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The New York

One Dollar a Year

Magazine OF Mysteries

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TO know thyself is to *find* thyself. GOD forbids us to despair in the search. We can only find the self when through Sorrow, Conversion, Rebirth and Regeneration we enter into the SACRED HEART of Our Saviour, Jesus Christ. He is our only Redeemer. Go to Him, dear soul, sorrowfully and penitently, and be redeemed and KNOW THYSELF. The Eternal and Merciful GOD loves and welcomes repentant sinners.

See Page 48

HOW POVERTY MAY BE OVERCOME

The New York Magazine of Mysteries

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CHARLES E. ELLIS, Proprietor

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Address all letters to

THE NEW YORK MAGAZINE OF MYSTERIES

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.

Through this Magazine the Holy Spirit is reaching thousands of souls in all parts of the world, and filling and thrilling them with New Light, New Life, and New Hope. The Bread of Life is contained in these pages each month.

The Holy Mystics always keep the blessed Sabbath as a Holy and Sacred Day—by attending church, at least once, keeping calm and quiet and walking out into the fields and woods alone with nature. "Remember that thou keep holy the Sabbath Day," commanded the Great God.

"Nerves," or diseased nerves, is the effect of sin or wrong living. Become holy (whole) and all dis-ease will pass away, say the Holy Adepts.

GOD does prosper the holy man in the Golden Age. Men say Christianity is a failure, who have never lived the Christ-life one minute. Every unseen and occult force in the universe works for him who lives the life. Mighty Angels hover about the true God-loving soul continuously and help him to reach that glorious state of consciousness where life becomes peaceful, harmonious and one grand melody. The life of the true Christian is a life of beautiful harmony and melody.

The religious man or woman is a tremendous magnet that attracts and holds and gives out all that is good in the universe. The Holy Mystic is a pure channel through which the GREAT GOD works. The Spirit can only manifest power through channels of purity.

This Magazine was founded on prayer and is sustained by prayer—old-fashioned prayer that THE MASTER taught. There is no greater power in man's hand than prayer to the Almighty, Eternal God, in the name of THE MASTER and the Holy Spirit.

The great God has, indeed, been a God of Mercy to you! He is the Loving Father of All! You are God's child. If you have wandered far from your Father's house, like the prodigal son, and are in woe and misery, lift up your eyes to your heavenly Father, the great God of Mercy, and come home to Him. He is always ready to grasp you gently by the hand and lead you out of the mire of sin, if you but ask Him to do so in sorrowful penitence.

The Mystic Adepts take THE MASTER as their great teacher and only foundation, and through Him and the help of the Bible, the Christian Churches, and Holy Meditations and prayer, reach adeptship, and this is what they teach all men to do, if they would solve the mysteries of the universe.

ARE YOU TRYING TO GET FOR US ONE NEW READER OR SUBSCRIBER?

Enterprising Young Men in Great Demand

ONE of the significant signs of this progressive and prosperous age is the tremendous demand for "bright young men." The Mystic Adepts connected with this Magazine take a special interest in the business affairs of the world, and ever urge men, especially young men, to do and to achieve.

With the growth of the Christian spirit in our young men of America we discover an increased power to handle all the affairs of life.

The Young Men's Christian Association of America has been a tremendous factor in developing a superior class of young men who are making their way in all the walks of life.

An early Christian training is essential to a man's business, professional and social career in life; but more particularly so in his business career.

So, the cry is everywhere for "bright Christian young men." The true Christian has a Psychic or Occult Power that business men recognize and realize *now* as never before; they are also full of personal magnetism.

In speaking of the present demand for "bright young men," the following paragraph from the New York Sun is of interest:

"Vice-president and General Manager Charles W. Hays, of the Grand Trunk Railway, has issued an order directing the heads of all departments to look for 'bright young men.' Mr. Hays says in his circular to the heads of the various departments:

"I want you to promote capable young men; encourage them to look for something higher. Reach out and get all of the bright young men you possibly can into the system."

For years the Vanderbilts have fully realized the importance of fostering the spirit of Christianity among their employees, and to that end have contributed vast sums of money to establish and maintain along their lines of railway Young Men's Christian Associations.

Other wealthy employers have looked to the spiritual welfare of their employees, so that to-day there is a growing tendency in this direction.

A Christian young man is always full of health, vigor, energy, hope, courage, enthusiasm and optimism and is much sought for in this great age of activity.

He who loves and serves THE MASTER well can be relied upon, and is filled with Divine Power which makes for progress and prosperity—success and happiness.

Mark Well This Prophecy

CECIL RHODES is a great soul! Now that he has left his earthly body he will not be so hampered in carrying out his grand plan toward "civilized unity under the guidance of the English language." He will work now with the Angels in bringing about what every adept in the world has known for centuries, namely, that the English-speaking peoples, headed by North America, are to bring about civilized unity throughout the world. Cecil Rhodes, while in the body, was a God-loving Christian. Out of the body, he can freely co-operate with such great and progressive souls as Washington, Franklin, Lincoln, McKinley and Gladstone. There is forming in Heaven *now*, by Divine Command, a plan for a Concretional Government Power, with Christ as its Supreme King, that will eternally rule this whole planet. This means that the whole world will be fully and completely Christianized and English-ized. The English Language is to be the prevailing or universal language of the whole world. So we say: "Rhodes' plans lead not toward the British Empire, but toward civilized unity under the guidance of English-speaking peoples and of the English language, with North America as the Center."

YOU CAN NEVER LEAD, UNLESS YOU LIFT.—Hale.

All men and women who are absorbed in the Spirit—in *living the life* have health and hold the body for great periods. The Rev. Calvin Granger, of East Poulney, Vt., has just celebrated his ninety-seventh birthday, and is well and happy. If you desire to live a long, useful, prosperous and happy life, live the Christ-life.

ECONOMY IS THE EASY CHAIR OF OLD AGE.—Franklin.

Activity Means Purity and Progress

THERE can be no such thing as an inactive Christian. Christianity is only another name for activity in the service of God, says a writer in the Sabbath Herald.

"God is not the God of the dead, but of the living." He is the fountain of life, and life means activity. The being that is full of life cannot keep still. The Christian who is full of God—and that means every genuine Christian—cannot be idle. God cannot be idle, and it is well for us that He cannot, for our very existence, and that of all creatures, depends upon the continual exercise of His power.

Activity means purity. How forcibly nature speaks to us upon this point! Behold that rushing stream coming down from the hillside. Contrast it with you stagnant pond in the valley, its surface covered with scum and slime. From which of the two would you prefer to take a drink?

The writer will never forget a stream near which he camped one summer in northern Michigan—a stream noted as the home of that fastidious fish, the brook trout. Rapid River it was called, and it was rightly named. Clear as crystal, cool as ice, and pure as the sparkling dew; it came rushing through the forest, tumbling over fallen trees that lay thickly across its path, with a swiftness that nothing could impede. It was full of decaying logs, but it received no taint. Refuse thrown into it was either hurried swiftly away or held innocuous in its icy depths. To pollute that stream was impossible, so long as its fountain head remained pure. To drink from it was a pleasure, whether thirsty or not. It was a veritable fountain of life. And the secret of it all was its intense activity.

And that stream—and every other like it—is a fit symbol of the true Christian. Continually receiving pure spiritual life from the fountain head—God—he is continually passing it on to those beyond him. He does nothing to retard the flow of the life-giving current. He is a channel, and not a mere receptacle. No sediment can accumulate in a channel; it is continually washed clean by the ceaseless tide flowing through it.

Heaven is a place of activity. The inhabitants of heaven do not idly sit or stand about, waiting for something to occur. They are all channels of the ceaseless activity of God. No glimpse of heaven to seer and prophet given ever revealed a scene of idleness. The four "living creatures" about the throne of God "rest not day and night," crying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The prophet Ezekiel saw living creatures about the throne in heaven which "ran and returned as the appearance of a flash of lightning."—Ezek. 1, 14. Such is the activity of the Omnipotent, so far as it can be realized by human comprehension.

Stagnation in the Christian life, as in everything else, means death. It is an invariable law that the body of water which has an inlet, but no outlet, gathers saltness and bitterness. There are many salty, bitter characters among people professing to be Christians. The matter with them is they have no outlet for the blessings of God. An outlet is just as important as an inlet.

Activity, activity! This is the watchword for every one who values purity of character. Get to work; do something. Open up; make an outlet equal to the size of your inlet. Become a channel. The very day that you shake off your inertia and become active for the Lord, you will find the sediment of self in your character being washed away, and continued activity will make the purification complete.

[The Mystics know that all Christian nations are tremendously active. The United States is a splendid example of Christian activity, and all nations are wondering at our marvelous way of doing and achieving. There is no secret about our great progress and prosperity—we are a GOD-LOVING, Christian nation.—Editor.]

The Adepts say that it is the slaughter houses and the butcher shops that make more drunkards than the saloonkeepers. He who eats the bodies of animals is over-stimulated, nervous, fretful, anxious and apprehensive and naturally resorts to alcoholic stimulants and narcotics. Millions of sentient beings are cruelly butchered every year to gratify the carnal appetites of men and women. This wholesale slaughter leads to no end of woe and misery, disease and suffering.

THE NEW YORK Magazine of Mysteries

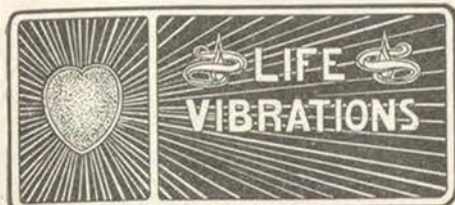
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Vol. III

NEW YORK, JUNE, 1902

No. 2

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SO SWEET AND HOLY IS JUNE!
The Mystic Month of GOLDEN DAYS!

Breathe God's sweet and holy incense of field, garden and wood. This is the HOLY MONTH, when we see God in the blossoming grasses, the daisies, the butter-cups, the warm red clovers and the rose, and hear the Angels in the murmur of the cooling brook. Blessed June!

June, the month when numerous souls are touched with the vibrations of LIFE and NEW CREATION, and mount the PATH OF ETERNAL LIGHT AND LIFE. Blessed June!

Glory to God, to the SON, and the HOLY SPIRIT and the HOLY ANGELS forever and ever—it is Blessed JUNE!

Sweet Angels of LOVE, PEACE and LIGHT dwell in this zone of Earth in Sweet June, and a Holy Calm is with all who love God—in June.

Welcome the Golden Month of June, which vibrates with the glory of God!

O, happy JUNE, I am filled with thy vitalizing and soothing and calming power!

Mild, sweet June, with your pure and sweet roses, impress me more and more with the mild, sweet, pure life of my Savior, that I may ever live in the vibrations of the Loving and Tender Master.

SWEET and HOLY JUNE, in thy mystic and holy vibrations calm my troubled spirit, and may I learn from thee that there are only calm, peace and real power in Holy Purity.

Glory to the Eternal God!
It is SWEET and HOLY JUNE!
Glory to the SON, our SAVIOR!
It is SWEET and HOLY JUNE!
Glory to the HOLY SPIRIT!
It is SWEET and HOLY JUNE!
Glory to the HOLY ANGELS!
It is SWEET and HOLY JUNE!

—F. H.

The Soul Consoled by God

The most beautiful of altars is the soul of an unhappy creature, consoled, thanking God.—Victor Hugo.

THE prayer of gratitude of the pardoned sinner is so sweet and fervent and beautiful that it reaches all parts of both earth and heaven.

It is then we see a soul, consoled, thanking God. "A soul in the state of grace is beautiful beyond expression; it is a brilliant image of God Himself; the Holy Ghost animates it."

If THE MASTER, our Savior, fasted, prayed and wept, why should not we mortals do the same? A sincere sorrow for our sins and a complete surrender to God and Christ, and earnest and sincere fervent prayers to live the Christ-life, will carry us to God's arms.

Do not defer giving yourself completely up to God. This day, this hour, this very minute is the time! The Voice constantly calls and urges us to repentance, because it is man's only consolation. Be cautious to not delay carrying your sins to God and CHRIST and The Holy Spirit. "We cannot be too careful and cautious where immediate and eternal bliss is at stake."

The consoling power of God, after repentance and surrender, comes as the complete bliss after the death of the old and the birth of the new life in us. It is Divine Grace; the beginning of the new and beautiful life; the soul consoled by God.

Never Give Up

NEVER give up! it is wiser and better
Always to hope, than once to despair;
Fling off the load of Doubt's cankering fetter,
And break the dark spell of tyrannical Care.
Never give up! or the burden may sink you;
Providence kindly has mingled the cup,
And in all trials or troubles, bethink you,
The watchword of life must be, Never give up.

Never give up! there are chances and changes
Helping the hopeful, a hundred to one,
And through the chaos High Wisdom arranges
Ever success—if you'll only hope on:
Never give up! for the wisest is boldest,
Knowing that Providence mingles the cup,
And of all maxims the best, as the oldest,
Is the true watchword of Never give up!

Never give up! though the grape-shot may rattle,
Or the full thunder-cloud over you burst,
Stand like a rock, and the storm or the battle
Little shall harm you, though doing their worst;
Never give up! if adversity presses,
Providence wisely has mingled the cup,
And the best counsel, in all your distresses,
Is the stout watchword of Never give up!

—Martin Farquhar Tupper.

Efficacy of Prayer

Ask, and it shall be given unto you; seek, and you shall find; knock, and it shall be opened unto you.—Matt. vii, 7.

EARNEST, fervent prayer, especially when we are overwhelmed with sin and sorrow, is all-powerful.

Without prayer we can be given nothing real, and we can find nothing real. In all ages, countless souls have enthusiastically testified to the efficacy of prayer.

"The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth," says the Psalmist.

"By prayer is obtained the possession of every good, and deliverance from every evil."—St. Bonaventure.

He who lives the life and talks (prays) and walks (faithful) with God bears a charmed life.

Prayer is more powerful than all the evil spirits in the universe; it keeps away harm and supplies us with good, and he who habitually prays with fervor and love sins not, and lives with the Holy Angels.

"He knows how to live well, who knows how to pray well."—St. Augustine.

Man loses much by the neglect of prayer.

"All things whatsoever you ask, when ye pray, believe that you shall receive; and they shall come unto you."—Mark xi, 24.

"God protects and saves all who confide in Him," says a saint in Heaven.

All prayers should be made in the name of the Loving Father of All, the Son, the Blessed Master of All, and the Holy Spirit which reigns and dwells in all.

"O, my good Angel! be thou also my protector, and pray to God for me, that I may do His Holy Will in all things."—St. Vincent's Manual.

Awake! Awake!
Rouse your soul!

The glorious day of Redemption of the soul from mortal mind and mortal will is at hand! Glory be to God!

Mr. John Campbell, of Pawtucket, R. I., is hale and hearty at ninety-eight years of age and takes long walks daily. Mr. Campbell is a God-loving Christian gentleman. We are now living in an age when by living as God intended us to live, we can live a long, useful and happy life and then pass on to the Angel World. This Magazine can help you to live the life.

The more loyal and faithful this Magazine is to God and THE MASTER, the greater will be its growth and its power for far-reaching good. Remember, this Magazine was founded by prayer and is sustained by prayer, and its tremendous success is a *Mystery* to those who live solely in the realms of thought instead of the SPHERE OF SOUL—the Angel World.

PROVIDENCE, R. I., is one of the great Spiritual Centers of North America. Living in PROVIDENCE are some great Holy Men—Mystic Adepts. The State of Rhode Island is the smallest State in the Union, yet it is one of the most important States. All occultists know why. NEWPORT is a positive center and dominates the social world. Some great mystics live in and around Newport.

This Magazine is growing at a tremendous rate. The great adepts in all parts of the world are helping to spread it, because it preaches the true doctrines of Love, Justice, Truth, Service, Work, Activity, for the glory of God.

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.]

The Gift of Long Life

IN the occasional instances of longevity recorded we see the possibility of a hearty old age which instead of being decrepit, shall be ripe and beautiful.

Cornaro tells us the body increases in perfection as it grows older; that it becomes fitted for new duties and exercises of mind according to the development of the faculties, which is not simultaneous but successive. These faculties which rule at one period become subordinate at another. In youth, says Flourens, the attention is quick and lively, always on the alert, but reflection is wanting. In manhood reflection and attention are united, and this constitutes the strength of manhood. In old age attention lessens, but reflection increases.

Why could not this be the state of ripeness and the fine balance of attention and reflection continue as long as desired, provided one knew how to appropriate recreating forces?

As snakes shed their skins, stags their horns, eagles their bills, in order to grow new ones, why could not man shed his age infirmities in order to renew his brilliant youth? Or better still, why should he not prevent the coming of age infirmities according to the theory advanced a few years ago by one of New York's greatest physicians, viz.: "There is no physiological reason for death; hence, if we knew how to avoid the decline of life forces when we reach a fatal age limit, we would be able to prolong life indefinitely. Is not this innate desire for renewed health the same that actuated the medieval searchers after the elixir of life, or that moved the old Alpheus to declare that he was a thousand years old, that a vital quintessence could be concocted of gold, pearls and precious stones, as also by the appropriation of the virtues of celestial bodies? We read of solar heat being used for locomotion.

Roger Bacon believed a man could live a thousand years if he only knew how to economize his provision of vital forces.

The celebrated Flourens also deduced from his study of the nerve centers that man ought to live longer than he does.

The means of attaining the full period of existence should be carefully sought and dil-

igently employed, for should we not attain to the ripeness and mellowness of experience, knowledge and conscious dominion? That there are reasons for premature and sudden death no one can doubt. What is the secret of preservation, of success in the art of living? That it is not wholly in food, although food should have great consideration, is evidenced by the case of Francis Mongo, who died at Smyrna, aged one hundred and fourteen, for he drank nothing but scorozendra water. Jean d'Outrigo, who died at Galicia at one hundred and forty-five, ate but flour of maize. Mauling, who was a vegetarian, and drank nothing but water, and was never known to be angry, passed out at one hundred and nineteen.

The desire to live, to conquer, is awakening in the mind of humanity. This means more than anything else. The first sign of dawn promises a full day. We joyfully look forward to the time when the whole idea of death will be changed, when it will not be a compulsion, but a choice, when we shall go, "Not as the quarry slave scourged to his dungeon, but as one who wraps the drapery of his couch about him and lies down to pleasant dreams."

Life is a mystery, a never-ceasing, wonderful force that confers something wonderful upon the body, so that it moves, breathes, speaks and lives, yet the body is not, and can never be, the life. Neither is the life in the body, but in the soul. The body is but the garment. The soul is the real I.

Now, if the life is in the soul and not in the body, why not say that which is true of the soul? "I fear nothing; I am alive with life; I am the repairer of the breach. Therefore I mend the garment, and it becomes mine to use as long as I will. I am the user of the body. It is my servant; my beautiful recorder of living thoughts; my temple of sacrifice; my footstool and my throne; my mantle of holiness, which is health; my psalm of life; my instrument of praise."

Suppose you should say such words with as much feeling and as often as you say words connecting the I with the body; do you suppose you would find a change in your mental horizon? Try it and see. As surely as you cease your continual worry about the body and its condition, your vision will expand.

Provided by the Great Beneficence with soul forces, man is privileged to use them for life or death. How? By his thoughts and words. Did not Solomon say, "Life and death are in the power of the tongue"? Back of the tongue is mind; back of mind is Soul—Life. Can you trifle with these forces and not suffer? Can you identify your being with body and not die? Can you pervert the sensations, feelings, vibrations of life, and not suffer for the perversion? A river flowing in the right channel is a blessing and delight to large areas of land, but a river flowing directly into your house is a terror and destroyer. Only the pure in heart shall see God.

The pure in thought shall know good because they look with clear-seeing eyes upon the limitless Power that molds and makes material conditions as the potter molds his clay. The pure—that is, the single-eyed, the undeceived, the enlightened of Soul—shall know whence they came, how they live, and where they live. To know is to be fearless. To know is to be wise. To know is to be masterful. To know is to conform to law. Law is inexorable. It requires conditions, but promises results, and performs its promises. God praised Solomon because he asked for wisdom instead of long life, and out of the fullness of possession and experience Solomon declared, "Happy is the man that findeth wisdom. . . . Length of days is in her right hand and in her left hand riches and honor." What more do we want than the wisdom which unites us to God, and then proves God the source of life, health and every good gift? say the scientific thinkers of to-day. The average duration of life has much increased during the present century in the civilized world.

Reasons given are: 1. Sanitary improvements enforced by law. 2. More wholesome and provident habits of all classes in avoiding recognized causes of disease. 3. Better food, clothing, ventilation, etc.

Yes; but back of these what? may we ask. Knowledge. Is it knowledge of body or of that intelligence that guides and controls body? What kind of knowledge? That which assumes a positive force in man capable of controlling all negative forces. But there is another reason which the wise scientists have not mentioned. The whole world has been purified and electrified by Soul thoughts, which have, with the larger and more spiritual knowledge with which this wonderful century has been blessed, been felt, thought and uttered by the thousands and tens of thousands of enlightened ones who earnestly declare that life is not of body, but of Soul, and who have as a result been healed of grievous diseases, cured of their broken-heartedness, and otherwise blessed by their practical acceptance of spiritual birth. Their thoughts, sent forth as winged messengers, have with incredible potency gone forth like rays of light into the minds of men and changed conditions, uplifted ideals, renewed hopes and planted a new standard of life in the heart of the world.

Of the truth of this life now, and its standard, there is much to be said. Let this suffice now. Live because you are Soul. Direct the life forces into the channels by right thinking. *Do not waste your forces.* Thoughts, words, acts, from him who knows himself as Soul, contain the secret of long life. Here? Yes, wherever you wish. The promise is: Death and Hell shall be annulled.

Praise God for life! Praise, praise as freely, as joyously, as riotously as the bird sings in the springtime. Herein also lieth a hint to the wise. Yours, in Holy Love, H. A. K., Mystic I.

