deeply inspired affections and emotions.

Both the Old and New Testaments teach that the solar plexus in its relation to the bowels is the centre of the divinely begotten affections.

"Remember, O Jehovah, thy bowels, and thy loving kindnesses."

"The sounding of thy bowels and of thy mercies toward me."

"God is my record; how greatly I long after you in the bowels of Jesus Christ."

"If there be any . . . bowels of mercies."

"Whoso shutteth up his bowels of mercies."

Surely he that runs can read that it is to be inferred that the solar plexus and its region is the truly vital centre, from whence emanate majestic thought, deep and far-flowing sense, fiery passion and motive force. Motive force, did I say? Yes, for these sympathetic ganglia give off both motor and sensory filaments. When a man is in a normal and wakeful condition the solar plexus and cerebral brain work together, blending and interblending; but when special circumstances and conditions arise, such as sleep, natural, somnambulistic or hypnotic, the subliminal self can wield the solar plexus powers independently of the quiescent cerebral brain.

Surely, after all, however, the conclusion of the whole matter is that the brain is not the man, neither yet the solar plexus, but THE SUBLIMINAL SELF is the true man, the giant man, the god-man; and in order that we may possess, enjoy and use our proper inheritance of giant-power, it is necessary that we should ceaselessly breathe the occult Breath of Lives into our lungs that, penetrating our blood, it may be transmitted in due time to the solar plexus, that the tree of lives may grow in the garden of man-soul, and that it may be truly demonstrated that "Man shall not live by bread alone, but by every word (articulated breath) that proceedeth out of the mouth of God."—*The Breath of Life.*

Phantasms

DISTINCT from the phenomenon commonly called "materialization," for whose production some requisite conditions are known, and which may be placed with the physical class, there is the *phantasm* which is a spontaneous manifestation, the requisite conditions for which are unknown, and which can hardly be said to belong to that class. Since the "Census of Hallucinations," which showed the frequency of these phenomena, the fact of their occurrence has ceased to be a matter of doubt among those who have given the subject proper consideration.

If during a normal moment one suddenly and unexpectedly sees the form of another who is not present in the body, and notes that such form adapts means to ends; for instance, has the power of locomotion and perhaps apparently speaks and delivers a message, and it should afterward be learned that such person had died at about that time, the solution would not appear difficult; and yet it is quite otherwise.

In the first place, explanation may very properly be suggested on the theory of telepathy, or on physical or mental suggestion (the latter being auto as well as other forms). And even when more than one sees the apparition at the same time under the same conditions, suggestion or telepathy from the living is still held to be a sufficient probable cause. In either case the phenomenon would be merely a subjective one, though very real to the percipient.—*Stewart.*

A Plea for Mercy

By Ella Wheeler Wilcox, in N. Y. Journal

WHEN mighty issues loom before us, all
The petty great men of the day seem small,
Like pigmies standing in a blaze of light
Before some grim majestic mountain height.
O lovely Peace! as thou art fair, be wise—
Demand great men, and great men shall arise
To do thy bidding: even as warriors come
Swift at the call of bugle and of drum;
So at the voice of Peace, imperative
As bugles call, shall heroes spring to live
For country and for thee; in every land,
In every age men are what times demand.
Demand the best, O Peace, and teach thy sons
They need not rush in front of death-charged
guns
With murder in their hearts to prove their
worth
The grandest heroes who have graced the
earth
Were love-filled souls, who did not seek the
fray,
But chose the safe, hard, high and lonely way
Of selfless labor for a suffering world.
Beneath our glorious flag again unfurled
In victory, such heroes wait to be
Called into bloodless action, Peace, by thee;
Be, then, insistent in thy stern demand,
And wise, great men shall rise up in the land.

THERE are souls in this world that have
the gift of finding joy everywhere.—*Faber.*

"The Man With the Hoe"

ERROR and injustice always die hard. Nothing but a perverted sense of the eternal equities—nothing but a blind bigotry in the doctrine of *laissez faire*—nothing but a perverse determination not to recognize the truth—could make a man misconstrue the meaning of this poem:

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this
brow?
Whose breath blew out the light within this
brain?

Is this the thing the Lord God made and gave
To have dominion over sea and land,
To trace the stars and search the heavens for
power,
To feel the passion of Eternity?
Is this the dream He dreamed who shaped the
suns
And pillared the blue firmament with light?
Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's
blind greed—
More filled with signs and portents for the
soul—
More fraught with menace to the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song?
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages
look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing, distorted and soul-
quenched?
How will you ever straighten up this shape,
Give back the upward looking and the light,
Rebuild in it the music and the dream,
Touch it again with immortality,
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

O masters, lords and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God
After the silence of the centuries?