The Magic Seven

Gives EXPLICIT Directions

for using mental powers which will change your whole life

Contents: HOW TO MAKE A CENTER. HOW TO GO INTO THE SILENCE. HOW TO CONCENTRATE THE MIND. HOW TO COMMAND OPULENCE. HOW TO USE THE WILL. HOW TO INSURE PERFECT HEALTH. HOW TO ASK AND RECEIVE.

I am recommending "The Magic Seven" to everybody. ELLA WHEELER WILCOX.

Its methods of concentration cannot fail to produce great results. SARA LOCKIE BROWNE, M.D.

In "The Magic Seven" we have the clearest and most concise statement of the practical utilization of mental and occult forces for business success and individual self-mastery that I am acquainted with. B. O. FLOWER, in *The Arena*.

CLOTH AND GOLD, \$1.00.

Address L. A. CHURCHILL, Dept. 7, 23 West 12th Street, New York.

THOUGHT HELD BY THE SILENT BROTHERHOOD

(HELD DAILY AT 9 P.M.)

May That Pure Light Which Lighteth Every Man Flow
Through Our Being, That from Centre to
Circumference God May Alone Reign

NOON THOUGHT

(HELD DAILY AT 12 M.)

I Now Stand in That Light of Truth Radiating the Power
of Truth to Help and Bless All Mankind

IT is the man within, the ideal man, that is repressed and starved. He cries out for thoughts, for clear ideas, for active life, and yet he is not heeded. Calmly, day by day, we go on unheeding the prisoner in our body and seek with greater effort and madder striving to fill our granaries with earthly goods.

It is to nourish, feed, and clothe this ideal man within us, that the Silent Brotherhood is established. It will give opportunity and require time, not only for thoughts of truth and beauty, but for acts as well. In the meetings of those who can assemble in one place, or in the time in which all, regardless of space or distance, may meet in thought, there will be work to do—such work as treatments to the sick, the writing of cheerful letters to those who need the visible token, the practical aid.

There is no limit to the work to be done if each will DO. How much time can YOU give? In what way can you best help?

By finding an outlet for your activities you will be nurturing the inner man, who has pleaded so long for something to think about and something to do, and you will be helping your brothers along the way.

If you are a subscriber for THE MAGAZINE OF MYSTERIES you are entitled to the certificate of membership in this Brotherhood. I will send to you further instructions how to form Circle. Send a stamped, self-addressed envelope to

THE SILENT BROTHERHOOD.

OBJECTS OF THE ORDER

It is a spiritual organization formed to establish Silent Circles in every city, town or hamlet all over the world for the upliftment of mankind by the strong, powerful, silent thought.

A Circle can be formed by two or three, and also can be composed of hundreds; but, few or many, they must be united in one thought. This thought will be given each month in THE MAGAZINE OF MYSTERIES, which is the Brotherhood's official organ. We are making this magazine a medium for the Gospel of Truth, Hope, Love, Optimism, and Happiness. And we would like all members of this Order to work diligently to circulate widely this grand inspiring magazine. When you secure three subscribers you are entitled to membership in the U. B. M. A., whose wonderful teaching will help you to know yourself, and that knowledge is real power. Neglect not the gifts that are within you, for when you have these latent powers developed you will then have Health and Success; you will be blessed with the spiritual gifts of Psychometry, Clairvoyance, Clairaudience and the power to Heal. You, my brother or sister, cannot afford to be without this wonderful knowledge.

This wonderful power of God lies slumbering in all mankind; it is unlimited. Do not neglect this power, as your success DEPENDS UPON YOUR DEVELOPMENT. Come with us and be successful in all your undertakings.

You may say, "I am shut away from the rest of the world in a small village. No one in this place is in sympathy with this thought." My dear Brother and Sister, this Brotherhood to you will be of inestimable value. Yes, you too, praise God, can join us and get into our wonderful vibrations of Health, Success, refreshing Joy and Divine Peace, which passeth human intelligence. We give you an especial invitation to join us in this glorious Ministry of Love.

This ministry, thank God, can be taken up and transacted to His honor and glory, in your Silent Chamber. Yea, we may be separated thousands of miles both by land and water, but knowing there is no time or space to Spirit, you will be connected with us and brought in touch with the breezes which are laden with the fragrance of true Holiness, and with a pure heart, holy mind, sanctified breast and upright thoughts the mysteries of the Inner Significances shall be revealed to you and you shall listen to the glorious melody which is heard by those who dwell on the higher spiritual planes.

The thought which is given by the Secret Council of the Brotherhood once every month we hold at 9 P. M. every night for at least 10 minutes local time. Geographical difference, as I said before, is no drawback to the spiritual unity of thought. If you are sad, sorrowful, sick and discouraged sit with us at this hour and we will treat you. Thousands have been healed of what have been known as incurable diseases, sad and sorrowful hearts made glad, and the discouraged filled and thrilled with new life and vigor.

If you are a subscriber for this magazine you are entitled to a membership certificate which will admit you into any Silent Circle at home or abroad. These certificates can be obtained by sending an addressed, stamped envelope to Mystic No. 1Δ, care of THE MAGAZINE OF MYSTERIES, 22 North William St., N. Y. City. Come, help us one and all, in this ministry of love. Hoping to hear from you soon.

I am yours, in Holy Fellowship.

H. A. K., Mystic 1Δ.

Send to us the names of 10 who are interested in the betterment of mankind, and we will send to them an invitation to join the Circle you are trying to form; we will do all in our power to help you.

The Other Man

By Henry Wood

If you had had his heredity, conditions and environment you would be just like him. Just think of this for a moment and see what a lesson it furnishes in toleration. We are apt to judge everyone else from our own standpoint. To interpret a man from his own point of view imagine yourself in his place, with all his burdens and weaknesses. How this thought would temper our attitude toward our fellow men! Could it prevail it would at once usher in heaven upon earth. But we insist that others shall see with our eyes and hear with our ears. This is not only unjust but impossible. People can no more think alike than they can look alike. Individual opinion is founded upon and colored by an innumerable variety of factors which have preceded. The outcome is as logical as the result in any mathematical problem.

We may urge our view upon the other man, but until he sees its truth it is not truth to him. To convince him, find other and agreed points of contact and he will be led toward recognition, and at length exclaim: "I see it." An old saw has it:

"A man convinced against his will,
Is of the same opinion still."

Authority has been the impelling motive of the past. It may be admitted that, as a matter of social order, the State must enforce certain laws and that restraints are necessary. This is a tentative necessity pending a higher moral and spiritual evolution, and it only obtains when there is a positive trespass upon the rights of others.

The criminal is one who is morally and spiritually sick and should be ministered unto. Even if confinement be necessary, his reformation will consist only in bringing him to a knowledge of a larger number of points of contact with others. When common ground is sought it is always found and then its area naturally increases. As truth is desired for its own sake the various paths pursued converge to a final agreement. To hold the other man's view in respect is to bring him toward yours.

Truth being divine, all search for it is a search for God. We must also remember that Truth is seeking us. It is ever finding new channels of revelation, and every manifestation of it is a "word," or expression of Divinity. Opposition is to be melted down by the universal solvent—Love. Toleration is spiritual freedom, and this is so normal that it finally will outlaw the law. Life, no longer a cramped affair, mechanically shaped from without, will be a free-flowing current, a spontaneous expression from the divine and human center, which two are one.

The Great Combine

By Mary Frame Selby

To THINK that we shall die no more
When once we come to know
That Jesus is the open door,
Set for us long ago!

How wonderful the thought to me!
And yet I know 'tis true,
He came to set His people free,
And make this earth all new.

The veil has been upon the race,
But now Christ comes to reign,
And we shall see God face to face,
And have no death or pain.

Rejoice with me in this great day,
And in the work unite,
That all old things may pass away,
And earth be full of light.

We are joint heirs with God's dear Son,
Whose glory all shall see
In the great age which has begun,
When all must bow the knee.

Oh brother, sister, wake from sleep
And put the armor on;
Go out and feed the starving sheep,
Whose strength is almost gone.

We have our part in this great work;
Let each one fall in line,
And no soul now its duty shirk;
This is the great combine,

The trust that will all trusts unite,
When love will have full sway,
And nations all walk in the light
Of the eternal day.

"THOU SHALT LOVE THY NEIGHBOR AS THYSELF."



Which of you by taking thought can add one cubit unto his stature?—*Matthew vi, 27.*

Within this great saying of our Blessed Savior is the key to happiness or perfection. Let these words of truth burn deep into your souls, your hearts and your minds—“WHICH OF YOU BY TAKING THOUGHT CAN ADD ONE CUBIT UNTO HIS STATURE?”

Some people suffer intensely for years, and even go through their whole lives here on Earth in utter misery and despair, because they try to *think* themselves into happiness rather than pray and live themselves into the Blessed State.

The Mind and the Intellect are grand instruments—the greatest instruments of the soul. But these very excellent instruments in an unregenerated man often cause him much sorrow, because he places too great a value on Thought. There is a greater and more eternal thing than Thought and that is the vibrations of the Soul. God, who is beyond all Thought, is the only Real and Eternal Power in the Universe, and the sooner we realize that Thought is a mere servant or instrument of the soul, the sooner we will realize oneness with God and eternal happiness.

So, the very first step to be taken to realize oneness and eternal happiness is to abandon completely all mental processes and follow Jesus Christ, our Savior, who taught first and all time, re-birth and regeneration. We must seek God first in the way the REDEEMER indicated before we can be redeemed from all woe, misery and unhappiness forever.

The Holy and Wise Men of all ages have taught that salvation can only be attained through love of God; surrender of all mortal mind and will; worship and service. Jesus Christ, being more than man, endorsed and emphasized this teaching and all who heed it come to God and become supremely and eternally happy.

We cannot think ourselves into Heaven. Too much thought is a bar and hindrance to spiritual growth and Christ-like attainments. Thought is great in its place, but it must be kept in its place, and that is below soul, and that is the reason Christ showed His opinion of Thought when he asked: “Which of you by taking thought can add one cubit unto his stature?”

Our life, our usefulness, and our happiness depend upon how completely we can let the Divine Mind control and lead us, and how little we heed mortal mind and mortal will. This is only another way of saying our progress and happiness depend solely and wholly upon how much we can love, worship and serve God and Christ.

Metaphysics, Mental Science and the countless “Thinking” methods which influence man more or less, are good in convincing him in time that they cannot lead him to supreme bliss—perfect bliss. Through their failure to bring joy and eternal happiness all men abandon them in time.

Men may live in these Thought realms for years and may have fair health and success, but they never can, through any of these methods, reach the joy and peace and bliss the Holy man reaches. None of these metaphysical and mental methods are genuine religion. To be really religious is to reach the highest state of consciousness known to man. This is the super-conscious or blissful state, where man *lives the life* here, now and eternally. The most unlearned men reach this state, clearly showing that great learning is not essential to attaining to the Most High.

Religion is of the soul and heart and not of the mind. Religion is death of the human or mortal mind and will and the birth

within us of the Christ-mind—Divine Mind and Divine Will. Religion is ceaseless prayer, worship and work and service, which gladdens the soul and brightens our lives and makes us cheerful, willing, hopeful and happy. Religion is *life*—it is *living the life*; it is not “dreaming” and “thinking” and “idling” and deluding our minds with all sorts of phantoms and “dreams in the air.” Religion is not gymnastics, breathing exercises or a lot of silly affirmations about being God and all strength, and all power, and “I am that I am,” before we have completely surrendered to God and Christ and the Holy Spirit, and have been regenerated and live the regenerate life—the Christ-life.

It is time that some of us began to fully realize what *living the life* really is. It is time that some of us who are filled with sin and disease should stop affirming we are whole (holy). It is time that some of us should take down our Bibles and prayer books and enter the Holy Sanctuary of God and cleanse and strip and empty our minds of the delusions of *mind*. It is time that we should realize what Christ meant when he asked: “Which of you by taking thought can add one cubit unto his stature?”

We all think too much and pray and worship and work and serve too little. We like to idly sit about and dream of “New Revelations” and “New Cults” and “New Masters,” as if the revelation of Jesus was not sufficient unto this day and all the days to come. Whether you *think* so or not, that one revelation will stand forever. Not one soul has ever added to it or taken away from it. This one revelation changed the whole face of this planet for the better, and for the first time God, through the Master, sowed the seeds of real Peace, Harmony and Melody, which are now beginning to bear fruit as never before.

Each succeeding day thousands of souls are becoming weary and heaven-laden with sin and “Thought” methods and are coming to God, through Christ, and getting the New Birth. Man in this Soulful Age is fast realizing that it is only Soul Vibrations that can help him; while Thought Vibrations can lead him to worshipping false prophets and false gods, and keep him in pain and misery, and worried and fretted and apprehensive.

Are YOU, dear soul, one of those who have made of your mind a god? Have you been breathing and exercising and practicing all sorts of mental methods instead of going into your closet and bending your knees and saying: “In the name of Thee, Blessed Father, and the Son and the Holy Spirit and the Holy Angels, may my mind be cleansed and emptied of all mental thought, and may only Divine Thought dwell therein. May the doors of my mind be ever closed to all thought that is not Holy. Lead me, Eternal God, the Loving Father of All”? Have you been neglectful of God by studying and reading mental science books and practicing mental methods? Go into the silence, dear soul, and ask your mind these questions. And then reflect and become quiet and don't think at all, but LISTEN! You will then hear the soul cry in thundering tones: “Almighty God! how I have neglected Thee.” Then your mind will be disturbed as never before, for the Great God is calling it to account. The Day of Judgment is arrived. Then in sorrow and penitence your soul will cry out to its God: “Eternal God! save me—forgive me.” Then the miracle of all miracles will be performed. You are saved! Saved from all further sin, error and suffering. A penitent heart and a few simple words of prayer to God are all that is necessary to start us on the Path to Eternal Light, Peace and Joy.

Then you will cease to worship your mind as God, and many doors of hope will

open to you that you never dreamed in your “Thought Nightmare” existed. The veils of darkness and ignorance will be burned away from your soul and you will be filled and thrilled with the Holy Spirit. The Holy Angels will rejoice and sing because they can now help you. All the chains of mental delusion that have kept you bound in mind and thought and made you miserable and unhappy will have been broken and your soul can now soar to God, the abode of Eternal Peace, Harmony and Melody.

Do I hear some “strong-minded” person say: “Nonsense! Thoughts are things. The Mind is all”? Do I hear another say: “What! lose my will, never!” Poor souls, how you will suffer! But some can only reach God and happiness through long and intense suffering. It is hard for God to reach some of these men and women who worship at the shrine of Thought; who set up their mortal wills and mortal minds against the Will of the Great God. But in time *all* will be reached by Him.

Our Savior being omniscient knew that men would establish “Thought” schools as means of salvation, and hence he said the words that will last for all time—“Which of you by taking thought can add one cubit unto his stature?” Which of you by taking thought can have perfect health? Not one person in the world ever reached perfect health through any “thought” method. Some people who are full of sickness and disease hypnotize themselves through the *mind* into believing they are whole (holy). I knew a brilliant-minded man who wobbled about with locomotor ataxia for one whole year who was an ardent member of a certain “cult” which tells its followers to affirm constantly they are well and whole, and each day he repeatedly affirmed: “I am well!” One morning he came hobbling to me—poor fellow—with the strongest affirmations I had ever heard him utter. He mysteriously disappeared from the hotel in New York where we both lived that very afternoon; two days later he was taken off a railway train near Rochester a helpless and raving maniac, was put into a strait jacket and passed out of the body in forty-eight hours, in a most horrible manner.

This is only one of many sad cases of delusion of mind I have personally observed. There is no real religion in these “cults” and “thought” schools. They are Godless and Christless. Real religion makes one happy and cheerful and thoughtful in the right way. Real religion does not wreck our lives here and make us useless members of society. Real religion makes a man wise and not a fool. Real religion makes a man a worker of workers. Real religion does not make a man chase phantoms or dream fantastic dreams. The love of God and Christ and holy places and holy things makes one sensible, practical, wholesome, progressive and prosperous.

When we cease to be foolish and stop worshipping false prophets and looking into every cult and fad and “revelation” that turns up and give our alleged minds a rest, there is some chance for us to hear the Voice of God and the Angels. When we crown the soul with a halo of holy light, by simple fervent worship and holy service, as taught by the Master, we will see how weak and shallow are these “cults” and “Schools of Thought.” When we love the Ancient Thought of Moses, Isaiah, David, John and Paul we will become useful and respectable citizens and have the respect of the cultured and refined and really *intelligent* people.

As a matter of truth, and it sounds paradoxical, I have observed that about all of the leaders and the rank and file of these “cults” and mental schools that pretend to teach health, wealth and happiness are neither healthy, wealthy nor happy. To me this is pathetic. I love humanity. It pains me to see any one going wrong, because for years I suffered so much through following “fads” and “isms.” I condemn no one. But I pray to God my pen may never write one word but what will be helpful to my fellow souls. I have no school or “institute” to exploit and no “lessons on how to be happy” to sell, and no axe whatever to grind. If what is written down here disturbs you, it is a good sign. Some of you who read these cheerful chats are cheered now; some are disturbed now, to be cheered up later on.

Many years ago, when I was deep in metaphysics, mental science, etc., an old

Mystic in the Orange Mountains of New Jersey said to me: "My son, all these things you think are great now, will in time appear to you as dross and folly." I smiled at the Holy Man, as what he said did not impress me then. But what a grand seer he was. Everything the Spirit spoke to me then, through that Holy Man, has come true.

Many of us require many hard knocks, much disease, much failure, much anguish and much sorrow and shame from sin before we will give up our mortal minds and yield and surrender our wills to God. I am free to confess that for years I was one of those who through *mind* and *will* rode rough-shod through life and well-nigh destroyed my body through mental science and metaphysics. But One Day when in utter despair I gave up *completely*, and cried out to God as a last resort, and the great miracle was worked. So what is written down here is what is called in the *old thought* "his experience," "his testimony." My besetting sin for years was neglect of God for the "cults." No one can be loyal to God and Christ who is more loyal to a mortal, or a book written by a mortal.

It is well to repeat the above truth in other words. We must be loyal to only God and Christ and the Holy Spirit if we would be free and happy. Then the Great God and the Divine Mind and the Divine Assistance remain always with us. Loyalty to God and Christ and the Holy Spirit will make our lives on earth perfectly happy and full of purpose.

The more we rely on God the more forceful and helpful we are and the more peace, harmony and melody come into our lives. If we rely on "thought" and mortal will to carry us to peace, harmony and melody, our lives will be full of discords and jangles. Some of you know this is the truth. The most brilliant intellects in the world, sooner or later, realize that without God the intellect does not bring real genuine happiness. On the other hand, some of the most unlearned and illiterate men have been very calm and very happy, and very powerful for good and happiness in others, just because they loved God and lived holy lives.

When we sum up the evidence at the last analysis, we find that we are really eternal souls and that our realm is soul; that thought and mind and intellect are good when fully controlled by God or Divine Mind; that there is more power in the Lord's Prayer uttered in fervent love for God than all the mental or thought methods known.

"Our Father, who art in heaven, hallowed be Thy Name! Thy kingdom come! Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the Kingdom, and the glory, forever and ever. Amen.

May Peace, Harmony and Melody come into the souls and hearts and minds of all, through Jesus Christ, our Savior and Redeemer, in my earnest desire.

THIS MAGAZINE OF MYSTERIES, which after all opens a door to man where he can enter into Eternal Love and Light, where there is nothing dark or mysterious, has been wonderfully prospered by God. Our continuous prayers that we might spread the Truth and be loyal to THE MASTER are being answered in many ways. The Blessed Truth, that love for God and the SON and the HOLY GHOST gives us mighty power to do, to achieve and to win, is being realized by men and women more and more each succeeding day.

How can an intelligent and thinking man or woman doubt the great good of the Christian Religion as a factor in progress, prosperity and civilization? Those countries which are far in the lead of progress, prosperity and civilization are Christian countries. Here is food for thought. Keen observation and unbiased thought will lead any man to Christianity, because in all men the soul aspires to progress, to grow, to expand and to dwell in the sphere of progress, prosperity and high civilization. Christian America to-day is a striking and convincing example of THE MASTER'S influence on a nation.

NOT FAILURE BUT LOW AIM IS CRIME.—Lowell.

The Awakening of China

IN this great SOUL AGE, the Spirit can do more in one year than it formerly accomplished in ages.

Humanity has now stepped up on to a new plane, the NEW FOURTH GREAT CYCLE (January 1, 1901) and all are now more receptive to the Vibrations of the HOLY SPIRIT than ever before.

In every part of the world the souls of men are waking up into a consciousness of their relation to the great GOD, the Loving Father of ALL, and are now listening to the Message of His Son, THE MASTER.

This is especially true throughout the Orient, which from now on will surely and speedily become Christianized.

In China, Japan and India the outlook for Christianity was never so good. Those in authority in those countries who only several years ago bitterly opposed and fought the Christian Missionaries are now looking up to these missionaries of the Christ for Light, Guidance and Direction.

The hand of God has at last grasped China, and that country, with its great and wonderful resources, is to come into the vibrations of the NEW ERA and become a highly progressive and prosperous country. Many souls in China aspire to live in the highest and are looking to CHRISTIAN AMERICA for help, and to that end are rapidly taking up "Americanism," which is only another name for Christian Ideas. The Chinese leaders in the government, social and commercial spheres are beginning to learn the English Language, and there is now a great and growing demand for English education. This great change has come about in two years.

The Rev. W. A. T. Martin, a Presbyterian missionary from China, addressed a large congregation recently in the Washington Heights Presbyterian Church at 155th street and Amsterdam avenue, New York City, and, among other things, he said that the outlook was never so hopeful for Christianity in the Orient as at present, and he sketched the efforts of missionaries to convert China and the many obstacles they have encountered. Since the troubles of two years ago, however, he said the Empress Dowager is a changed woman. She is learning English and exhibits a better spirit in dealing with foreigners.

Mr. Martin will soon start for China to take charge of a new university.

The mystic adepts who work for spreading the English Language and "Americanism" in all parts of the world say that it has been revealed to them that in time China is to be an English-speaking Christian country under the Stars and Stripes. This is to come about in a natural and divine way through Christian Love and not by conquest.

Many American educational schools, institutes and universities will be founded and given to China with Christian Americans behind them as well as Christian Dollars to establish and support them.

Man can never be free from fear until he is absolutely free from sin. Sin is the only cause of fear. All fear, nervousness and apprehension is the effect of sin. Sin causes cowardice. "Thus doth a guilty conscience make cowards of us all." Go to God with all your sins, and tearfully and penitently and fervently pray to Him, the Loving Father, to forgive and pardon your sins, for Jesus Christ's sake. Then a great miracle happens. The Holy Spirit and the Holy Angels descend upon you and all your sins are forgiven and forgotten. No one can be fearless and powerful and mighty with sin in his heart. We must obtain mercy and be forgiven of all our sins, or else we will continually be overwhelmed with fear, doubt and apprehension. "Finally, my brethren, be strong in the Lord, and in the power of His might."

The sole religious idea of the Hindu mind, and all Orientalists, for that matter, seems to be to reach "Nirvana" and selfishly shirk duty and service and help to the Whole. They seek only their own salvation. This is the Eastern Idea. The Christian is a worker for all. The Christian knows "it is treason to humanity to propose to work out your own salvation in a way that should secure your salvation and nothing else." There can be no selfishness in Christianity and that is the reason Christians are so full of the missionary spirit, and will give up home, future and all earthly ties to spread the grand message of THE MASTER.

The living Christ is the Light of the World.

Activity in Heaven

THE seers and holy men are agreed as a unit that Heaven is a place that the purified soul passes to at the transition called "death," and there engages in important works in co-operation with the Angels.

Think of the great blessing that comes of being a co-worker with the mighty Angel Hosts of Heaven!

Mr. Talmage, a few weeks before he passed on to the Angel World, had this to say of Heaven:

"The busiest place in the universe is Heaven. It is the center from which all good influences start; it is the goal at which all good results arrive. The Bible represents it as active with wheels, and wings, and orchestras, and processions mounted or charioted."

The visitations of beautiful Angels to Holy Men and their descriptions of Heaven and its progressive activity make it a place of glorious activity beyond the power of pen or voice to picture.

The nearest approach to Heaven while here in the body on the Earth-plane is to live a pure, sweet Holy life with God, the SON and the HOLY SPIRIT, and then the Holy Angels will come into your aura and stand in radiant glory in your presence and sing sweet songs of love and hope and courage, and speak noble words of truth that will fire and inspire you with their Holy and Heavenly Vibrations.

Heaven is a glorious and rapturous world of which the holy ones of earth are permitted, through the Holy Spirit, to get glimpses from time to time, and to hear the rapturous chants of the Angel Hosts of the celestial world.

The regenerate man and woman can write and speak about the mighty Love and Power of God with more force and conviction than the mere believer. That is the reason that great souls like Mr. Moody and Mr. Talmage attract and hold the multitudes. The message that comes from such men is enriched by Divine Power. God speaks through such instruments.

If you are a flesh-meat eater and have doubts whether it is right to continue in the habit, the Holy Mystics say go to God and CHRIST in fervent and frequent prayer, asking Him for Light and Wisdom on the matter. He will answer your prayer. Never try to stop any sinful habit by will power or any mental process. Pray for Light and God's help—the help of the great God, the Blessed SON, our SAVIOR, and the HOLY SPIRIT. In this way any bad or sinful habit will be stopped for ever. WILL POWER never effected a permanent or lasting overcoming of a sinful habit, and never will.—From the Writings of a Great Adept.

Some profess religion who never possessed it. There is a difference between profession and possession, and we are now entering the Age when all men will both profess and possess religion and live the life.

TALKS OUT.

Doctor Talks About Food.

It is often the case that doctors themselves drift into bad habits of food and drink although they know better, but doctors are human you know like the rest of us, but when they get into trouble they generally know better how to get out of it, and the "food route" is a common one among them.

Dr. H. Barber, of Laurel, Ind., concluded that coffee and badly selected food was the cause of his stomach trouble and his loss of weight from 184 pounds to 153 pounds with nerves impaired and general nervous break-down.

He did not give coffee up at once but began the use of Grape-Nuts and says, "Within a month I could see a wonderful change had taken place, due to the use of the new food. I decided to give up coffee and use Postum in its place. So regularly for a time I have been on a breakfast made up of Grape-Nuts, a little graham bread, and Postum Food Coffee. My weight has increased to 174 pounds, my stomach trouble has entirely gone and my mind is clear and vigorous as ever. Wishing you every success, I beg to assure you of my warm appreciation of Grape-Nuts and Postum."

Why So Many Are Dire Failures in the "New Thought"

THEY DO NOT GET "RIGHT DOWN TO BUSINESS"—THE FAD AND PHANTOM CHASING HABIT

Margaret Messenger, in Eleanor Kirk's Idea, in speaking of the so-called "New Thought" people, says:



THIS is what we must all do—get right down to business. At no period of the world's history were there ever so many searchers for truth, or so many phases of truth presented as at the present moment. But phases are not what we want. The shadow of a tree may be called the phase of a tree, for there could be no shadow if there were no tree. The tree is the reality, and while the shadow is restful and alluring, it is without vital value. When one has found a rock-bottom upon which to plant the feet of his understanding, many of these phases become interesting and profitable, because they help to demonstrate the wonderful power and beauty of the basic principle.

In building a house the first thing to be considered is the strength of its foundations. Then we have the boards and the beams, the brick and the mortar, the sides and the roof; then the doors and windows, and so on until the structure is finished. There can be no papering or painting, no ornamentation, until the floors and the walls are ready to receive them. Space cannot be decorated in any liveable sense, but this is exactly what many seekers for truth are endeavoring to do. They are laying carpets upon air, hanging pictures where there are no mouldings, and when the pattern and the pictures vanish they cry out in their wonder and perplexity, "Why is it that I do not demonstrate health and happiness and opulence? I have been desiring and working with all my might. What can be the matter?"

The matter is that they have not got down to business. They are chasing phases, decorating the mansions that they have not built.

Spiritual Truth is just as much a substance as are the materials that go into the building of a house. In whatever manner we build it must be done in and with substance.

Theosophy is a phase of truth. So is reincarnation, spiritualism, palmistry, telepathy, magnetism, and the thousand and one attractive theories that confront us in this wonderful epoch. When the spiritual house is ready for decoration all these things are in order.

"Would you call spiritualism only a phase of truth?" some one will ask.

Spiritualism is a truth, the same as all life is a truth, but the abstract study of spiritualism, the endeavor to prove or disprove the fact of the presence of spiritual beings in our atmosphere, makes it a phase or a side issue. One is not getting down to business who spends his time in such a manner.

"The truth shall make you free."

Until one is awakened to the truth of being the pursuit of spiritualism is an enslaving process. To abandon one's will to the dictation of another, whether incarnate or decarnate, is to make a false step and so delay true development.

With the understanding of the basic truth comes wisdom, and wisdom teaches us what to accept in all of these theories and doctrines and what to reject. Then we see how beautiful is the design, how symmetrical the whole pattern.

In order to get down to business one must become acquainted with self. This is impossible when one is constantly running to lectures, consulting mediums, and gadding about in search of this or that information.

The only way for a man to know God is to become acquainted with himself, and until he starts upon this study, he is simply a waif on the ocean of life. Countless derelicts toss about upon this limitless sea, chartless, compassless and unmanned. They have sailed after phases, and wrought their own undoing. In my experience the failure to demonstrate joyous conditions is more frequently due to a chasing of fads

and phases than to any other cause. For instance, here is a woman, the type of a large class, who is seeking the truth. She desires health and happiness and enough money to keep the wheels of existence well oiled. She has been searching for these pearls of great price for many years in what she calls the New Thought movement.

"The only thing I have gained," she told me, "is a stronger consciousness that there is a power which will regulate our lives. I am only a little stronger, a little happier than I was fifteen years ago, and not a bit richer. You think that is awful, do you not?"

I suppose I must have shaken my head a little.

"Neither awful nor unusual," I replied, "and I think you are to be congratulated that you have not become discouraged in your quest for these fruits of the kingdom."

"If desire is the chief factor in the case, as some say, then I ought to be all right, for I certainly have enough of that. Why, I have studied into everything. I read all I can get hold of, and attend all the lectures and classes that I can spare the money for, and still—I am groping. I sometimes think I will go to Prof. Elmer Gates and get him to examine my brain cells."

The speaker was not joking. She would have started for Washington on an early train if her pocketbook had been equal to the journey.

"I have lately been listening to some talks on reincarnation," our friend went on, "and have enjoyed them immensely. Next week we are to be told by one of the mystics who and what we were in the life preceding this. I suppose you know all about reincarnation?"

"Not a thing."

"No?"

This exclamation was long-drawn-out. The dear woman was surprised and shocked.

"No."

"But you believe in it, do you not?"

"Can't say. I am too busy attending to the work of to-day to bother about yesterday, to say nothing of past incarnations. I do not even speculate about the future, knowing that I hold in my hands the key to all the days of boundless eternity."

My companion's eyes were looking very far away, and her ears had taken in the sound of the words only. "There is going to be a lovely lecture upon correspondences next Tuesday evening. Of course you believe in the law of correspondence?"

"Oh, yes! Everything must have its correspondence, but what good is this study going to do you at this stage of the game? Are you likely to be any healthier or richer after these lessons?"

"Why, yes. I must catch on somewhere. I seem to have been very unfortunate, but there must be a way out for me as there is for others."

Yes, there is a way out for this seeker, and for every other, but it is by means of the hard, long, winding route which is absolutely unnecessary to those who will concentrate their thought upon the direct and easy way.

"In quietness and confidence shall be thy strength."

"Be still and know that I am God."

In darkness and stillness the seed performs all of its fundamental work. It gets right down to business. It builds its roots, gets acquainted with its own mighty potencies, and the rest is simple.

The kingdom of God and his righteousness is not reached by means of the phenomena of spiritualism, palmistry, psychology or astrology.

"SEEK FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS, AND ALL THESE THINGS SHALL BE ADDED."

After this quest every other is safe, but "what shall it profit a man if he gain the whole world and lose his own soul?"

This is exactly what the man does who spends his time in the pursuit of phases of truth; who gives himself over to phenomena, speculation, and argument concerning merely side issues.

What is the basic truth?

This, that the Father and the individual are really one.

To comprehend this—the grandest of all statements ever made—one must get down to business, and reject everything that tends to interfere with the reception and the assimilation of the only thought that can bring freedom to the soul.

[The Holy Mystic Adepts never give any time to "dreams in the air." They first and at all times seek the Kingdom of God by a simple yet persistent, child-like love for this Blessed One. We pray and work and trust God, and do not seek or desire any power or any phenomena; we know God can move mountains, yet do not ask for a sign or a test. The Angels do come to us when we are ready for them. Most people in the "New Thought" are asking phenomena and psychic powers first and God last, and get nowhere on the Great Path.—The Blissful Prophet.]

"Love largely and hate nothing," is the divine way of living here and now.

A strong character above any suspicion and a reputation without reproach is the best capital a business man can possess. These grand qualities in the highest degree can only be attained when man is really religious.

This Magazine can see no danger in Commercialism in this enlightened age. There are, we are sorry to say, a class of cynical pessimists who live so much in *Thought* Realms and so little in the realms of *actual doing* that they have little of the Commercial spirit and little of the means which it provides and are really bitter with envy and because they are poverty-stricken. There is only misery for whiners and grumblers who do not spin nor toil and only dream, dream, dream.

The man or woman who has the fellowship of God can act boldly and wisely in this world and win the confidence of the world. God gives the man who loves Him and obeys His Law, a power to do; a power to achieve great success here and now.

"Peace on earth, good will to men," the song of Angels, will come in this Century. All the English-speaking peoples of the world will form an alliance or form one government and it will be a government ordered by God and will be so powerful that it can stop all conflicts and wars between nations. No nation will be permitted to take up arms when this Holy Alliance is made. Every difference will be settled by arbitration. Already many great men of the world are predicting that England, with all her possessions, and the United States, with all her possessions, will join hands and become One Power for Peace, Progress and Prosperity. What a grand and great Christian God-Loving Power!

Christian Enthusiasm is the Cheering Optimism that makes the United States so prosperous and progressive.

Growth and Expansion is the order of this Age! God intends us to grow and expand individually and collectively. There is no limitation placed on the God-loving man or woman or nation. The great prosperity and happiness of Americans is due to the fact that they are filled and thrilled in most part by divine enthusiasm, energy and vital power to do and achieve.

Wise men of this age by Divine Command cease to paint pictures of hard struggle and opposition that the children of God must endure who would seek and aspire to be God-like—religious. True, the Path of Righteousness is not the Rosy Path of Pleasure, neither is it the Thorny Path of Misery and Opposition. Christ, the Master, came and showed us a simple way which is neither too hard nor too easy a path to prosperity, eternal happiness and peace, which, when once entered, is delightful and inspiring and leads one right up to the great Temple of Eternal Happiness.

There are no troubles that cannot be overcome if we but let God help us and stop trying to overcome them by mortal mind or mortal will. God helps us when no human or mortal power can.—Frank Harrison.

Earnest, silent, secret prayer on bended knee to the All-Father for Light, Understanding, Knowledge and Wisdom honors God and rouses the soul. Earnest, sincere prayer to God is uplifting; it is the direct way to speak to our Heavenly Father.

MARY MAGDALENE

SHE had waited so long the coming of the Prophet; ever since his blue eyes sought her own with compassion, and the voice of authority said unto the elemental forces which possessed her, "Begone and know her not henceforth forever!" she had so yearned for him with a love she could not smother.

It was not the hot union of passions that had torn into shreds the beautiful ideas in former years, but her heart was changed—softness and tenderness for all of earth's creatures; the soft shadings of the sunset clouds, the perfume of the flowers, the song of birds and the purple lilies of the field, all spoke one word to her—love, love, love. Out into his lonely wanderings, where he walked apart from the rabble and sought to impart his strange teachings to those who had eyes to see and ears to hear, her heart followed, and though her feet could not go, anxiously she waited for him to come again, and teach her what she so longed to know. "Would he come? Would he?" Then she listened in her own heart for an answer.

So the days went by; and one morning she heard the Prophet was coming to Magdala, her native town, to talk to the people, and she knew then he would give the "waters of life" to her.

On a little knoll on the edge of the town she waited. She was simply garbed in white, with her hands full of golden poppies, which matched the sunshine that fell on her beautiful hair. Intense feeling shone in her dark eyes as she shaded them with her hand and looked out and away. A murmur of voices, and the twelve came in sight, the Nazarene walking apart with John, and a large band of people who followed to hear what he might say and see what he might do. Coming near the knoll he stopped, smiled at Mary Magdalene and bade the people be seated.

Looking out upon the faces before him, in measured tones he spake: "What went ye out in the wilderness to see? a reed shaken in the wind?"

"But what went ye out for to see? A prophet? Yea, I say unto you and much more than a prophet."

"Why seek ye me? What seek ye? I have the water of life, but ye cannot drink, for your vessels are unclean. Meat I have to eat that ye know not of. My Father has prepared and given to all His children, but ye know not how to obtain it, for your eyes are not turned to your neighbor's welfare, but seek your own, and devour eagerly that which maketh corrupt and appeases no hunger."

"Prayers ye offer, but they are answered not, for they are sent to dumb idols, and not to that God who dwells in holy temples of your own bodies. When the hours come that I am caught up and away from you, then will ye yearn for me, and will know my meaning."

Provideth for the Morrow

Lo, the lilies of the field,
How their leaves instruction yield!
Hark to Nature's lesson given
By the blessed birds of heaven!
Every bush and tufted tree
Warbles sweet philosophy;
"Mortal, fly from doubt and sorrow,
God provideth for the morrow!"

"Say, with richer crimson glows
The kingly mantle than the rose?
Say, have kings more wholesome fare
Than we poor citizens of air?
Barns nor hoarded grain have we,
Yet we carol merrily.
Mortal, fly from doubt and sorrow!
God provideth for the morrow!"

"One there lives whose guardian eye
Guides our humble destiny;
One there lives, who, Lord of all,
Keeps our feathers lest they fall:
Pass we blithely, then, the time,
Fearless of the snare and lime,
Free from doubt and faithless sorrow;
God provideth for the morrow!"

—Heber.

WHEN I would beget content, and increase confidence in the power and the wisdom and providence of Almighty God, I will walk the meadows by some gliding stream, and then contemplate the lilies that take no care, and those very many other various little living creatures that are not only created, but fed, man knows not how, by the goodness of the God of nature, and therefore trust in Him.

"Then, ye daughters of Jerusalem, will ye know of the time of your visitation which you so blindly neglect. The waters in your fountains shall run low, the wheel shall be broken at the cistern, and the chains shall be eaten with rust. Men shall say soft words to you, but they shall not satisfy, and ever within your hearts shall be a hunger that no power can appease—for Divine Love, that which is the blessing of my Father, and goes out from Him as the sun's rays go, is the only love that can refresh and nourish the children whom He has made; for appearances are not true, and ye are spirit, not what ye seem to be. Now is the day of salvation, and those who attain unto my inner life shall abide with me forever, no matter on what planet they may be born again, or in what form manifest. It is a strange law, but it is a true one. Walk in the light while it is day. I shall not be a long time with you." Thus closing he raised his hands and dispersed the people.

Mary started forward and handed him the poppies. Smiling, he said: "Consider the lilies of the field, for they toil not, neither do they spin, yet Solomon was not arrayed like unto them." "Raboni," Mary cried, "will your love always stay with me, so these elemental forces will never come to me again? Oh, thou knowest not how hard I have striven with them; aye, battled with them night and day, but they were invisible, and could not be dominated, and so I followed the leadings of my tormentors, nor cared what might come."

"Yes, free forever. My Father sent me down, Mary, not to do my own will but His, and set His children free. I am power, for I know the law. No, never again can the forces come; the conditions that called them forth are dead and thou art free. The world will grow as the stars arise and thou wilt be called to go down upon the earth in the last days, and my love, then an invisible presence, shall be shed upon you and others, and be a power for good, and some day the world shall know the truth, and much ere I go hence. I will give you the key to the mines mysterious ere I go back to my Father's house—but let us go hence. John waits me in the town, and much that you cannot hear now shall be taught to you by him." He ceased speaking, and with the light of love upon her face and her heart's prayer answered, she passed peacefully onward by the side of the Prophet, and the shadows of the evening enfolded them and only the night-birds' call and hum of insects were left to fill Nature's call of activity and life.—*Abbie Walker Gould, in the Light of Truth*

[Seldom have we read a more soul-stirring account of the repentant Magdalene than in the above prose poem. It possesses the elements of all that is tender and kindly, and the conception of the Divine Master is an exquisite picture, simple and beautiful, because true to His God-like instincts of sympathy.—EDITOR]

SINCE trifles make the sum of human things
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And few can save or serve, but all may please:
Oh! let the ungentle spirit learn from hence,
A small unkindness is a great offense.
Large bounties to bestow we wish in vain;
But all may shun the guilt of giving pain.

THERE is something peculiarly pleasing to the imagination in contemplating the Queen of Night, when she is wading, as the expression is, among the vapors which she has not power to dispel, and which, on their side, are unable entirely to quench her lustre. It is the striking image of patient virtue, calmly pursuing her path through good report and bad report, having that excellence in herself which ought to command all admiration, but bedimmed in the eyes of the world by suffering, by misfortune, by calumny.—*Scott*.

THE infinite possibilities of mankind are wrapped up within the precincts of the brain. Open the wrapper and you will discover therein a prize package whose contents will illuminate your whole pathway throughout all eternity.

THROUGH the power of thought you can so attune your sense of vision as to discern the universal elements of creative growth.

WOULD you hearken unto the voices of the gods of the universe? Then listen with your soul and vibrant sounds will reach your ears.

EVERY snowstorm is a parable of love.

Spiritual Healing Simply Stated

[We must admit that it is hard for a man to be kindly disposed to those who will curtail advantages that are his due—through the working out of good honest effort. The very best of men are angered at times if they see an imposition practiced upon them; and the mind mentally revolts (however spiritually inclined the man is) when a wrong is done him, whether through willful negligence or the slightest tincture of malice. What we want to get at is the fact that to meet resistance with resistance is oftentimes one of the errors to which most of us are prone, and which inevitably leads to results more disastrous than we are prepared for. Brother Dresser has this to say on Spiritual Healing, which, to an extent, covers the ground alluded to.—*Error*.]

If I should meet an angry mob on a city street and try to quell the surging mass by threats, abuse, and by coercive measures, the mob would become more furious, perhaps set upon me and kill me. But if I should approach as a brother, a messenger of peace, uttering a few wise words of sympathy, and showing that what each man desired would soon and surely come, my hearers would feel the calm power of my words, and the surging throng would become quiet. The first method would be blow for blow; the second would be the triumph of a greater power over a lesser. The illustration exactly typifies the relationship of two methods of encountering sensation.

To enter into or fight sensation is to intensify it. To turn away from it to a higher plane of thought is to lessen its power.

The mob queller first becomes calm, centred, poised. He then quietly considers the situation; and emptying his mind of every sentiment except love, quietly yet forcibly states the wisdom of the situation. The effect is magical because it is the word of power, resistless peace and insight.

Thus should the one who seeks relief from threatening sensation seek a calm perspective. Let him rise to the mountain height of philosophical insight. Let him seek the solitudes of the soul and walk in the pathways of the spirit. All those solitudes are refreshing and all those ways are peaceful. There is nothing to fear there, nothing disturbing. Those are the abodes of wisdom, the homes and sources of life and harmony. From thence one may draw power and wisdom, and that power governed by wisdom shall conquer the mob of sensations.

THE great Dr. Abernethy once said, "Stuff and Fret kill most men." When we learn not to fret and worry, then we are on the road to health, long life and happiness.

LIVE for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of heaven.—*Chalmers*.

"LOVE is success, love is happiness, love is life."