Life and Form

EVERY day has its difference from the day
before and every hour from the other hour.

The grass of the field never was and never
will be again as you see it now; the flowers,
the forests, animal life, and your very thought
is never the same at different instances of
time. All that we know as material is chang-
ing and changing continually. But in all
this transient manifestation there is some-
thing that continues, something that persists.

What this is, is not what we see, but is
that which underlies. It is the Spirit, or
Life. This Life does not change; it is one
and the same in all of the forms. It is self-
sufficient and self-existent. It was before
matter and is independent of matter. "The
glory I had with thee before the world was,"
Jesus says.

Toward One Event

THE conquest of accomplishment that is
going on in society, and on this globe and in
the heavens is warfare only when we view it
narrowly and count on things as private in-
stead of knowing them as universal. With a
broad view, with a knowing that all things
are related, we see then that in these million
activities there is co-operation not antagon-
ism, and that it is not a private but a uni-
versal end that is being wrought.

Making clear
That through the whole a common purpose runs,
Uniting yet
Our simplest thought with the circuit of the suns.

It is a wonderful co-operation of all activi-
ties to the accomplishment of that "divine
event toward which all creation moves."—
Higher Thought.

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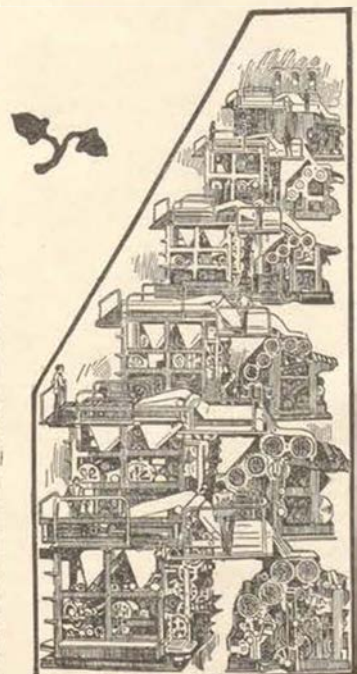
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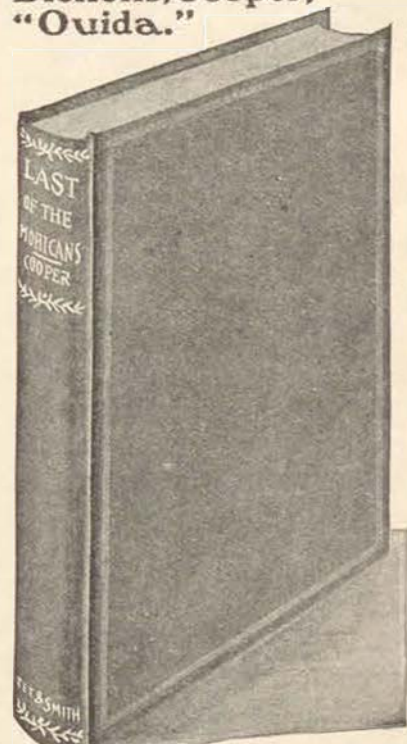
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♍ All persons born from May 21 to June 21, inclusive, were born in Gemini. You are earnest and sincere; full of life and activity; can do wonderful things if you study occult and psychic forces. The Mystics can help you in a wonderful way. We are offering 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 June 22 to July 23, inclusive, were born in Cancer. You are sympathetic and emotional; love nature; are model husbands; love wives 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 full Astrological Delineation about the Mystics and how to get it. Read about it.

♏ All persons born from July 24 to August 23, inclusive, were born in Leo. You are friendly and loving; love nature; are model husbands; love wives 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 full Astrological Delineation about the Mystics and how to get it. Read about it.

♐ All persons born from August 24 to September 23, inclusive, were born in Libra. You are modest and retiring; your inner nature is receptive, intellectual, sensitive and practical; you can develop tremendous psychic powers, and we would advise you to give attention to metaphysics, occultism and modern spiritualism. Listen to the Mystics Adepts, as they can help you. Read notice at bottom of this page to get great help.

♑ All persons born from September 24 to October 23, inclusive, were born in Scorpio. You have great vitality; have magnetic and hypnotic powers, which can be developed in a scientific way. This magazine and the Mystic Adepts offer you a full Astrological Delineation printed at bottom of this page.

♒ All persons born from October 24 to November 21, inclusive, were born in Sagittarius. You are jovial, fearless, combative, generous, friendly; very sympathetic and outspoken; you distrust deception; are quick-tempered and impulsive. Be careful not to curb your anger. You are often misunderstood. Astrology can help you; can point the way to success for free Astrological Delineation. Send as per offer at bottom of this page.

♓ All persons born from November 22 to December 21, 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 December 22 to January 19, inclusive, were born in Aquarius. 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.

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