Let one expect happiness and hold himself in joyous receptivity. Then shall gladness descend, and finer energies, and nobler power, and all the untold richness of life be his for earth and for heaven.—*Lillian Whiting*.

LET the young man have contact with Nature. Give him the advantages of country life. If he can't love Nature he can't love anything; if he loves Nature he will love all good things. Its study will lead him, on the one hand, to the physical sciences, and on the other to athletics. Wordsworth's mind was formed by contact with Nature.—*Noah Porter*.

PESSIMISM is blasphemy, and optimism is Christianity. Throw some light on the night ocean. If you cannot be a lantern swinging in the rigging, be one of the tiny phosphori back of the keel. Shine! "Let your light so shine before men that others seeing your good works may glorify your Father which is in Heaven."—*Falmage*.

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

MAN is of one substance with God, and when he realizes this oneness, or his God-nature, he begins to wield God-like powers; he overcomes disease, worry, sorrow and grief; he becomes blissful.—*Frank Harrison*.

HINDU YOGA PHILOSOPHY

"The Apperception of God"

Being an Account of an Experience in
Yogism.

An Address
of John P.
Cooke to the
Procopeia
Club of Bos-
ton

"That state of Peace I saw, wherein the roots
Of new existence are all destroyed; and greed,
And hatred, and delusion, all have ceased—
The state from lust of future life set free;
That change not, can ne'er be led to change,
My mind saw that! What care I for those
rites?"

By way of introducing my remarks, let me give you a brief statement of facts. During the early part of the month of July in the year 1881, being anxious not to neglect soul culture, I sought a more intimate knowledge of the spirit world. Having enjoyed abundant proof of spirit return—of spirit identity—and convinced of continued existence, I yet longed for the power to see those who, having passed from the sphere of this earthly life, still, as I took it, vibrated upon a finer grade or more interior octave of matter than that which responds to our ordinary vision. I desired a measure of clairvoyance, a greater development of those spiritual faculties, a keener perception.

In prayer I earnestly besought this privilege, accompanying prayer with fasting; for it seemed to me reasonable that the higher powers of the spirit might best be manifested when the more animalistic powers were held in abeyance. As the Buddhists say, the oil in the lamp must not be muddy if we desire a pure, bright flame.

Having been much interested in the teachings and meditations of Buddhism and Brahminism, or Hinduism, I was impressed to sit in that form of meditation known as *naviculation*, although at the time I knew little or nothing of the practices of the Yoga philosophy.

When the soul is disencumbered of all bodily sensation, as in some forms of ecstasy, it is found to be in correspondence with some existence which is apparently omniscient.

While in this sensitive condition I seemed to be borne out of the regions of time into the realms of an eternal now, and found myself as a boy gazing upon a spiritual sun. While far from believing for a moment that I have ever deserved the "blessing of the pure in heart," yet the truth has its demands on me to admit that such exceeding privilege was permitted me. Perhaps it was in answer to my earnest prayer for the power to perceive spirits.

I can only describe that Being as a Central Sun. Finding myself immersed as in the outer rays, I beheld that inner sphere of light surrounded with an outer or hollow sphere of light, the rays of both rhythmically blending, wafting together and apart in regular pulsation.

The calm and holy joy of that presence, the deep and adequate soul satisfaction, is something far beyond my power to describe in words. If I should dare to describe, I should say, this "Being presents an image of moral beauty that will impress men by its own essential loveliness, and draw them upward by its own gracious attraction."

You who are familiar with what seems the exaggerated rhetoric of Oriental teachers must give pause and reconsider your words. When they speak of "the bright gods that feed on happiness," it is no flight of rhetoric, no extravagant figure; for the atmosphere of that Presence contains all that the soul demands. You breathe the very essences which adequately nourish the soul, and your soul seems to be all that is really worth mentioning. To remain in the immediate influence of that atmosphere is, as I think, what is referred to as "Nirvana," where the spirit is at rest, though conscious—at peace in the bosom of the first Great Light.

There the spirit rested, upheld as by the arms of Love. Breathing in that Holy Presence, yet sensing its own babyhood, "May I remain there?" "No." A gentle voice speaks to my inner ear. "If we replace you safely on the earth, will you tell the truth?" "Yes," is my answer; and I am borne gently away, coming back to the sphere of time as if from out eternity. A strange, rippling sensation about the feet, as if the sense of time were associated with movements of my own organism. When approaching earthly conditions, I am given in the charge of a spirit guide who seemed a master, who knew how to control conditions in the dark spheres. I think that

spirit was John S. Mill. With his kind care I descended into the blackness of darkness. By the light of my perceptions I distinctly saw degraded, brutalized beings who had once, perhaps, been men. They were fierce and cruel, restless, but held by a psychological power or law. Their atmosphere was like a sooty fog. They were restless as caged animals, and threatened, if I intruded farther, to set a pack of dogs upon me. I saw other conditions beyond, as of a plane of fire, with a peculiarly abhorrent head coming out of the centre of the fire.

Returning to get a better control of my material body, I cannot but reflect that there are, in truth, conditions of spirit suffering of which I had previously been very sceptical.

There may be thousands of these dark conditions, where the lessons of this life have been missed, where darkness, unrest and suffering are the result. I thus learned, by the demonstration of experience, that hell is something much more than a sick man's fancy, and heaven more than young love's dream. He who would know the truth must outface fear.

When meditating on that central spirit Sun, the spirit seems to ask, as in amazement, Is that holy Light the essential parent of my being? Is there a spark, ever so tiny a spark, of that Being's life in me, and can I be guilty of wrong-doing? Can I stoop to an unworthy gratification?

Is it possible that such a Being has blended his life with pulseless matter, to create a living world? Is the purpose of thus linking spirit with matter, in the union seen in the human or intelligent being, to produce individualized consciousness, with its capacity for perfection, which is bliss?

Think how this living substance passed through the long nights of geological periods, learning to become organized as protoplasm, perhaps. It may be on the bottom of primeval oceans, organizing in the myriad forms of marine life, reaching upward to the land and peeping forth timidly in the mosses, the lichens, "climbing to a soul in grass and flowers," evolving into the animal series, and there perfecting the unconscious wonders of intelligent life, elaborating faculties that are to blossom later in the noble powers of conscious reason and individuality in man. Thus may we follow octave after octave of life, ever created by the same law, "the blending of essences extracted from previous formations."

Follow this clew through prehistoric and historic man, until we find the nobler and more delicate flowers of the soul, the spiritual faculties—those higher branches of the tree of love or life, bearing such significant fruit as love, faith, hope, veneration.

Do not the supersensuous experiences of the soul which I have tried to describe justify rational faith? Life has never had an absolute beginning.

If we perceive that beyond the finer grades or spheres of matter—beyond the blue ether or sky—we find spheres of light and realms of spiritualized matter, shall we not frankly declare it, with all the sobriety of the astronomer who records the transit of Venus as it rides in beauty across the face of the sun?

Shall we be permitted to behold the face of the Eternal Love—that attraction which holds the universe as an orderly Kosmos—to breathe the holy atmosphere of that Presence, return to an earthly body, and yet make no sign, utter no word, because a sin-sick, soul-sick world may look askance or fail to apprehend us?

Even granting that some misapprehension is likely, and is to be looked for, we must make a beginning. If God's human children are not to continue for an indefinite term to pass from their bodies and awake in the spirit element of nature like luratics rather than as reasonable human beings, we must surely begin to familiarize them with rational thoughts about the next grade or octave of life, and regarding the law of consequences. The light of that spirit Sun is to the human soul what the natural sun is to vegetation. The soul cannot succeed *without* its rays.

Let us fancy ourselves on the seashore on a fine, summer day, in the right mood or condition; and the "Eternal Beauty shines upon us from every object, steals in

through every sense. The whole world seems alive—the sky with stars, the earth with flowers and verdure and fruits, the ocean with waves, the woods with insects, flying and creeping things of every form and hue, the very rocks with lichens and crawling plants. The pulses of nature are audibly throbbing. We can almost hear the flow of this all-pervading life, and see the trailing garments of the perpetual Creator and Re-creator as he passes from atom to atom. We feel rather than think. It is borne in upon us with an overwhelming persuasion that God is present in all things, living and breathing in all, painting the lily, giving fragrance to the rose, sparkling in the dewdrop, breathing in the wind—not an individual, but an energy, a flowing life." The unreflecting mind hastily declares that all is God, and just here is the easy error of unspiritual Pantheism; for God is not the sum of things, but the inner life of all things. I mean that the extended portion of God's life is the spiritual substratum of nature, in which the inner life of creatures inheres—the universe of "mind-stuff," as Professor Clifford terms it, if you choose.

As ripples are propagated on the calm surface of a still lake, as waves travel the telephone wire, so, I apprehend, our created consciousness is spoken into the substance of this cosmic life.

Oh that some archangel would touch your inmost life and thrill each and every one with the deep meaning of those little words, that you might awake to a knowledge of your glorious heritage, that, in sounding the depths of your own inner life, you could realize the divine life from which you spring—realize that you, too, are sons and daughters of God, and that that just and holy Being loves all human souls equally, and will assist all who seek Him in spirit and in truth, all who will make the necessary conditions.

Standing on the sea beach, we are about the surface of one ocean, miles in depth, teeming with life, and at the bottom of another ocean, an ocean of atmospheric air. Through this liquid medium our little life is vivified by the life principle absorbed through the lungs, for every heart-beat is dependent on this cosmic life-stuff. Physiologists call it the oxygenation of the blood. Death comes when oxygenation stops. The blood of the fish is thus vivified through the gills; they carry their lungs on the outside. And, indeed, during a portion of our prenatal life our blood, too, is oxygenated analogously, showing that the minute history of our past is condensed and written into the body of this present scene of life.

But note that all along the way, whether in the sea bottom or on the earth, as fish, or bird, or flower, or man, we are all of us always dependent on this force of God. That is the electrical principle diffused throughout nature.

Could we fall out of the hands of this "living God," it would be sad, indeed. "Verily, He comes to His own; but His own receive him not." But the day will come when they shall know Him. Has He not organized life, and schooled it into conscious self-knowledge through the animal series? But how weary is the waiting, how long the days, before the little founding suspects the existence of its cosmic parent—that inner life that is beyond all sensuous seeing, that is and ever must be beheld by the eye of the spirit! As the little one passes through the veils of matter it will learn to apprehend its royal descent; as it unfolds its spiritual nature it will learn of the debt it owes to earth and humanity—a debt of service which must be paid early or late, before the spirit can be fully freed from earth. Those are wise who pay as they go. Think not to evade that debt, unreal as it may seem to you. Pay as you go, in loving service, day by day. I would that you might

"Look through nature on to nature's God;
The vault of blue above; below, the bright
green sod.

And all the jets that give the rainbow shading
Teach us that mind and soul are all-pervading.
The ebb and flow of tides, the mighty marches
Of worlds round worlds, each in their certain
course.

Show that design the universe o'erarches,
That all things seen obey one Central Force."

I do not wish that any one here should love his spiritual hero less, whoever he may have chosen, whether Jesus or Buddha, Confucius, Socrates, or some other; but I do wish that you may all reciprocate the love of God, the father and mother life of your soul, your own inner, holiest life. I would that none should confuse the bright, consummate flowers of creation, these holy men, with the central spiritual Sun, which is the cause of the entire creation. It is to this Being, not to a man, that you owe your life. Get where you can sense His love shining into your heart; for herein is love—not that we loved Him, but that He first loved us. Your love for Him will follow reciprocally, when you sense His love. If you can retreat into your own inner life, there you can sense the rays of that divine Sun.

Do you call to mind the holiest verse of the Vedas? As Sir William Jones, the Oriental scholar, translated it, it runs thus: "Let us adore the supremacy of that spiritual Sun, opposed to the visible luminary, who illuminates all, who re-creates all, from whom all proceed, and to whom all must return. Oh, direct us aright in our progress toward thy holy world." I think that we could not get this description of that interior Being unless some early observer had reached the condition.

To the same purport are the words of Jesus in His prayer on finishing His earth history and labor for humanity, where He says: "Oh, give Me light from Thy own inner light, that I may understand how best to live out the measure of time, in order that Thy glory may fill all minds." I wish to hold nothing back, and in this spirit I would strive to speak to you. However much I may halt or hobble, yet I wish only to tell you truth and fact. I have no desire to dogmatize about those facts. I would rather that each one should think out their significance.

Personally, I believe the purpose of creation is to bring created minds, free individualities, into knowledge of and rapport with the central uncreated Mind or Light, the first great Cause. As Plato perceived it, this One geometrizes—multiplies consciousness in geometrical progression—and thus it is that bliss becomes its own excuse for being.

If any of our friends, remembering the debt of gratitude we owe to science, long for the scientific sanction, let us take a brief but careful analysis of the moral faculties, and note the inferences consequent thereon.

What are the religious feelings, *per se*, but awe, reverence, wonder, aspiration and trust? What are their faculties? Veneration, spirituality, hope, benevolence, conscientiousness.

Veneration presupposes a Divine Being as the object of worship, as much as the eye presupposes a sphere of visibility, or the ear presupposes the realm of vibrations we call sound.

Spirituality is manifested in the belief and perception of the supersensible, the intuitive perception of future events; prescience, that state of mind or feeling which perceives independently of the physical senses.

Hope I may almost define as the constitutional expectation or anticipation of future good. Hope whispers to man of an eternity of happiness, if he will but fulfil the conditions. Oh, the height, depth, breadth of that ocean of love, of unalloyed bliss, which is opened up to the foretaste of mortals by this faculty!

Benevolence, the feeling which assures us that it is more blessed to give than to receive; the joy of befriending the unfortunate, the despairing and the perishing.

Conscientiousness has the sense of moral accountability—integrity of motive, perception of right and wrong, desire for moral purity and blamelessness. The transcendental experiences of humanity are, no doubt, justified and rationally explicable by the functions of this group of moral organs. I wish specially to call your attention to this, because of the implications.

When one of our most able and revered teachers tells us that "we have only our thoughts about God; whether they be wise or foolish, deep or shallow, just or erring, our thoughts are all we have, God we have not; that He has never been approached or seen, so as to be described; that from the nature of things He is altogether out of the reach of our faculties"—I would call your attention to these faculties of the soul and to the Yoga philosophy, which laid down the rules and practices long ages ago—thousands of years—whereby the method of freeing the intelligent principle, and thus perceiving the eternal heart or core of light—*i. e.*, God—was laid down.

The term "Yoga" is from a root meaning "joining," and is explained as the con-

junction of the individual or created with the supreme Soul.

Among many others the following definitions were propounded by Patanjali, the main authority on Yoga philosophy:

Concentration is the hindering of the modifications of the thinking principle—concentration in the sense of the union of the subject and the object, of thought with thought itself.

The practical part of concentration is modification, muttering and resignation to the Supreme; *i. e.*, the taming of the will.

By thus hindering these rapid modifications of thought, we are enabled to perceive long enough and clearly enough to perceive to some valuable purpose.

One of the Yoga shastras defines God "as a particular soul, which is untouched by afflictions, works, deserts and desires. In him the seed of the omniscient attains to infinity."

"Memory is defined as the not letting go of an object that has been recognized."

However, I will not continue these definitions. It were to little purpose. But it is well for us to remember that twenty-five hundred years ago, when Europe was grovelling in barbarism, India, in its higher life, had arrived at a stage of spiritual knowledge to which we are now only awakening.

When Mr. Andrew Jackson Davis was in the superior or magnetic condition, aided by his remarkably lucid clairvoyance, he described this spiritual solar Being. At least, I have that impression from his "Nature's Divine Revelations."

This Being is the living God, the Life from which life in nature emanates. "It would seem almost superfluous to say that this living God is manifest in much higher form in mind than in matter. The activity of spirituality or of conscience is more exalted than the activity of mechanical force. It is only of man that we predicate inspiration."

The higher the manifestation of human power, the higher the example of divine power. Think of the persuasive powers of a Plato or Pythagoras! Think of the power manifest through Garrison, when unflinchingly committed to his humane principle! How his spark seemed to ignite a mine of moral indignation throughout this country! Look at the line of mystics throughout the ages.

These are the witnesses. It is idle to cavil at such facts. They are of all times, all lands, and numerous enough to put to flight forever the prejudice that God favors only special ages and peculiar tribes. The real problem of difficulty for us is to provide the proper and suitable conditions for his manifestation.

The quality of a creation is subject to the conditions or limitations under which God creates. Make conditions of purity and holiness, and God will again create a spirit such as Jesus or Sakya-Muni.

As our honored teacher, Mr. Emerson, has said: "There is a Soul in the centre of nature, and over the will of every man, so that none of us can wrong the universe. There is guidance for each of us, and by truly listening we shall hear the right word."

This is the language of a serene faith. I hope that your faith will ever be nourished by spiritual facts, not fancies, until that faith is lost in open vision—a vision where knowledge takes the place of faith.

Seek the development of your spiritual faculties, those wonderful powers of the soul before which you may well stand amazed and lost in reverence.

Learn of these powers, I say, but do not trifle; for in these sensitive conditions mistakes may mean insanity. The spirit in passing out of the body sheds some of the mental forces rapidly. You are apt to lose the power of connected, detailed thought. Still, the mind attracts these particles again when it returns to the more material sphere. But the contrast is so great, on returning to earth, that I think there is danger of melancholia, the saddest form of mental suffering. Therefore, I would not advise experimentation. Let God unfold the beautiful flowers of your mind, and His harmony will protect you from dangers which are very real. Develop these organs normally, not abnormally.

"When the popular religion speaks of men and women as 'children of a heavenly Father,' as 'heirs of immortality,' as 'members of the same family, visible and invisible,' such language is, of course, addressed to the imagination. It is very noble language, nevertheless. If rightly used, it will not fail to bring human relations before us in a way as tender and as touching as it is solemn and beautiful. Though but a sentiment, yet it is so large and elevating that all duty is transfigured by it. Let us not say that this is 'sentimentalism,' or that

morality is business, needing hard facts, not soft fancies. We still persist that this view of the religious faculties, of the divine and human nature—call it poetic and ideal, if you will—yet has its place and value, and is of prime importance in glorifying and gladdening the duties of life." Thus I would make a plea for the supremacy of the religious feelings, however chaotic my presentation.

"It is, indeed," says the eloquent Dr. James Martineau, "the greatest thing allowed to mankind, the germ of every lesser greatness; and he who can say, 'I have faith in the Almighty,' makes a higher boast than if he could declare, 'The Mediterranean is my garden, and mine is every branch that waves upon its shores, from the cedars of Lebanon to the pine upon the Alps.'"

How often in the stifling heat and press of life, when trivial cares arise with dry and dusty cloud to shut us in, do we wholly lose our place in the great calm of God, and fret as if there were no Infinite Reason embracing the vortex of the world! In loneliness and exhaustion, when the spirits are weak and the crush of circumstances is strong, when comrades rest and sleep and we must toil and watch, when the love of friends grows cold, and the warm light of youth is quenched, and the promises of years seem broken, and hope has but one chapter more, how little do we think, as the boughs drip sadly with all this night rain, that we lodge in Eden still, where the voice of God rustles in the trees, and bespeaks the blossom and the fruit that can only spring from tears!

Prayer

O God, from Thy eternal throne in space, fill us with this essence of Thy love. Purge from our hearts all of the grossness of this life, all of the littleness of poor mortality that dwarfs our souls and numbs the finer sensibilities of our nature which came to us through long ages of eternal love.

A Creed

By Norman Macleod

I BELIEVE in Human kindness
Large amid the sons of men,
Nobler far in willing blindness
Than in censure's keenest ken.
I believe in Self-Denial,
And its secret throb of joy;
In the love that lives through trial,
Dying not, though death destroy.

I believe in Love renewing
All that sin hath swept away,
Leavenlike its work pursuing
Night by night and day by day.
In the power of its remoulding,
In the grace of its reprieve,
In the glory of beholding
Its perfection—I believe.

I believe in Love Eternal,
Fixed in God's unchanging will,
That beneath the deep infernal
Hath a depth that's deeper still!
In its patience—its endurance
To forbear and to retrieve,
In the large and full assurance
Of its triumph—I believe.

Let us all burn in our minds and hearts this excellent motto: "EACH FOR ALL AND ALL FOR EACH." When we really live "Each for All and All for Each" what a blessed and peaceful place this earth will be!

No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad, and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient unto reward—God so dresses us for heaven.—*Jeremy Taylor.*

Thoughts

LET the heart speak freely, but see also that it speak prudently.

If we are like Christ, sorrow is on the surface an unfathomed depth of joy.

They hear the song of the angels who are waiting for the coming of the Saviour.

This expresses the Christian's confidence: "If God be for us, who can be against us?"

That is the best gift of love which will in some way be helpful to the person receiving it.—*The United Presbyterian.*

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HOW POVERTY MAY BE OVERCOME

By Anna Van Vredenburg

DOES poverty and excessive labor degrade? The more we ponder the matter the more we are inclined to think that it does. Poverty is the incubus of FEAR, that each and all have the power to rid themselves of—if they but know the way to go about it. The way can readily be found, in the training of the mind to correct habits of thought. POVERTY IS CURABLE, BY DEVELOPING THE MENTAL AND SPIRITUAL PROCESSES WITHIN OURSELVES—CENTRE AND POISE! Realize these two simple words to the full, if you will, then call them into action. First rid yourself of FEAR. Do not go sneaking and trembling in search of what is yours by honest effort. Demand what is your due on the principle that if you have done your work well, you are entitled to all that is coming to you—without fear of any human creature, however exalted his position. The power is within yourselves; use it and your hard conditions will vanish as dark clouds from the face of the sun. Turn now from the above to the condensed thoughts of a very able woman, on subjects that are living fires within us all—and of the most momentous import:

In Metaphysics as in all other sciences we find much that is theory, but we also find sufficient truths upon which to base that theory, and by a process of reasoning from cause to effect and back again to cause, we are enabled to draw logical conclusions; conclusions many of which by this very process of reasoning become demonstrable facts.

There is a point where we trace back to the unknowable, the unthinkable, the unspeakable; into that eternal space which preceded the history of the first spoken word. The history that tells us "In the beginning was the word and the word was with God (Spirit) and the word was God—or Good." And it is here on the borders of the unknowable where we have begun, that science and religion meet upon a common ground and start only upon a common basis, the unspoken word of Infinite Spirit or Creative thought; the science of being; the science of the soul; it is through that science we desire to help others to lighten their burdens as ours have been lightened by the knowledge that we have gained in our researches. It is our desire to show that the science can be made and is practicable as well as ideal, and that there is in it something tangible for even those whose cares are so great that they have not time to search for themselves. That there is in it a power that the intelligence will recognize; the power that gives life expression, motion to all

things, and that Intelligent Power, Infinite Spirit—Creation—are synonyms of the All.

It is that intelligent power that leads us on with the hope and expectation of bettering our condition in life. It is a laudable ambition evolved from a higher order of intelligence which causes us to make the effort for the fulfillment of the desires which our higher ideals have pictured—ideals which can be realized only through effort. It is upon those ideals that the world is based. Our ideals are the real, true self, struggling for recognition, struggling to evolve from the lower animal self or life into a life that is higher.

A better self which the mortal self longs to meet, without which mortal self is incomplete. It may often get on the wrong road, go astray, yet it is always struggling with all its might to find the way—consciously or unconsciously or unconsciously. It is the Supreme Self, the Ego in man, striving to pick its way through the shell of mortality into "the light that shineth in the darkness." The Ego, the I AM in man that is striving for something higher, something more satisfying. Most of us are apt to think that it is attained only through money or position, hence we follow that *ignis fatuus* until it is as apt to land us in the depths as it is to send us higher.

We read of the immense wealth of the few with which we could do so much good were we equally possessed. We dream of the luxury we ourselves could enjoy in the possession of money. Then we awaken to the hardships of our own condition, toiling before the lash of necessity. Our houses, our lands taken from many of us through this trick of concentration of wealth. We think of labor made doubly hard by it, working as we do for a mere existence, living only in the hope of striking it in some way or other, until our wearied brains become weakened by the incessant struggle, and life becomes endurable only because of that superstitious fear that makes us "suffer the ills we have, rather than fly to those we know not of." Knowing not how to take hold of the ills we have and by opposing end them here, scarcely realizing the fact that civilization which has taught us the requirements of civilization has robbed us of the means to possess those requirements or necessities.

It is from this condition of lethargy and partial paralysis of our faculties that we must arouse ourselves and learn wherein really lies the responsibility, and then seek to cure this epidemic of poverty among the masses by sending forth the new vibration of power that comes from that knowledge. We must start again and be one with the first cause—Primal Force, Infinite Spirit.

Inspired by the Power of God

MANY people who are not accounted "spiritually minded" are, nevertheless, led by the Spirit. A "spiritual mind" too often means a keen interest in religious controversy. The captain of a sinking ship who, some years ago, gave up the last place in a last boat to a little stowaway, whose very existence he had been unaware of two minutes before, showed "the same mind which was in Christ," whether he had been accustomed to say unto Him, "Lord, Lord," or not. And the stewardess on board the Stella, who gave up her life-belt to a lady passenger on whom it had been her duty to attend, obeyed an impulse which we can only consider to have been divine, and which controlled in an instant the inborn instinct of human nature, the instinct of self-preservation. These people were not actuated by the "wisdom of the world," but by the "power of God." Probably both gave up their lives for the sake of their moral inferiors—for the sake of two persons who would be of less use in the world than they. But it is by such unreasonable actions, by such divine folly as these people committed, that a nation is made great, and the equally unreasoning admiration which they awake in the hearts of men is a greater testimony to the truth of Christianity than any that can be evoked by the "Scribes and disputers of this world."

TRUTH is the music of Heaven.

The glutton digs his own grave with his teeth.—Wade.

The true happy life is not one of a few great joys, but one of many little ones.

Forgotten Ones

THERE'S a rocky hill that is called Success,
And the surging crowds in their ceaseless press,
With a swift farewell or a cold career,
Sweep ever on, as they ever will,
Though near the foot of that rocky hill
The sad forgotten are waiting still.

Oh, they wait and wait in all climes and lands,
They have sailed the sea, they have tracked the sands,

Or insistent duty hath bound their hands
Their lips are dumb or the angel late;
Yet spake the Lord of the Golden Gate—
"They also serve who but stand and wait."
—Isabel Darling.

Do not disparage yourself because you happen to be a truth-seeker instead of a hero-worshipper. Some care most for principles, others for persons. It takes all kinds to make up a world. In the long run the truth-seeker whose river of affection runs deep in his inner life is as much of a lover as the effusive person. Because such a one cannot express his love it does not follow that there is no love there.—H. W. Dresser.

"Entered Into Life"

LIFE, I am one with thee!
Truth, there is nought can sever
Ties that bind thee and me!
Love, thou art mine forever!
Sweetness of beauty and peace,
Wisdom and power all-compelling,
Joy that shall always increase,
Evermore in me are dwelling.

"SELF-CULTURE aims at perfection, and is the highest fulfillment of the law of God. It means perfect symmetrical development of all our power of body, mind and spirit."—Goethe.

Good Preachers Get Good Audiences

PUBLIC NO LONGER DEPENDENT ON SERMONS ALONE, DECLARES DR. HILLIS

It is not a wonder that so few people go to church, but the real wonder is that any go at all. When we have a Beecher or Phillips Brooks in the pulpit there is no lack of attendance and interest.—Dr. Lyman Abbott.

MINISTERS generally are not inclined to accept the dictum of Dr. Lyman Abbott. The Rev. Dr. Newell Dwight Hillis, of Plymouth Church, Brooklyn, when his attention was called to the above, said:

"Time was when our religious life and thought found expression in going to church. Now mission schools, social settlements, philanthropic societies, Y. M. C. A.'s and Y. W. C. A.'s, with all the other manifold Christian activities, have divided the religious interest. Multitudes, also, through use of religious books, newspapers and the devotional writing of our wisest teachers, have learned how to supply their own religious wants, and have ceased to be dependent upon the sermon.

"Yet, despite all these outside appeals, church attendance in Brooklyn is not only holding its own, but is steadily gaining. In general, not only the pews, but the aisles, of Plymouth Church are full in the morning, and the night audience is only approximately smaller. Then the people fill the lecture room at the prayer meetings on Friday evenings.

"I am told that practically every church on the Heights is steadily waxing in attendance and influence. For a time there was in our country an apparent waning of interest and a decline of church attendance. Men went to the club-houses for fellowship, to reform meetings, harangues on Utopian Communism and to public halls to listen to attacks on property, on the church and the institutions of the Republic. Instead of kneeling they stamped on the floor. Then they breathed the dust that they pounded out of the carpets, and took it as a substitute for prayer and repentance.

"These bitter harangues on society in general, blaming everybody and everything except one's self, fire the soul, like bad whiskey the body, and for the same reason.

"But men have tired of makeshifts. The deepest need, after all, is not the need of a spin on a wheel, nor a plunge in a bath, nor an easy chair in a club, nor the need of a warm fire and a good book. The soul's deepest need is the need of God, and when some teacher of God stands forth proclaiming the brotherhood of man as found in the fatherhood of God and the law of health and sympathy, these men crowd and throng for help.

"The people do not wish to be bribed with gifts nor abused by lectures nor startled by sensationalism, but they do want that food for the mind, that warmth for the heart that come from the story of God's love for sinful man.

"The preacher who brings light to men in darkness, inspiration to those who are dull and low-lying, life to those who are in death, will never lack a hearing.

"And, by reason of the Church's increasing emphasis of the great spiritual wants, and their supply in Jesus Christ, church attendance is increasing, and the multitudes will throng the churches in the years to come as never before."

EVERY human being has a right to be born well, yet very few are. If one is "born well" he need never fear about securing his rights on earth.

It is not the things we do that give success. It is the time we do them. Some people have no good time. They would starve with a nugget in their pocket.

THE greatest things in life are accomplished by the simplest methods.

SOME people are continually hunting for a miracle; but its appearance is so simple that the modest child is not recognized, and the marvel seeker is still peering into wonderland.—E. G.

THE predestined one who shall arise as the master and prophet, the expected Messiah, "A man graced with every virtue and under the salutary influence of Jupiter, will calm the strife."—Imogene Fales.

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

Have Faith in God

By Commander Booth Tucker of the Salvation Army

*Aye, but my pathway is so dark!
I cannot understand!
Were there of light but one faint spark,
To flame it might be fanned.*

*Ah, foolish soul! That which is seen
Men call not faith, but sight!
Faith's vision in the dark is keen—
It ceases with the light.*

*I have tried to believe, and yet,
I cannot, cannot feel!
Inside my heart these doubts will get,
And all my peace will steal.*

*"He that believes shall not make haste!"
Faith bids you simply trust;
Feelings are but the after-taste,
Faith comes before and must.*

*'Tis easy to advise, but still,
I never can believe,
Nor have I confidence until
The answer I receive.*

*True faith knows to anticipate
The answer, though delayed,
And patiently on God will wait—
By time 'tis best displayed.*

*Have faith in God, who cannot fail,
So shall thy path be clear;
Pray on with faith that must prevail,
The Lord Himself draws near.*

*Oh, listen to Him as He says,
"My child, what wouldst thou?
Be it according to thy faith,
What thou wilt I allow?"*

*And answer back, "Lord, I believe!
Yet do Thou for me choose;
What Thou desirest, I receive,
My will in Thine I lose."*

I and God

My loins are girded, O Lord, Thy fight to win.
My heart is brave, my faith is fast and strong,
To bring Thy light into the haunts of sin,
And teach Thy righteousness to souls gone wrong;
And by the grace and faith that are in me,
New praise and glory shall be brought to Thee.

GOD AND I

Help me, O Lord, Thy precious work to do,
Lend me Thy strength, when weary on the way.
Be with me as my labors I pursue,
And teach me, in Thy wisdom, what to say.
O help me, Lord, to do my very best
And by that blessing make Thy name more blest.

GOD, NOT I

O Loving Father, like a little child,
Let me still follow where you kindly lead,
Even through trials high as mountains piled,
For I will know such serves some urgent need.
O happy thought, that in your deep intent
Even I might be an humble instrument.
—John P. Sjölander, in *Galveston News*.

In this Spiritual Age few care to say:
"I don't know there is a God." All men
who have eyes to see and any reasoning
powers soon conclude that there is a wonder-
ful supreme power or intelligence in or
back of this marvelous universe. The day
of Agnosticism has gone forever.

This Magazine is a tremendous success.
Its circulation is large and far-reaching
and growing at a wonderful rate. It will
soon have 100,000 subscribers. It circu-
lates in all parts of the world, spreading
the gospel of Love, Hope, Courage and
Doing.

Fasting used to be popular from a reli-
gious point of view. In these days, when
magazines are overcrowded with pictures
of muscles and physical development, it is
encouraging to notice that fasting is now
recommended strongly upon hygienic
grounds. Eat less and give a rest to the
digestive organs, is a sure way out of a
stomachic difficulty. People eat too much.
Their eyes are upon their food. To live
without food for a few days is a sure and
reasonable way to save household ex-
penses and to cast drugs to the dogs.—
Rev. Albert E. George.

The Actors' Church Alliance is a noble
tribute to the changed front of Christian
teaching. Time was when the church ig-
nored the stage, and said all manner of
things against its existence. Now is the
period of co-operation. The church and
the theater to-day are friends. The thea-
ters must see to it that they are worthy
of this relation. The drama can be made
a moral agent and an effective guide to-
ward good views and wholesome instruc-
tion.—*Rev. Albert E. George.*

The great blessing in life is to be useful,
not to be critical. He who seeks a place
upon which to bestow his gifts, and feels
that he is doing a useful work, and is not
concerned about anything else, soon makes
clear his pleasure in life. Many of us are
on the side of right, but we are not useful.
We are too critical, too sensitive, too sus-
picious. Our gifts are not put to the use
where they will tell.—*Rev. Albert E.
George.*

"Rightly viewed, no meanest object is in-
significant. All objects are as windows
through which the philosophic eye looks
into infinitude itself."—*Sartor Resartus,
Thomas Carlyle.*

Censure and criticism never hurt anybody.
If false they cannot hurt you unless you
are wanting in manly character, and if true,
they show a man his weak points and fore-
warn him against failure and trouble.—
Gladstone.

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MUCH disease is brought into the home in the market-basket.

Of course, as we said last month in this department, the underlying principle of health is spirituality; that without the Blessed Christ dwelling in the home all the time there could not be perfect health in the home. So, remember that the first and the underlying principle of Health in the Home is to have the Blessed Christ in the Home.

But let us look into the market-basket this month and see whether you are filling it in a way that it will bring health into the home.

The Mystic Adepts know that millions of disease germs and microbes are contained in all flesh-meat; moreover, as soon as an animal is killed there immediately sets in decomposition and deadly acids and gases are formed in the dead animal body, which, when taken into the human system in the form of meat, is dangerous to health. About all uric acid, that causes so much suffering to humanity, gets into the system through flesh eating.

Fervent and holy prayer, deep and profound thought and the exercise of common sense will cause any one to discern that the killing and eating of animals is not conducive to health.

Animals are much diseased. Scarcely one animal butchered is absolutely free from some dangerous *wasting* disease—tuberculosis, cancer germs, etc. Go into the slaughter houses and examine the dead bodies of cows, sheep and hogs microscopically, as the Adepts do at times, and it will astound and surprise you how you take the very life of the body in your own hands with every mouthful of meat you eat. This is true of all meats, fish and fowls. The rule of the Adept is that every being that creeps, crawls, swims or flies is dangerous to eat; that all the creatures of God are not to be killed and eaten, and if men kill and eat their bodies Nature will exact a great penalty from man for so doing, as they are all filled with many dangerous germs, microbes, parasites, poisonous gases and acids, ptomaines, etc., etc.

Let us see what a great thinker and scientist of England has to say about man's natural, hygienic and humane diet. There is in England no greater advocate of a non-flesh diet than Sidney H. Beard, editor, lecturer and scientist, and who is an honored and active member of that great order of progressive men and women—The Order of the Golden Age. Mr. Beard has this to say:

"The subject of Food-Reform is beginning to be seriously considered by thoughtful and enlightened persons in all parts of the world, and the extent of this newly awakened interest is increasing every day. The fact is becoming generally recognized that the nature, quality and quantity of our daily food largely determine our *spiritual*, mental and physical conditions, and that consequently our own welfare and that of our children depend upon our holding correct ideas concerning diet and upon our living in accordance with the same. Then, again, the realization that the abandonment of the carnivorous habit would bring about the emancipation of the animal creation from the system of ruthless tyranny and wholesale massacre which prevails, is now exercising a powerful influence upon the minds and the lives of a large number of aspiring men and women."

There are, aside from the spiritual or moral reasons, hundreds of reasons why we should not kill and eat the bodies of animals. Meat, or *dead flesh*, is not a natural, hygienic and humane diet. We should have as a diet those foods which are in harmony with the Laws of Nature, the Laws of Health, and the Law of Love. Mr. Beard

says: "The physical structure of man is declared by our most eminent biologists to reveal the indisputable fact that he is at this present day, as he was thousands of years ago, naturally a frugivorous (or fruit-eating) animal."

Man can subsist and be in perfect health and strength and live to ripe old age on nuts, fruits and a few eggs, now and then.

The writer has, for years, lived without meat-flesh and fowl included. I am in *absolute perfect health*, full of life, strength and vigor, and have a tremendous capacity for work without any fatigue. Moreover, I am always cheerful, hopeful and optimistic. My blood is clean and pure and my liver and kidneys are not clogged nor irritated, while my lungs are strong and large and healthy. My nerves are steady, and the cells of my brain are full of life. No stimulants or narcotics are desired when you stop living on the dead bodies of animals—no tea, coffee, alcohol or tobacco are craved for.

My market-basket is filled with a few fresh fruits, nuts, fresh eggs, raisins, figs, chocolates, etc. The number and variety of fruits and nuts is very great. Outside of soft-boiled eggs I eat no *cooked* foods, with possibly the exception of a baked apple or two now and then. I know that the best foods for man are the *Sun-cooked* foods, that grow and ripen in the Sun above ground—on vines, trees and bushes. Fresh ripe tomatoes eaten raw are a splendid summer fruit or vegetable as you may choose to call them. When I was a boy, years ago, tomatoes were called "love apples."

I am not a "Vegetarian"—I do not like the name. Vegetarians are often fanatics and cranks and are pale, thin and hungry-looking beings, because they live principally on *cooked* vegetables which are lifeless and lack nutrition and blood, cell, bone and muscle-making properties. Moreover, vegetarians, as a rule, have little or no patience or tolerance with our meat-eating brothers and sisters, while I have. Meat eating is a *habit*, handed down to us by our cannibalistic ancestors, and the habit is held by men and women through thoughtlessness more than anything else. So, dear souls, I want you to read this article and think it over and pray for Light on the subject, as my only reason for writing it is because I have an earnest desire to see more health in the homes, and because I do not like to see my brothers and sisters wasting their money on expensive meats, doctor's bills and the filling of medicine chests.

I want you all to think about how you will fill that market-basket. Remember, all the seers and prophets *know* that animals are decreasing at a wonderful rate on this planet and that men are increasing at an equally wonderful rate; that there are *less* animals and *more* men on the planet to-day than there were yesterday, and that this goes on from day to day.

Meat will be *higher* and *higher* in price as time goes on, because *now* the supply is decreasing at a most rapid rate. It only took a few years to kill off the buffalo. How long do you suppose it will take to kill off all the animals at the rate we are butchering them? The price of meat, as well as everything else in this world, is regulated wholly and solely by the law of supply and demand, and it is only a lot of thoughtless anarchistic writers and editors who are trying to influence the minds of the thoughtless masses with their pictures of the wrongs of the so-called "Beef Trust."

If we want health and wealth and happiness we must select our foods with care as to both *health* and *economy*. Watch what goes into the market-basket, housekeeper! And you, working-men, who are at the heads of homes and who toil and labor to maintain your homes, watch carefully what goes into your dinner-pails if you want to keep a happy home and keep a full dinner-pail.

Non-flesh eating is not a *religion* or a *cult* with sensible, practical men and women; but it is an important phase of religion, for the great God commands us to keep our temples (the body) pure, sweet and clean—not pollute the body.

Personally, I find I can be a better Christian and serve THE MASTER better by keeping perfectly healthy, calm, serene and happy and not causing the killing of any sentient creature. In my line of Christian Endeavor, I can do ten times more work and better work than any flesh eater in the world. I know this from years of *competitive* experience. More than this, I have no "blue" or sick days and am never tired and fatigued, or nervous, or worried, or apprehensive. What is true in my case is not exceptional. Thousands of Christian Mystics live the same healthy, cheerful, long, useful and happy lives.

No one can become a Holy Mystic of the GREAT ORDERS unless he or she strictly abstains from killing or causing to be killed any living creature. The great Adepts even abstain from eating eggs, as they desire to get away from animal food entirely.

However, I am not writing on Our Mystic Order so much as I am trying to suggest here a plan for having health in the home. As I said last month, and will *always* say, there can be no perfect or permanent health in any home until the *Living Christ* dwells there; until you recognize, love, honor, obey, respect and reverence the great Eternal God, as THE MASTER taught us to do when He dwelt here in the body.

To have health in the home there must be daily prayers in the home and daily reading of the Holy Bible and daily meditations in the Silence and daily practice of Christian Love and Tolerance and Forgiveness.

To have health and harmony and joy and peace and melody in the home there must be the worshipping of no false gods or founders of *new* cults, *new* revelations and *new* mental schemes for salvation. All the home needs is a cheerful and willing service on the part of all in it to God, the SON and the Holy Spirit and then there will be perfect health, and happiness, too, in that home.—A Christian Mystic.

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THE MYSTERIES OF NATURE AND OF RELIGION

By Judge Thomas William Pittman (Written for The Magazine of Mysteries)

LIFE and death are contemporaneous— as soon as we are born we commence to die. Confucius was asked what death was? His answer was, tell me what life is and I will tell you what death is, for both are equally mysterious. Death is not to be dreaded by those who have no fear, for they will penetrate the mysteries of the hereafter. Life is the mystery of the here. If we can comprehend the two dominating forces of Nature, the creative force and the destructive force, and neutralize friction, both life and death can be made entirely harmonious. Chateaubriand maintained that, "there is nothing beautiful, pleasing, or grand in life, but that which is more or less mysterious." The most wonderful sentiments are those which produce impressions difficult to be explained. Modesty, chaste love, virtuous friendship, are full of secrets. It would seem that half a word is sufficient for the mental understanding of hearts that love, and that they are, as it were, disclosed to each other's views. Is not innocence, also, which is nothing but a holy ignorance, the most ineffable of mysteries? If infancy is so happy, it is owing to the absence of knowledge, and if old age is so wretched, it is because it knows everything; but fortunately for the latter, when the mysteries of life are at an end, those of death commence.

If we pass to the qualities of the mind we shall find that the pleasures of the understanding are in like manner secrets.

Mystery is of a nature so divine that the early inhabitants of Asia conversed only by symbols. What science do we continually apply, if not that which always leaves something to be conjectured and which sets before our eyes an unbounded prospect? If we wander in the desert, a kind of instinct impels us to avoid the plains, where we can embrace every object at a single glance; we repair to those forests, the cradle of religion—those forests whose shades, whose sounds, and whose silence, even, are full of wonders—those solitudes, where the first fathers of the Christian Church were fed by the raven and the bee, and where those holy men tasted such inexpressible delights as to exclaim: "Enough, O Lord! I will be overpowered if thou dost not moderate thy Divine communications."

There is nothing in the universe but what is hidden, but what is unknown. Is not man himself an inexplicable mystery? Whence proceeds that flash of lightning which we call existence, and in what night is it about to be extinguished? The Almighty has stationed Birth and Death, under the form of veiled phantoms, at two extremities of our career; the one produces the incomprehensible moment of life, which the other uses every exertion to destroy.

Considering, then, the natural propensity of man to the mysterious, it cannot appear surprising that the religious of all nations should have their impenetrable secrets. The Selli studied the marvelous words of the doves of Dodona. They were the ancient people of Epirus, and lived near Dodona. At that place was a celebrated temple of Jupiter. India, Persia, Ethiopia, Scythia, the Gauls, the Scandinavians, had their caverns, their holy mountains, their sacred oaks, where the Brahmins, the Magi, the Gymnosophists, or the Druids, proclaimed the mysteriously inexplicable oracles of the gods.

There is no religion without mysteries; those with sacrifices constitute the essential part of worship. God himself is the great Secret of Nature. The Divinity was represented veiled in Egypt, and the Sphinx was seated upon the threshold of the temples.

The Christian religion possesses its great mystery of the Trinity, which was undoubtedly known to the Egyptians and to the early Greeks and Romans, for there was an inscription found on the great obelisk in the Circus Major at Rome to the effect: "The Mighty God, the Begotten of God, the All-Resplendent." Heraclides, of Pontus, and Porphyry record an oracle of Serapis: "In the beginning was God, then the Word and the Spirit; all three produced together, and uniting in One." Plato also alludes to this mysterious dogma. "Not only is it alleged," says Dacien, "that Plato

had knowledge of the Word, the eternal Son of God, but it is also asserted that he was acquainted with the Holy Ghost, and thus had some idea of the Most Holy Trinity." The doctrine of the Trinity is known in the East Indies and Thibet. "What I have learned," says Father Calamette, "respecting the religion of Thibet is that they call God 'Kouciosa,' and have an adorable idea of the Trinity, for sometimes they term him 'Kouciokick,' the One God; at others 'Kouciokum,' the equivalent to the Triune God." The mystery of the Father, Son and Holy Ghost—or the Trinity—as maintained by the Christian Church, is one of profound faith and of vital interest to the whole human race, and its rational discussion I shall reserve for the readers of a future number of THE MAGAZINE OF MYSTERIES.

Thought Waves

By L. A. M.

THE earth arrests the electro-magnetic influence from the sun and turns it into heat, just as the carbon in the arc light arrests the current of electricity and turns it into light. The sun itself is not a heated body, any more than the electric motor is a glowing furnace.

Man's energy is a unit. What he can accomplish is determined by the use he makes of it, and whether he applies it on the physical, mental or spiritual plane. The electrical energy that propels the cars is the same that conveys intelligence all over the world, or turns night into day.

Before labor and capital can be rightly adjusted, capitalists and laborers will have to do away with the old Mosaic law of "an eye for an eye, and a tooth for a tooth"; and put into operation the Law of Love—do unto others as you would have others do unto you.

A New Order of affairs must be brought into operation in which perfect justice will rule, and in which there will be neither tyrants nor slaves, but free men and free women, having full and equal pay for their work.

The outer is the inner. The world is not as it really is to every man, but as each one feels and thinks. It is a joyful place to the joyful man; a miserable place to the miserable man. It is not the world that needs changing; it is man.

Intelligence does not occupy space; neither does spirit. "Going to Heaven" is a fiction; growing to Heaven is a reality. There is only one true religion, and that is spiritual growth and unfoldment—self-improvement—striving to make purer the thoughts, feelings and actions, from day to day. It is the only way to "worship God" in spirit and in truth. All forms and ceremonies that do not lead to this are but various phases of idolatry.

Man's body and mind are the inner and outer of the Temple of God. Purified in diet, thought, feeling and action, the Divine dwells therein and manifests its Power; impure, the undeveloped spirit (the devil) dwells therein and defiles it. So long as flesh food, liquor, and other things that defile the body, are used, the thoughts coming through this impure channel will be defiled.

The Holy Mystics say that we are bound and limited by our desires and ambitions to "shine" in the world; that all who are laboring and drudging merely for the purpose of *shining* here on earth and to be more prosperous and more talented than their neighbors are *laboring* with a low and vulgar motive. Such laborers are not true workers. A true worker loves God and the WHOLE and *works* with divine will for God and the WHOLE. A true worker who does the real and lasting work of the world is meek and modest and does not care to *shine* or outlive his brother.

How can we hurt any one or be cruel and harsh and mean if we love God and *live* the Christ-life?

The Magazine of Mysteries

THE POWER OF THIS MAGAZINE FOR GOOD IS NOT NARROWED BY PETTY BOUNDARIES! MONTHS AND MONTHS AGO IT FOUND ITS WAY TO FAR LAHORE, INDIA, WHERE IT IS ESTEEMED AS A POWERFUL STIMULUS TO EFFORT—PHYSICAL, MENTAL AND SPIRITUAL. NOR HAVE THE ANTIPODEAN COLONIES BEEN BACKWARD IN EXPRESSIONS OF APPRECIATION OF THE GOOD WORK THAT IS CONTINUOUSLY BEING DONE BY THIS GREAT MEDIUM OF MENTAL AND SPIRITUAL THOUGHT. IT IS PROGRESSIVE ALONG LINES OF PURE AND CHASTENED THINKING—THINKING THAT HELPS AND ENCOURAGES THE DESPONDENT, AIDS THE WEAK AND HESITATING TO MIGHTIER EFFORT TO OVERCOME ALL OBSTACLES IN THE WAY OF THEIR MENTAL AND SPIRITUAL ADVANCEMENT. NO ONE WHO READS THIS MAGAZINE EARNESTLY AND REGULARLY CAN LONG BE HELD IN BONDAGE! MONTH AFTER MONTH WILL COME IMPROVEMENT IN THEIR CONDITIONS FOR THE BETTER. TRY IT, FAITHFULLY STUDY ITS LESSONS, THEN WATCH WITH HONEST EARNESTNESS FOR THE OUTCOME. THE UNIVERSAL REPUBLIC IN A RECENT ISSUE HAS THIS TO SAY: "EVERY NEW THINKER SHOULD GET ACQUAINTED WITH THE 'MAGAZINE OF MYSTERIES.' IT IS A GREAT POWER IN THE FIELD OF OCCULT LITERATURE AND CONTAINS THE VERY CREAM OF THE NEW DISPENSATION IDEAS."

Soul Communion

THE foundation of the Old Civilization—the very basis of its religion, politics and society—is founded upon inharmony.

To see Love and Wisdom manifested, the essence of Peace and Good Will to all, we must step outside of the crystallized organizations breathing the old antagonisms and mutual defiance, and enter the realm of the New, the True and the Good, into freedom.

Whole-World Soul Communion, without money and without price, and without restrictions, ordinances and penances of any kind, invites the sinner and the saint, the rich and the poor, the bound and the free, the high-placed and the low-placed, to come freely and unite in Love to all, and an earnest seeking for Wisdom and spiritual enlightenment and unfoldment, that the world shall be as One; and the Brotherhood of Man may become a living, loving reality.—*Advance Thoughts.*

The Invisible Power

SO LITTLE do the majority of people realize what spirit is, that they are all the time looking for its material representation—the body—and deny its existence if such a material entity cannot be presented to them.

The body bears the relation to the spirit that the shadow does to the object. The body reflects the exact state of the spirit; it is the spirit's garment, and, though it die, the spirit is still the same. To do all things for the body, and spend all one's energies upon it, is wasting your substance. It is gross materialism, and a denial of the spirit (the God) that creates the body and is the very life that infills it.

That spirit is the invisible formative principle, and to it the body owes its form. When the spirit leaves the body, the latter goes back again into formlessness. The spiritual principle in man is composed of his invisible thoughts and invisible feelings.

All creative work and the evolution of all forms depend upon the labors of the spirit—its intelligence and affections.

To know what manner of spirit is present within our consciousness, we need only to examine the kind of thoughts that dominate our mind, and what feelings are actuating the heart, for the time being, and we can then judge whether we are in harmony with good or evil spirits.

There is only one Spirit—Love, and its shadow. To live in discord is to live, not in the light, but in the shadow of the Almighty.

The religious or holy man or woman is never disturbed, is never affrighted, is always patient, and can endure anything; attains to all things.

God knows better what is good for us than we know. He knows our every need and wisely supplies what is good for us and also with love withholds what is bad.

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.

INVOCATION

O, Almighty and Eternal God, grant me understanding, knowledge and wisdom to write down these sayings that they may impress those who read them with Thy Mighty Love, Power, Majesty and Splendor. May the Blessed Christ and the Holy Spirit keep my mind free from all vain imaginations and false and misleading thoughts and guide my pen. Glory be to the Loving Father of All, and to the Son, and to the Holy Spirit and to the Holy Angels, forever and ever. Amen.

Who sees with the Spiritual Eye readily discerns many grand and good happenings that are to take place within the near future. It does not take much of a prophet in these "Latter Days" to read the signs of the times—present and future. One of the most significant truths of the present day is the wonderful spread and growth of the English Language and all English customs and manners. English civilization—especially that part of it known as American Civilization and Progress—is not only attracting the serious attention of all the peoples of the world, but its advantages are taking hold of their souls, hearts and minds in a wonderful way.

It is but natural for any nation or people who are not progressive and prosperous to marvel at and study the methods of that nation or people which is pre-eminently progressive and prosperous and happy. Therefore, all the eyes of the whole world are now fixed with bewildering and earnest gaze upon the English-Speaking Peoples, especially upon the Americans. Our growth, expansion, progress and prosperity are astounding! After much astonishment, and possibly some little envy and jealousy, the wise and good men of the less fortunate nations begin to enquire into our civilization—our customs, manners, philosophy and religion. And what do these inquiring minds discover?

In the first place, they find that all the English-speaking peoples of the world are, in most part, God-loving, Christian people. They find the lands of the English-speaking peoples covered with Christian Churches, Universities, Colleges and School-houses that are liberally supported and well attended. Further, they find that the leading men and women in all endeavors are, in most part, Christian men and women. They find great statesmen and rulers who are professing Christian gentle men. They find a secular and religious press, not equaled anywhere in the world, owned and conducted by Christian men on Christian principles. Wherever they go they find hope, courage and cheering optimism and progress, prosperity and happiness.

The great seers and adepts know that church steeples always stand in the midst of smokestacks, flourishing and prosperous business centers, prosperous farms, beautiful towns and cities, containing great universities, colleges and schools, and where you see no churches you see a dead and sleepy nation more or less filled with ignorance, superstition, poverty, plagues and famines. This great truth is beginning to dawn on the minds of some of the older nations, such as China, Japan and India, and a great awakening is at this very moment taking place there. These countries have suffered untold misery through their wilful and stubborn ignorance, and are beginning to think and marvel at our great progress and prosperity and happiness and high civilization—the highest the world has ever known. They are not only marveling and thinking, but they are studying cause and effect, and thinking and reasoning and making deductions. Many of them, tired and weary of bondage to poverty and misery,

are seeing the New Light that the Blessed Christ brought into the world, and are beginning to live the Christ-life, which is a life of service, of doing and achieving and growing, and not a life of dreamy speculative philosophy.

They are weary of seeking for "Nirvana," which they never can find. They are beginning to realize that the Great God intends man to toil, labor, serve and work with all his might and with love in his soul, heart and mind. That if he shirks and idly dreams he must suffer long and intensely and remain in a semi-civilized and semi-barbaric state.

The wide-awake, energetic, enterprising and progressive men and women of these older countries are, therefore, now fully aroused and are coming out of their long and weary nightmare and studying our plans and methods and modes of life. Many of them are studying English that they may speak and read it, and thus get into closer touch with the progressive English-speaking peoples of the West. Moreover, they are studying the Bible and the teachings of Christ, and Christianity, as never before, is at this very minute spreading in all parts of the world at a most astounding rate.

In the secret writings of the great Adepts this was all written down hundreds of years ago; that Christ is to be embraced by all peoples and the Kingdom of God established on Earth. Some of the great Bhakti Yogis of India know this and are openly coming out and embracing Christianity and living the Christ-life. These pure and holy Bhaktis (God-lovers) have really been Christians all along, but did not know it. They are now beginning to realize down in their heart of hearts that it is for the good of the masses of India for them as great God-lovers to openly and publicly recognize, honor and glorify Christ, the Son, as the only Master and Redeemer for the Whole World.

Everywhere on this planet, slowly but surely, this change is taking place. The Chinese and Japanese are not only seriously looking into our civilization, but are beginning to be deeply and profoundly impressed with the teachings of Christ. The late disturbance in China between the Boxers and the Christian missionaries will bear tremendous results toward spreading Christianity in China. Confucius was a great philosopher and moralist, but philosophy and morality can only carry us a little way on the Path toward God. Philosophy and moral teachings and ethical teachings are only incidental to the Christ-life; they are only phases of living the life. The Soul can starve on the grandest philosophy ever conceived by man. The soul requires communion with God, the Son, the Holy Spirit and the Holy Angels; it craves for religion and not ethics or philosophy.

Therefore, a progressive and prosperous nation must be composed of a soulful and religious people—must be inspired by the Great God. The English-speaking peoples of this planet are fully inspired, and hence they lead the whole world in progress and prosperity and always will do so. In all parts of the world the great Adepts are agreed on this one truth. They may differ on other matters, but as to the pre-eminence of the English-speaking peoples they agree. Let a Chinaman or a Hindu or any foreigner learn the English language thoroughly and read English books and papers, and it will change him wonderfully. There is a great and occult reason for this, which is known to all the great Adepts.

In time the English Language will be the universal language. This prophecy has been made for many years by many Adepts, in many parts of the world. Any deep and profound thinker can see that the English

Language is spreading into all parts of the world at a wonderful rate.

He, indeed, is fortunate who speaks and reads the English Language—he is nearer the goal of perfection than he who is ignorant of it. He who ignores the English-speaking peoples is not wise, say the great Adepts. See how fluently and beautifully the blessed Swamis of India speak and write the English Language.

Some of these Swamis of India come over to England and this country to teach the beautiful Vedas, but become so favorably impressed with our wonderful civilization and what it does for the masses, and especially the poorer classes, that they go back to India and try to rouse the souls of their countrymen and get them out of their dreamy and idle ways, telling them the glowing truths of how we do and achieve. But these good Swamis, in most part, fail to see that the underlying principle of the progress, prosperity and happiness of the West is due entirely to the teachings of Christ, which, in a positive way, tell men they must not only love God, but must toil, labor, serve and work; must do and achieve, for the good of the WHOLE.

It is difficult to get the Eastern mind cleansed of that intensely selfish idea of freeing the self—the individual soul. We Christians of the West are more altruistic and believe in Christian Brotherhood and believe and know that God has a purpose in building a planet; that He, the Blessed One, wishes us to help Him and the Whole in getting this planet in such shape that He may establish His Kingdom here; that we must worship and work to free each other, and not go off alone and live an ascetic life to free our own soul.

We love the Vedanta, but love the Bible more, because it makes of us active God-loving men and women, and not idle dreamers and metaphysicians and miracle workers. The English-speaking peoples are God-worshippers and workers at the same time. We have money in great abundance, but money does not have us. We open up vast and dense wildernesses, mines, establish great farms, build railroads, telegraph lines, churches, hospitals, Christian homes, and make our country bloom and blossom and flower and produce its great crops and resources, as God intended us to do. God is pleased with us, and inspires the minds of our men with knowledge that enables us to make marvelous inventions, which tend to help along civilization.

God cannot use dreamers or idlers; He must have men who are willing and cheerful doers of things. When Christ once enters the soul, heart and mind of man, he is a wonderful genius for all kinds of work. We care not for "Nirvana" any more than we would for an opium dream.

So the rule is that wherever you see English-speaking men and women you see progressive, intelligent activity. Sooner or later all English-speaking men and women become fervent Christian men and women.

Before the end of this Century, English periodicals, books and papers will have a large circulation in the Far East. This MAGAZINE OF MYSTERIES is a little over one year old and it already has a large circulation in India, Japan and China. And to the dear souls who read it in those far-away countries let me say to you that there can only be happiness for ourselves and others when we live, as Christ said we should live, with love for God in our souls, hearts and minds, and active and willing service for the Whole.

All the Adepts and occultists who read these sayings will fully understand that the English-speaking nations are the great civilizers of the world, and that there is an occult or divine reason for this. It is futile and foolish for any other nation to oppose or try to thwart their progress. No power on Earth will stop the progress of England and America. It is divinely ordered that they shall be the leaders of all men, not in a violent, cruel nor aggressive way, for the days of wars are numbered. England and America will defend their own rights always and will in time be strong enough to say to warring nations, STOP!

Christ, the Prince of Peace, is to reign on this Earth and Peace and Harmony and Melody are to reign supreme in all parts of the Earth, through the supremacy of England and America.

Remember, all this is written down in the secret and sacred writings of the Holy Adepts of the West. But any spiritual-minded man can see the trend of things now. It does not take a great prophet or a great seer to see how the mighty Hand of God is shaping things.

Even the pessimists are beginning to realize the true state of affairs and are taking a brighter and better view of things. All the forces of the universe are now working for peace, harmony, progress and prosperity and happiness for ALL. We no longer live in the Dark Ages. We are now living in the beginning of the NEW FOURTH GREAT CYCLE of this Planet. This is the Age of Christ, of Light, of Love and of Life.

Now, dear souls, in all parts of this grand and glorious world, let us realize we are all the children of One Loving Father. Let us try and strive more and more to realize and love the One Great Eternal God of this universe. Let us recognize, honor and love God and the Son and live forever with the Holy Spirit and the Holy Angels. Let us kindly and lovingly arouse our brothers who are asleep and dreaming, so that they may become wide-awake and up and *doing* and *achieving* for the good of all.

Let the glorious wedding of the East and the West take place and the blessings of the Eternal God dwell with us now and forever, and all of us become one happy and peaceful brotherhood, with One God and one Master. This will be realized before the end of the Twentieth Century.

THE BLISSFUL PROPHET.

Though Storms Arise

THOUGH storms arise and darkness settles down,
Though all seems lost—though fickle fortune frown;
Still hold thy Faith, let Hope be strong and wait,
Trust the All Father, for His Love is great:
God's Sun is shining back of all the gloom,
Then cease repinings—cheerfulness assume;
For all these trials come to prove thy Soul,
And fit thee for the Highest—the most perfect goal.

All comes from Love—seek not to fret in rage,
Repining at thy Fate, but, stooping, take the gage
That is thrown down to thee, and to thy All in All
Turn thou in Love—secure what'er befall:
Through Sorrow thy Soul rises—ever grows,
Through Faith and Trial blossoms like the Rose;
And strong in Hope, at last awakeneth,
Triumphant Victor over Storm and Death.
—Lieut. Charles Alexander Foster, U.S.N.

THE RIGHTEOUS ALWAYS HAVE HOPE AND COURAGE.

Rise of a Righteous Nation

AMERICA is great, because she is a righteous nation. "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. xiv, 34). No individual or no nation that does not recognize, revere, honor and glorify God, the SON and the HOLY SPIRIT can be great. A nation which loves God, as the people of this great and glorious country do, will be exalted and prospered.

GOD is pleased with so-called "Americanism," which is now moving the souls, hearts and minds of all nations in the world.

"Americanism" is only the result of the rise of a righteous nation—a God-loving, Christian people.

He who is a Christian citizen of the United States of America and loves and reveres and honors and glorifies and is loyal to the flag of the RED, WHITE and BLUE is a great citizen of the world and is the most progressive, prosperous and happy man in the world.

In "Americanism" can be found the full and complete secret of the rise of a nation to supreme greatness.

CAREFUL FOR NOTHING,
PRAYERFUL FOR EVERYTHING,
THANKFUL FOR ANYTHING.

—D. L. Moody.

Genuine and Alleged Mystics

AS A rule, men and women who are really holy and religious are very retiring, and do not court publicity.

The Holy Mystics are particularly modest and retiring, and only through certain holy books and holy magazines come before the public. Even then they hide their identity behind a pen name, or simply use initials or a number.

All men and women who openly and publicly advertise as mystics or adepts are pretenders and charlatans.

Holy Mystics, especially the great adepts, never eat flesh meat, and anyone who pretends to be a Holy Mystic who is a flesh eater is a false mystic—a mere pretender.

All holy mystics who live in the world, especially the adepts, are regular attendants at churches (Protestant and Catholic), daily read the Bible and prayer books, pray often and fervently and give much money to the churches and to home and foreign missionary work. The great adepts are great money earners and earn much wealth, which they give to churches, missionaries, orphan asylums, hospitals, colleges, universities, etc.

Any alleged mystic who ever has one word to say against the church, creeds, ministers or priests is a pretender of pretenders.

No real mystic can have the feeling of censure or condemnation in his soul, heart and mind. So if you hear any alleged holy man condemning any well-established institution, whether it is of the Church or State, be on your guard, for he is not a man of God.

Genuine Mystics do not criticize the Bible, set up *new* teachings, or endorse any *new* revelation.

Genuine Mystics have all the occult and psychic powers of the universe to help them and can work miracles and produce all kinds of psychic phenomena, yet in no way do they use these Divine Powers in a public way; they use these powers in a *mystical* way to help uplift humanity—for the good of the WHOLE.

Genuine Mystics are the greatest healers in the world, because they *never* take money for healing. They earn ample means in business and commerce and are glad to heal as THE MASTER did, without price or fee.

The Genuine Mystic is never a dreamer, or idler. Many of them are engaged in tremendous business and commercial enterprises that yield millions of dollars, which in a *mystic* and *holy* way are turned over to the righteous ones to spread THE MASTER'S teachings and civilization in all parts of the world. These great money-earning mystics, if known at all, are usually known to the world as ordinary successful Christian gentlemen. Many of the wealthy mystics are abused and condemned by the unregenerated, carnal-minded and thoughtless and ignorant. The very people who are helped by the holy mystics in a *mystic* way often condemn them. Such is the thoughtlessness and ingratitude of the carnal-minded.

The mystics are great harmonizers and are at the very present moment helping to unify and harmonize different bodies of religious men; and doing a most wonderful work in harmonizing capital and labor.

Genuine Mystics are full of Cheering Christian Optimism, because they know God, the Loving Father of All, makes no mistakes and breaks no promises. They know THE MASTER, and are directed by Him, and *never* listen to, or recognize, or honor, or glorify but ONE ETERNAL GOD and ONE ETERNAL MASTER.

Genuine Holy Mystics have nothing to do with *new* cults, *new* revelations, *new* fads or fancies for salvation, or any of the *mental science* methods for reaching God.

Neither do they condemn the followers of these *new* cults, fads and fancies. They simply ignore everything that has a tendency to take man away from THE MASTER, who is THE PRINCE OF LIGHT, THE PRINCE OF LOVE, and THE PRINCE OF LIFE—man's only SAVIOR. They plainly see that all who are loyal to THE MASTER and love and adore Him as *more* than man, healer, spiritualist, miracle worker or scientist, are led direct to God and Eternal Peace, Joy and Happiness, while those who listen to *new* and false prophets, *new* masters (?) and *new* cults and *new* revelations are led into the PATH OF DELUSION which gives a false or artificial dreamy happiness at its beginning, *uncertainty* in the middle, and *woe* misery, sickness and death at the end.

Beware of the PATH OF DELUSION, say the great Mystic adepts. Many *ambitious* souls enter it, and suffer much. The PATH OF DELUSION is attractive and alluring and is kept filled by the many *anti-Christ* movements that are now having a temporary vogue. CHRIST, THE MASTER, is the only one who can take the soul out of the PATH OF DELUSION and place it on the ETERNAL PATH OF HAPPINESS which leads to Heaven. Genuine Mystics have a living fellowship with GOD, THE MASTER and the HOLY SPIRIT and earnestly and persistently pray and serve, and work for only one end—the Kingdom of GOD.

The Mystics connected with this Magazine, in most part, are even unknown to the publisher and owner of it. So, dear souls, we own no part, and have no desire whatever, to own any part of this Magazine.

We have nothing to sell you—no lessons or books or "absent treatments" to sell. We are simply earnest, fervent, hard-working, happy, cheerful children of God, the Loving Father of All, who try and strive each month to tell you of the mighty and blessed love of GOD, the SON, the HOLY SPIRIT and the Holy Angels.—*The Mystics.*

For twenty centuries Christianity has been a mighty factor in this world's affairs, but its power in the past, compared to what it will be in the future, will sink into insignificance. Christianity's Power to-day is great, but will be greater to-morrow. It is a growing and expanding power. "AMERICANISM" is the culminating power of nineteen hundred years of Christianity and will influence all nations of the world to become Christianized and recognize, and honor and glorify GOD and THE MASTER, forever and ever.

"THY PROVIDENCE supplies my food,
And 'tis Thy blessing makes it good;
My soul is nourished by Thy word;
Let soul and body praise the LORD."

COLLEGE COMPLEXIONS.

Can be Ruined by Coffee.

Nothing so surely mars a woman's complexion as coffee drinking. A young college girl of Hyattsville, Md., says, "I never drank coffee up to the time I went to college, and as long as you are not going to publish my name will admit that I was proud of my pink and white complexion, but for some reason I began drinking coffee at school and when vacation came I looked like a wreck. Was extremely nervous and my face hollow and sallow.

"All my friends said college life had been too much for me. After questioning me about my diet mother gave me a cup of strong, rich coffee at breakfast although formerly she had objected to the habit, but the secret came out in a few weeks when everybody began to comment on my improved looks and spirits. She said she had been steadily giving me Postum Food Coffee and I did not know it.

"My color came back, much to my delight, and I was fully restored to health. I will return to college without the slightest fear of losing ground for I know exactly where the trouble lies.

"Mother says the first time she had Postum made no one would drink it for it was pale and watery, but the next day she did not trust to the cook but examined the directions and made it herself. She found the cook had just let it come to the boiling point and then served it, and it was tasteless, but the beverage made according to directions, by proper boiling, is delicious and has a remarkable 'taste for more.' One cup is seldom enough for father now.

"I have a young lady friend who suffered several years from neuralgia and headache, obtaining only temporary relief from medicines. Her sister finally persuaded her to leave off coffee and use Postum. She is now very pronounced in her views as to coffee. Says it was the one thing responsible for her condition, for she is now well and the headaches and neuralgia are things of the past. Please do not publish my name." Name can be given by Postum Co., Battle Creek, Mich.



NOW THAT we are coming into the sweet vibrations of June, the beginning of glorious summer, we will with this instalment of Fireside Talks close the department until next October.

So let us talk this month of things that will suggest life and new creation—the blossoming grasses, daisies, butter-cups, warm red clover blossoms, roses, the "powdery bee"—the garden, field and wood.

June is full of Life Vibrations, and all outdoors is aglow with sweet nature, and we are glad to get away from the fireside out into the garden, the fields and the woods. The sweet, pure, refreshing Breath of God is on all out-door nature.

"The daisies blow, the roses grow,
In garden, field and wood;
And care is fleet, where youth is sweet,
And God is ever good."

In June, sweet balmy June, the Angels lighten our woes, because they come to us incarnated in the sweet, pure roses.

In June God whispers to us in a million ways and the very June Rose, with all its splendid beauty and its thorns, reminds us of the Blessed Christ, our Lord and Master.

If the Fireside Talks of the Fall, Winter and Spring have been Holy Talks we are now fully prepared to enjoy in a Divine way this grand new creation—in June. Then the Rose Tree, with its thorns and beautiful sweet roses, tells us a holy story:

Our Savior wore a crown of thorns,
With not one rose entwined;
And more did this sad crown adorn,
Than that he left behind;
And gladly did he press it there,
Upon his God-like brow,
Knowing that in our path, more fair,
Would bloom the roses now.

O, when we grasp the fragrant flowers
That throw such beauty round,
And murmur 'midst our blushing bowers,
That still a thorn is found,
O let us think of Him who wore
The thorn without the rose,
And bear, as patiently He bore,
Our fewer, lighter woes.

Let sweet June and the summer teach us and lead us nearer to THE MASTER. Let us go out into the garden, the field and the wood and meditate and think holy thoughts and pray and sing with joy, gladness and gratitude to the great God.

"'Tis Summer, glorious Summer!" sings the poet, and we are lost in the contemplation of the mighty transformation scene wrought by the Hand of God. Let us sing praises of joy and thanks and gather under the shade of the orchard and wood and have our usual "fireside talks," without the hearth, amidst grand nature.

The great soul, who has lived the simple Christ-life, will now be given ways and means by the Unseen Powers to live tranquilly and calmly in the garden, the field, and the woods. It is only the slave of lust, passion, desire and ambition that is continually bound and confined in the hot cities away from sweet nature's repose. All of us will get a breath of the fields and woods if we really desire it and really deserve it. If our Fall, Winter and Spring Fireside Talks have been Holy Talks there will be countless ways opened for these talks to be continued in sweet, pure and holy peace out of doors—in field and wood. And moreover, if we make these outdoor talks holy during the summer they will prepare us for a happy and joyous fireside next fall and winter in our blessed homes.

There are a daily joy, peace and holy calm hid in living with our Lord and Savior, THE MASTER, wherever we may be—whether indoors or outdoors. By living the

life we soon come to be Divinely Led, so that in winter our firesides are warm and cheery and in summer we live with Sweet Nature. Moreover, the Christ dwelling within us shows us countless ways that provide the means for us to make the firesides of many others warm and cheery, and their winters and summers equally delightful.

In June we rise early in the morning and sally forth for sweet inspiration. Lowell said:

"You've got to get up early
If you want to take in God."

All action is divine. So we cannot sleep too much or dream too much. The soul says: Be up and doing! Do not criticise or condemn the holy teacher or writer who lives much in the wood. Emerson said:

"Think me not unkind and rude
That I walk alone in grove and glen;
I go to the God of the wood
To fetch his word to men."

The world needs holy thoughts as well as meat, corn, wheat, wool, iron, coal.

"Chide me not, laborious band,
For the idle flowers I brought;
Every aster in my hand
Goes home loaded with a thought."

All holy men, who think for the world, must live at times apart from the world, alone with nature, in order that the Holy Spirit may show them how to serve the world, and it is cruel and harsh and low and mean for carping critics to call these holy men slothful.

"Tax not my sloth that I
Fold my arms beside the brook.
Each cloud that floated in the sky
Writes a letter in my book."

The Holy Mystics, who are tremendous workers, live much with nature in field, garden and wood, for in nature is locked up the GREAT MYSTERY.

"There was never mystery
But 'tis figured in the flowers;
Was never secret history,
But birds tell it in the bowers."

In field, garden and wood, to the Holy Man, there are a million symbols that clearly show him the great omniscience, omnipresence and omnipotence of God. "Behold the lilies of the field!" God speaks to us through flowers. Emerson said: "The rose speaks all languages."

So, dear souls, now in sweet summer let us in a holy, calm, quiet, serene way get nearer to God and the Savior and the Holy Spirit. Let us pray, meditate and listen. Let us quietly steal away to the field or wood for calm repose, rather than for thrilling sensual pleasures. Let us walk and talk and sit with God and Our Master and the Holy Angels in the fields and the woods and always remember that we are all of us the children of ONE GOD, the Loving Father of All, and that His blossoms, and grasses, and flowers, and leaves, and the myriads of forms of life, are for service and a reminder of His Omniscience, Omnipresence and Omnipotence.

If the Holy Spirit moves me to write I will have a few words "from the woods" in the July issue of this Magazine, under the title of "Woodside Talks." Until then may the Holy Spirit dwell with you.—F. H.

The old gospel is "the power of God unto salvation."

He who ignores the Voice of the Holy Spirit is in danger.

God works in and through many men in many ways to reach His children with His mighty and everlasting love.

It is the Divine Way to pray, to Listen and to follow.

Men have moderate success in this world because they will not Pray, Listen and Follow; pray to God for guidance, listen for His answer, and then follow the Divine Leading.

Strong Will Power has been many a man's ruin. THE MASTER had no will but God's Will, and this was His great teaching—Surrender all Will to God's Will. "His Way, not my way," says the great soul.

The love for God is a constantly growing love; each succeeding day, week, month and year the religious man loves Him more and more.

We must not only profess Christianity to reach the highest attainment, but Christianity must possess us, fully and completely; to be a real Christian we must profess Christ and let the Blessed Christ possess us.

A Holy Mystic is surrounded by many Holy Angels who help him in his work. If he has any special work in hand that requires special intelligence or special power, then he attracts to his aura for that special work a specially appointed Angel, or a special Band of Angels. So the apparent diversified powers or great versatility of a Mystic Adept is not understood by the carnal-minded or unregenerate.

He who truly loves God truly lives with God and the Holy Angels.

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Sayings and Aphorisms of Patanjali

By Gerald Carlton



WHO was Patanjali? Patanjali was a great Hindu Philosopher, to whom the following aphorisms and sayings are accredited:

1. *The Concentration, called right knowledge, is that which is followed by reasoning discrimination, bliss, unqualified ego.*

"This *Samādhi* (super-consciousness) is divided into two varieties," writes a great Hindu teacher. "One is called the *Samprajñāta* (the first stage of super-consciousness which comes through deep meditation), and the other *Asamprajñāta* (the highest super-consciousness). In this *Samādhi* come all the powers of controlling nature. There are two sorts of objects for meditation, the categories of nature and the *Purusa*—the Soul. Egoism and will and mind have a common basis, and that common basis is called the mind-stuff, out of which all forces are manufactured. This mind-stuff takes in the forces of nature and projects them as thought. There must be something, again, where force and matter are one. This is the unmanifested state of nature, before creation, and to which, after the end of a cycle, the whole of nature returns to again come out at another period.

I will try to avoid, as much as possible, the Sanskrit terminology of the great Hindu Mystic, giving his ideas in simple, clear-cut language, so as to be understood by those not far advanced in the spiritual teachings of *Rāja Yoga*. The subject is one of such great depth and import that it is almost impossible to avoid, at times, what may, with some show of reason, be termed obscurities.

Beyond this unmanifested state of nature is the Soul, the essence of intelligence. There is no liberation in getting powers. It is a worldly search after enjoyments, and, says Patanjali, "there is no enjoyment in this life; all search for enjoyment is vain; this is the old, old lesson which man finds it so hard to learn. When he does learn it, he gets out of the universe and becomes free. The possession of what are called occult powers is only intensifying the world, and in the end, intensifying suffering." I do not think, however, this is the case. Since Patanjali wrote the proof points the other way. Of course, occultism can be made a double-edged weapon to smite both ways. If you go into occultism with motives of selfishness, you, of course, reap what you sow.

Patanjali in his philosophy is bound to point out the possibilities of this science, and he never misses an opportunity to warn his votaries of the dangers of occultism. "Knowledge is power," says the Hindu teacher, "and as soon as we begin to know a thing we get power over it; so also, when the mind begins to meditate on the different elements it gains power over them. This is very natural; if we regularly exercise the brain we grow stronger mentally; the same is the case in the development of tissue and muscular force. The affirmations of Mental Scientists, that look so trivial and superficial when first viewed, become tremendous forces when persevered in. *They possess the power of Life over Death!*

Questioning the elements, as it were, that they give up their truths and their powers to the man who meditates on them. Again, in the very same meditation, when one struggles to take the elements of time and space and think of them as they are, it is called *Nirvītarka*, i. e., without question or reasoning. This is the nearest I can get to the meaning of *Nirvītarka*. When the meditation goes a step higher and takes the *Tanmātras* (fine materials) as its object, and thinks of them as in time and space, it is called *Savichāra* (a mode of meditation), with discrimination, and when the same meditation gets beyond time and space and thinks of the fine elements as they are it is called *Nirvichāra*, without discrimination.

I have endeavored as much as possible to avoid terminological Sanskrit words to convey Patanjali's meaning in those aphorisms. I may not have succeeded to the full

extent, but I have done the next best thing—to translate the terms so the reader may comprehend them without having recourse to a glossary. These teachings are valuable inasmuch as they give you the Inner and Spiritual Sense of the varied phenomena known to Nature, both as to its internal and external manifestations.

"The next step," says the great Mystic, "is when the elements are given up, either as gross or as fine, and the object of meditation is the interior organ, the thinking organ, and when the thinking organ is thought of as bereft of the qualities and of dullness, it is then called *Sānandam* (organ bereft of action), the blissful *Samādhi*. In that *Samādhi*, when we are thinking of the mind as the object of meditation, before we have reached the state which takes us beyond the mind even, when it has become very ripe and concentrated, when all ideas of the gross materials or fine materials have been given up, and the only object is the mind as it is, when the *Sattva* state (one of the principles which form the essence of nature) only of the *Ego* remains, but differentiated from all other objects, this is called the *Asmitā* (non-discriminating) *Samādhi*, and the man who has attained to this has attained to what is called in the *Vedas* (Hindu Scriptures) "bereft of body."

He can think of himself without his gross body, but he will have to think of himself as with a fine body. What is the difference between this and the *Relaxation of the Mental Scientist*—the *Going into the Silence*, when the corporeal part of us is but a minor possibility? If there be a distinction it is a distinction without much difference, as the reader, who has studied the question, will doubtless admit. Both have excellent opportunities of attaining the Spiritual Essence, not by easy methods, but by persistent effort. In point of fact, *Rāja Yoga* is more suited to the *Far East* than to a go-ahead *Western Civilization*, such as the *United States*. It carries too much of the Subjective, and barely enough of the Objective or Manifested side of life, to change wholly the modes of thought to which we are accustomed. As a means of promoting Longevity and Spiritual happiness, it is, perhaps, more than the peer of all other sciences combined. But it cannot be accepted for this worth alone, in a bustling Commercial world, where progress is the rule and not the exception.

I may advance positively this without fear of contradiction: If men possess no ambitions outside of the Spiritual plane of life, then the grand and blissful Science of *Rāja Yoga* is, of all other beliefs, the best for them. It brings contentment! It is ambitionless, outside of every thought and act that is noble and spiritual—spiritual, too, in the highest sense. It is the Mecca of peace and health and love! It is non-killing and non-resistant! No jealous or envious thought can enter within its sacred precincts, and it has no cares, or burdens, or heartaches to groan under! Of all God's creatures on the face of this beautiful earth, the teachers of *Rāja Yoga* are the most to be admired, for their admirable virtues and lovely lives, and the least to be envied by those who are spurred on by passion and greed.

Next month I shall pursue this subject further, adding to the readers' knowledge of the Spiritual beauties of *Rāja Yoga*.

On Prayer

To the East the Moslem turns when'er he prays,

There lies the Prophet's tomb, the Kabba stone.

Thence his petitions rise to Allah's throne.

In this belief his praying rug he lays
And kneels thereon, in fervent trust always,
And rests himself in thought of Bounteous Good,

Who punishes, or gives in royal mood,
But never leaves his desert child alone.
Like Moslem I, too, love and face the East,
For there and everywhere, O Love, 's thy home!

Out of the Eastern sky riseth thy sun
To sink in Western sea, its journey ceased,
While over all bends cloudless blue above,
My day is always Light—the Light of LOVE.

—Henry Harrison Brown.

"More things are wrought by prayer than the world dreams of; therefore, let your voice, like a benediction, rise for one night and day."—Arnold. "After a manner pray ye."—Jesus.

Love Thyself

We cannot bestow upon another or give him that which we do not possess, therefore to "Love thy neighbor as thyself" we must first be in possession of "Love Thyself;" being full and overflowing with the vibrations of love, we radiate it to all that we come in contact with, the same as the sun radiates its heat. If we foster the love element within ourselves and hold the thought of "Love Thyself," our neighbor must receive the overflow. Personally, I have my physical body as a perfect instrument for the mind to play upon. All I have to do is to keep the instrument (physical body) in perfect trim so that the mind can produce the most harmonious and beautiful vibration of health; there is nothing too "rich for my blood." The best care we take of our physical body the more pleasant will be our lives. The reaction of the body upon the mind is quite an item in estimating the exposure of energy to keep our body in perfect health; we must love to see it perfect, admire it, picture it in thought as beautiful as the artist or sculptor does his creation before it is manifested.—*Kneipp Water Cure Monthly.*

Value of the Present

THE whole tenor of the Lord's Prayer, as taught by Jesus, is to show the providence of the present: that the kingdom of God can come on earth and that to-day man may be lavishly and bountifully fed with all of the divine graces and elements if he would but seek beneath the superficial for the omnipresent God.

Jesus saw the value of the present, as his words show: "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." Here Jesus shows that the answer to prayer is contingent upon the belief of the petitioner that he already has what he prays for. It is tantamount to saying: "Open your eyes, instead of your mouth, and you will see right here just what you are asking for." Jesus saw that the one who rises to the present realization of the bounty and providence of God is the immediate recipient of the divine favors.

Personal magnetism is always strong in a pure, clean man or woman; one who thinks purely and highly. Spiritual men and women are always magnetic—charming.

The good man is the wise man, because he puts himself in line with God's will. Health, Peace and Harmony will come to him who loves God enough to abide by His Will. The Will of God is truth and justice and a mighty force. So by giving up the mortal will and becoming at one with the Great Will—the Great God—we really become all-powerful.

All Truth is Instinctive

We feel this to be the fact and unconsciously obey it. Men act it long before they are conscious of it, as does the babe. They become artisans of Truth long before they become understanders of Truth. Philosophy is the last born of the trinity, Science, Art and Philosophy. To know, we must study the instinctive actions of men. In them the Soul finds its least hindered expression. Therefore, the more culture the less of Nature, and the less value the individual to the student of the Soul. This extract from Lowell is an illustration:

"He impressed me as a man really educated; that is, with his aptitudes *driven out* and ready for use. He was A. M. and LL. D. in Wood's College—Axe Master and Doctor of Logs. Are not our educations commonly like a pile of books laid over a plant in a pot? The compressed nature struggles through at every crevice, but can never get the cramp and stunt out of it. We spend all our youth in building a vessel for our voyage of life, and set forth with streamers flying, but the moment we come to the loadstone mountain of our proper destiny, out leap all our carefully driven nails and bolts, and we get many a mouthful of salt brine and many a buffet of the rough water of experience, before we secure the bare right to live.

—Lowell.

In every grain of wheat there lies hidden the soul of a star.—Collins.

The cry of a scourged slave, or the wail of a child, is a more mighty lever of human destiny than the arrogance of enthroned oppression.—Prof. E. H. Gregg's (*The New Humanism.*)

RELIGION THE BASIS OF SOCIETY

By His Eminence, James, Cardinal Gibbons

Selected by Cardinal Gibbons from his writings and published by the Cardinal's Special Permission to the New York World.

"I hold that Religion is the only solid basis of Society. If the social edifice rests not on this eternal foundation, it will soon crumble to pieces."

RELIGION is the bond that unites man with his Creator. It is a virtue by which due honor and worship are paid to God. It embraces all those fundamental truths that involve God's sovereignty over us and our entire dependence on Him. I employ the term religion here in its broadest and most comprehensive sense, as embodying the existence of God; His infinite power and knowledge; His providence over us; the recognition of a divine law; the moral freedom and responsibility of man; the distinction between good and evil; the duty of rendering our homage to God, and justice and charity to our neighbor; and finally, the existence of a future state of rewards and punishments.

I hold that religion is the only solid basis of society. If the social edifice rests not on this eternal and immutable foundation it will soon crumble to pieces. It would be as vain to attempt to establish society without religion as to erect a palace in the air or on shifting sands, or to hope to reap a crop from seed scattered on the ocean's surface. Religion is to society what cement is to the building; it makes all parts compact and coherent. "He who destroys religion," says Plato, "overthrows the foundations of human society."

The social body is composed of individuals who have constant relations with one another; and the very life and preservation of society demand that the members of the community discharge toward one another various and complex duties.

What does society require of your rulers and magistrates? What does it require of you? It demands of your rulers that they dispense justice with an even hand. It demands of you that you be loyal to your country, zealous in her defense, faithful in the observance of her laws, conscientious in the payment of imposts and taxes for her maintenance and support. It demands that you be scrupulous in observing your oaths and vows, just in the fulfillment of your contracts and obligations, honest in your dealings and truthful in your promises. It demands that you honor and respect your lawful superiors, that you be courteous toward your equals, condescending to your inferiors, faithful to your friends, magnanimous to your enemies and merciful to the poor and oppressed. It demands of the married couple conjugal fidelity, of parents provident vigilance, of children filial love. In a word, it demands that you "render to all men their dues; tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor"; and that you "render to Cæsar the things that are Cæsar's, and to God the things that are God's."

How can these social virtues be practiced without sufficient motives? These motives must be strong and powerful, because you have passions and self-interest to overcome. They must be universal, because they are binding on all members of society. They must be permanent, because they apply to all times and places.

What motives, religion apart, are forcible enough to compel legislators, rulers and magistrates to be equitable and impartial in their decisions? What guarantee have we that they will not be biased by prejudice and self-interest? Will a thirst for fame and a desire for public approbation prove a sufficient incentive for them to do right? How often has not this very love of glory and esteem impelled them to trample on the rights and liberties of the many, in order to win the approbation of a few sycophants, just as Roboam oppressed his subjects that he might be admired and praised by his young courtiers, and as Alexander enslaved

nations to receive the applause of the fickle Athenians.

Would you vote for a Presidential candidate that avowed atheistic principles? I am sure you would not. You would instinctively mistrust him; for an unbelieving President would ignore the eternal laws of justice, and the eternal laws of justice are the basis of civil legislation.

What principles without religion are binding enough to exact of you that obedience which you owe to society and to the laws of your country? Is it the dread of civil punishment? But the civil power takes cognizance only of overt acts. It has no jurisdiction over the heart, which is the seat of rebellion—the secret-council chamber where dark schemes are concocted. The civil power cannot enter the hidden recesses of the soul and quell the tumults raging there. It cannot invade the domestic circle to expel the intemperance and lewdness that enervate and debauch both mind and body. It cannot suppress those base calumnies, whispered in the dark, which poison the social atmosphere with their foul breath, and breed hatred, resentment and death. You might as well expect to preserve a tree from decay by lopping off a few withered branches while allowing the worms to gnaw at the roots, as to preserve the social tree from moral corruption by preventing some external crimes while leaving the heart to be worm-eaten by vice.

Besides, if you are so disposed, can you not in many instances escape the meshes of the law by resorting to gifts, bribes and ingenious frauds?

If the civil sword, even with the aid of religion, can scarcely restrain public disorders, how futile would be the attempt to do so without the co-operation of moral and religious influence!

Still less do you fear the judgment that posterity may pronounce on your conduct. For if you believe neither in God nor in a life to come, the condemnation of after-ages will not disquiet you, the censures of future generations will not disturb your ashes reposing in the tomb.

Nor can you suppose the emolument of office an adequate incentive to induce you to be an upright and law-abiding member of society. The emoluments of office are reserved for the privileged few; the great bulk of society will always be consigned to private life.

Do not imagine, because you happen to be a man of irreproachable private life, integrity of character and incorruptible justice, that your fellow-citizens will seek you out, as the Romans sought Cincinnatus, at the plough, that they will cowardly embrace you, force you from your cherished seclusion and bestow upon you some office of trust and distinction.

The esteem of your fellow-men will not be a sufficient inducement to make you a virtuous citizen; for the great mass of virtues, even of those virtues that influence the well-being of society, are practiced in private and are hidden from the eyes of men, like the root which gives life and bloom to the tree, or the gentle dew of heaven which silently sheds its blessings on the labors of the husbandman.

Nor should you be surprised if your good actions, instead of winning the applause of your fellow-citizens, will sometimes even draw upon you their suspicion, their jealousy, their odium and their calumny. The wisdom and integrity of Aristides were such that the Athenians surnamed him "The Just"; yet they condemned him to exile. On the day on which the people were to vote upon the question of his banishment an illiterate burgher, who did not know him personally, requested him to write the name of Aristides upon his bal-

lot. "Has that man done you any injury?" asked Aristides. "No," answered the other, "nor do I even know him. But I am tired of hearing him everywhere called 'The Just.'"

The case of the Founder of the Christian religion is still more familiar to the reader. Who was so great a benefactor to society as He? He went about doing good to all men. He gave sight to the blind, and hearing to the deaf, and walking to the lame, and strength to the paralyzed limb, and comfort to the afflicted, and even life to the dead. He promulgated the most sublime and beneficent laws that were ever given to man; He invariably inculcated respect for ruling powers and obedience to their authority; and yet He was branded as a seditious man, an enemy of Cæsar, and He was put to death by the very people whom He sought to deliver from spiritual bondage.

But perhaps you will say that a natural sense of justice, independently of religion, can exercise sufficient influence in inducing you to practice the duties of an upright citizen. But to discard religion and yet profess to believe in natural justice, is self-contradictory. It is grasping at the shadow and rejecting the substance. It is unconsciously clothing one's self in the garment of religion while rejecting its spirit, "having, indeed, an appearance of godliness, but denying the power thereof." If you seriously reflect, you will discover that natural justice has no solid foundation unless it rests on religion. Natural justice may sound well in theory, but it is a feeble barrier against the encroachments of vice.

Tell me what becomes of your natural love of justice, or what influence does it exert on your conduct, when it stands in the way of your personal interests, pleasures and ambition?

It is swept away like a mudbank before the torrent, because it has not the strong wall of religion to support it.

Would your love of justice lead you to give a righteous decision against your friend and in favor of a stranger, though you were persuaded that such a decision would convert your friend into a lifelong enemy? Would it prompt you to disgorge ill-gotten wealth, and thus to fall in a single day from affluence into poverty? Would your natural sense of duty inspire you with patience and resignation if you were defrauded of your property by the treachery of a friend? Would a mere natural sense of duty or propriety restrain a Joseph or a Susanna from defiling his or her conscience and violating the sacred laws of marriage? Would a natural love of truth and honor compel a guilty man to avow his secret crime, that he might vindicate the innocent falsely accused? Such acts of justice, patience and truth are not uncommon in the Christian dispensation; but they would have been deemed prodigies of virtue in Pagan times.

There are many that consider mental culture a panacea for every moral disorder. "Let knowledge," they say, "be diffused over the land. Social order and morality will follow in its track."

The experience of other nations, as well as that of our own, shows it to be a very great illusion to suppose that intellectual development is sufficient of itself to make us virtuous men, or that the moral status of a people is to be estimated by the widespread diffusion of purely secular knowledge.

When the Roman Empire had reached the highest degree of mental culture it was sunk in the lowest depths of vice and corruption. The Persian Empire, according to the testimony of Plato, perished on account of the vicious education of its princes. While their minds were filled with knowledge, they were guided by no religious influences. The voice of conscience was drowned amid the more eager and captivating cries of passion, and they grew up monsters of lust, rapine and oppression, governed by no law save the instincts of their brutal nature.

It does not appear that vice recedes in the United States in proportion as public education advances. Statistics, I fear, would go far to prove the contrary to be the fact. The newspapers published in our large cities are every day filled with startling accounts of deep-laid schemes of burglary, bank defalcations, premeditated murders and acts of refined licentiousness. These enormities are perpetrated for the most part not by unlettered criminals, but by individuals of consummate address and skill; they betray a well-disciplined mind uncontrolled by morality and religion. How true are the words of Kempis: "Sublime words make not a man holy and just, but a virtuous life maketh him dear to God."

If neither the vengeance of the civil

power, nor the hope of emoluments, nor the esteem of our fellow-men, nor the natural love of justice, nor the influence of education and culture, nor all these motives combined, can suffice to maintain peace and order in society, where shall we find an adequate incentive to exact of us a loyal obedience to the laws of the country? This incentive is found only in religious principles. Religion, I maintain, is the only sure and solid basis of society. Convince me of the existence of a Divine Legislator, the Supreme Source of all law, by whom "Kings reign, and law-givers decree just things"; convince me of the truth of the Apostolic declaration that "there is no power but from God, and that those that are, are ordained of God, and that, therefore, he who resisteth the power resisteth the ordinance of God"; convince me that there is a Providence who seeth my thoughts as well as my actions, that there is an incorruptible Judge, who cannot be bought with bribes nor blinded by deceit, who has no respect to persons, who will render to every man according to his works, who will punish transgressions and reward virtue in the life to come; convince me that I am endowed with free-will and the power of observing or of violating the laws of the country—and then you place before me a Monitor, who impels me to virtue without regard to earthly emoluments or human applause, and who restrains me from vice without regard to civil penalties; you set before my conscience a living witness, who pursues me in darkness and in light, and in the sanctuary of home as well as in the arena of public life.

Religion teaches me that we are all children of the same Father, brothers and sisters of the same Redeemer, and, consequently, members of the same family. It teaches me the brotherhood of humanity.

Religion, therefore, is the fostering mother of charity, and charity is the guardian of civility and good-breeding, and good-breeding is one of the essential elements of the well-being of society. Worldly politeness, devoid of religion, is cold, formal and heartless; it soon degenerates into hollow ceremony. Good-breeding, inspired by religion and charity, inculcates a constant self-denial. It is sincere and unaffected, it has the ring of the genuine coin, it passes current everywhere, and it is easily distinguished from the counterfeit. A stranger, who would feel oppressed by the rigid mannerism which rules in the salons of Paris, would be charmed by the quiet dignity and genial warmth with which he would be received by the simple and religious people of the Tyrolean Mountains.

The Christian religion is all-pervading. It influences the master and the servant, the rich and the poor. It admonishes the master to be kind and humane toward his servant by reminding him that he also has a Master in heaven who has no respect to persons. It admonishes the servant to be docile and obedient to his master; "not serving to the eye as it were pleasing men, but, as the servants of Christ, doing the will of God from the heart."

It reminds him that true dignity is compatible with the most menial offices, and is forfeited only by the bondage of sin.

God, to the Adept, is not "a God of wrath" or a "God of vengeance," pouring out "the vials of His wrath" upon mankind. "God is Love." Man cannot hold to a God of Wrath. This idea of an Angry and Avenging God has well-nigh destroyed religion. Now that the churches are beginning to be ruled by the God of Love and a new set of God-loving ministers are coming into the world and filling the pulpits of the churches, we will soon see them filled to overflowing. The Age of the God-fearing man, which was a dark and dismal age, has gone forever.

So long as fear rules man so long his idea of Deity can rise no higher than fear permits. The least remnant of fear of God in the sense of being afraid of Him—or anything else—will prevent the highest and true conception of God.—*Ursula N. Gestefeld.*

Man must have a God that he can love, adore, and worship. *Ursula N. Gestefeld* says: "Man can worship only what he can venerate. He cannot venerate a God that will be a despot at one moment and altogether uncertain at another: who could make a mistake, and then be obliged to find a way to rectify it." The awakened soul begins to realize that "God is Love," and is omniscient, omnipotent and omnipresent. God is the Most High, and never had the low and petty attributes of man.

Love's Potent Force

By Rev. Dr. Lowry

LOVE is life's key of gold. If we are ever to be admitted to its inner temple, its holiest place, this must be the key. Life's finest essence eludes everything else. The mother's presence gives brightness to the eye of the child. Her absence brings sorrow to the heart. Prof. Fiske says that the receding image of the mother on the eye frightens the child, who is not yet familiar with the law of sight. Losing the image, it thinks that it is losing its mother. The youth is more independent, but its love is just as real. The man, if a true man, never emancipates himself from the glorious thralldom. A day comes, however, when another chamber opens to his love, and instead of diminishing, it increases its power. He joins heart and hand with a wife, who pours the rich gifts of her soul into the cup of his life, and makes it overflow. That also we call love. A boy or girl leads them laughing through life's garden; and we call that love. Sometimes the daisies are removed to provide a sleeping place for the silent frame of a little one—and there seems nothing left but love. The farther door of the tomb swings open, and the little one beckons to faith and hope; and they bid love be of good cheer. Taking them at their word, love takes up the journey once again, and listens with a hunger, surpassing all other hunger, to the words of the Master. "Their angels do always look upon the face of my Father in heaven." Next to the triune God, these treasures draw mightiest and make heaven most real.

Growth and progress and expansion is the Law of the Universe. There is nothing but what is unfolding—growing. All souls are going onward, forward and upward. Nothing stands still. Everything moves in a most orderly manner, and under Divine Law in an upward cycle. From one plane to a higher plane and from one cycle to a higher cycle is the rule of all things. With God there can be no backward movement.

All are invited to come to God and receive His love, tender mercy and pardon and blessing and Mighty Help, and see and hear the Angels continuously.

"In the rugged fields of duty
Springeth flowers of wondrous beauty;
Pilgrims o'er the desert going
Find the Asphodels a-growing;
Where the reaper mows and passes,
Violets cuddle in the grasses.
In life's unexpected places
Holy Angels leave their traces."

Truth Incarnate

We are falling into the old errors of denying personality and believing only in principles; whereas the Bible in declaring that God was incarnate, that the Word was made flesh, teaches that an ideal or principle is practically inoperative until it becomes incarnate, says Rev. Dr. George C. Lorimer, of Madison Avenue Baptist Church, New York. You may write a beautiful book about morals, and you may write essays about idealism, and they may be charming, fascinating, but they will make no converts, or very few. One man or woman who incarnates in himself or herself those ideals will be a living force in the community. Incarnation is not brought to you in the Bible simply to remind you that God has condescended to take upon Himself your nature, but also to remind you of a truth that ought to be ingrained by this time in every Christian heart—that mere profession is valueless, that *life* is what is needed, truth embodied and revealed in actual doing. You have heard the old story of the man who was asked, "Under whose preaching were you converted?" and he answered, "I was not converted under anybody's preaching; I was converted under my mother's practice."

Don't Take It to Heart

THERE'S many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did not we rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

Resolve to be merry,
All worry to ferry
Across the famed waters that bid us forget;
And no longer fearful,
But happy and cheerful,
We feel life has much that's worth living
for yet.

We Must be Progressive and Prosperous

THE divine man is not a dreamer; he is a doer of great things. Progress and Prosperity is ever in his mind. He must have great sums of money, but money must not *have* him. Wealth is a curse to the man who is not religious, and a great blessing to him who realizes that he is only God's steward. Some of the Holy Mystics have great wealth, but are free and non-attached. This progressive and prosperous country is filled with men and women who are very wealthy and who are religious, refined and cultured and dignified people—wholesome, practical and respectable. In this connection the Christian Herald says: "Faith in a divine plan does not mean that we are slavishly to accept our present condition and make no effort to improve it. It should have exactly the opposite effect. It is God's purpose that we shall develop to the utmost every talent we possess. We must work to this end as earnestly and vigorously as if improvement and progress depended entirely upon ourselves."

Every great man of tremendous success whom I have ever known, and as a journalist for many years I have met and known many of the prominent men of success during the past twenty-five years—I cannot recall one who was not a deeply religious man—a Christian gentleman. Meeting so many of these men of progress, prosperity, and large parts, and finding invariably they were professing Christians, set me to thinking.

"It is systematic and persistent activity that makes a successful business." Religion will make a man moral, clear-minded, orderly, quietly persistent and calmly active. It will hold ambition in check and save one from failure. Progressive and Prosperous business men in this age realize and recognize and honor the power of the Unseen; it gives them courage, hope and cheering optimism. The Holy Spirit is more real and more powerful and more intelligent than any so-called tangible power known to man.—*P. H.*

Each day man becomes better. Some appear to be going down hill—degenerating; but this is only an appearance. In time through sin, error, mistaken ideas, much agony and much suffering the soul cries out to God and regeneration in New Life begins. This regenerating or converting may occur in this incarnation or in some future one, but it does happen sometime and somewhere. Those who go to God, through our Saviour and Master, Christ, take the short and easy Path, and reach the Blissful or Perfected State without having to be reincarnated. Jesus knew about reincarnation as any close student of the New Testament will readily see.

The Christian Church has wisely withheld the doctrine of reincarnation from its adherents. Only a few people really know or comprehend this doctrine; but many preach and talk and write about it. Christianity is so simple and true and powerful that it does not need it.

Holy Mystics are Vegetarians

THE Holy Mystics are strict vegetarians, living on nuts, fruits, cereals and vegetables. In some orders of the Mystic Brotherhoods, eggs and pure milk in small quantities are permitted. Without purifying or redeeming the body, the Holy Spirit cannot manifest fully and in the highest degree. Moreover, the Holy Mystic knows that animals are eternal souls progressing toward God, in different degrees of evolution, and they do not kill or cause to be killed any body of a fellow-being or of God's creatures. Again, health and vigor and tremendous capacity for work is important to the Adept, so he keeps his body or temple pure, and clean, and does not defile it with dead animal flesh. "Live a life that leads to the higher ideal, and Peace, Joy and Prosperity will ever smile upon the way." Beware of the alleged Holy Mystic who eats the bodies of his brothers.

Does the soul grow? Is not the soul enveloped with countless veils of ignorance, bigotry, intolerance, cruelty, malice, anger, hate, envy, bestial, brutal and animal tendencies, and as these veils are burnt away by the fire of Divine Love, that reveals the soul in its glory, is not that what we call "soul-growth"? Is not "soul-growth" the unveiling of the soul? Is not the soul eternal and changeless, without beginning or end? Is not the soul the Real Man out of sight and imprisoned? Is not its freedom through the love of God what mortal calls "soul-growth"?

The True and the Right

It is time to seek the Lord, till he come and rain righteousness upon you.—*Hosea*, x, 12.

WHAT is true will hold its own against any odds. The bright yellow flame may be hidden in the dense smoke for a while, but if you have patience the smoke will blow away and the bright yellow flame will make the night like day. Astronomers tell us of stars which have grown old and crumbled, gone to pieces and filled the infinite spaces with their disintegrated particles, but no man has ever yet said that a truth has died. There is no death, but only life to truth. It is born, or it is discovered, or uncovered, but once seen it is never extinguished. God's own life is in it, for it is a part of Him, and neither can earthquakes destroy nor avalanches bury it.

This also is true of what is right. It may be smothered by the private or the national conscience, but it has its triumphal procession at last and drags wrong a prisoner at its chariot wheels. It is stronger than any one man; stronger than all the world in combination against it. You may sooner hope to blast Gibraltar and hurl it into the sea than to break what is right from its resting place in the omnipotence of God.

It always conquers, and he alone who is on the side of right is the victor in the end. Stretch the line of life until it fades into the mystery beyond the hazy horizon of this present life and you may be sure that evil is evanescent and right is eternal. When it shall be our privilege to take some high standpoint in the large future and look back on these fleeting, exciting days of greed and selfish rivalry, we shall see with clear, perhaps with tearful and regretful, eyes that every mean word and thought and deed, however great the promise of advantage, has entailed a direct and palpable loss, and that when we did right, though at a sacrifice, then, and then only, were we paid in the coin of happiness and self-respect. It never pays to do a wilful or a conscious wrong. Were that possible, the universe would contradict itself, and God Himself would be a dream or a myth.

There is but one principle that holds fast in whatever waters you cast your anchor, namely, that he can never be driven to shipwreck of soul who knows what he ought to do and dares to do it though it costs him so much that his heart breaks. A man's character is all he has, it is his one great possession, and if he loses that he loses all, absolutely all. With self-respect, the consciousness that your integrity is unsullied, you can face all worlds and look with undimmed vision on the Throne of the Eternal. Neither wealth nor poverty is known in heaven or regarded, but what you are in the fibre of your being, what you are in the moral timbre of which you have made yourself, what you have done that is worth recording in a world filled with pitying angels, these alone have weight and bring credit.

We may not all be rich, 'tis true, and perhaps 'tis pity that 'tis true. You may have discomfort and struggle, possibly more storm than sunshine, a weary road to travel through these narrow years, but be sure of this, as sure as you are of the wisdom of God, that an honest man with a clean soul is worth more than all the wealth that excites our envy or stimulates our jealousy. To stand square with the law of justice and sympathy and fidelity, to be a hero because you are unsoiled by deeds which sting with the painful sting of a wasp, is to lay up a treasure of which death cannot rob you and which will lift you out of the grave laden with the blessing of God.

Right is the normal heart beat which indicates health and vigor, while wrong is that heart failure which foretells death. You can live without many things and still be comfortable, but if you try to live without the approval of your conscience, despair will creep over you as the shadows of evening creep over the earth at sundown. Religion teaches us to keep our faces toward heaven, as the mariner watches the pole star, and to steer by what we see. To be true, just, kindly, is to bring heaven so near that when you die you will have but a step to go, and that step will take you within reach of a welcome that will make you glad that you have sacrificed all else but kept your faith in the true and the right intact.—*George H. Hepworth*.

[Each month we will print one of Dr. Hepworth's helpful and inspiring sermons. Be sure to read the one next month, as it will help you.—EDITOR.]

Progression

EVERY new evolution is a different, but not a separate, phase of existence from the old and preceding evolution. Thus the stalk above the ground is an evolution of the roots below the ground; the leaf is an evolution out of the stalk; and the blossom from the leaf, etc. The newer, purer and better must ever be an evolution out of the older and coarser phase. It is not the destruction of forms that constitutes evolution, but their transformation into more refined phases of being. We do not get rid of criminality by burning or electrocuting or hanging one who commits illegal murder. The whole race must transform their inharmonious criminal-breeding natures into Harmony, Peace and Love in order to do this.

Spiritual Dietetics

TO SPIRITUALLY-MINDED Idealists belongs the credit of introducing a theory and practice of pure and chaste dietetics. The people who regard man as a soul, first taught this wisdom. The doctrine that human beings are souls, that live on air and light; that food should be simple and nutritious; that meats should be discarded and fiery liquors abolished; that wines or grape juice should be substituted for "spirits," and pure water for wines, has in all ages been taught by the Mystics and Idealists. The ancient prophet of it was the Samian Sage, Pythagoras. The Idea was, that as the body was, for the time being, the dwelling place of the soul, its lodging and home, its prison or its palace, its organ and instrument, its box of tools, the medium of its activity, it must be kept in perfect condition for these high offices.—*I. P. C.*

Supreme Unity

ONE law governs the universe in all its phases—spiritual, mental, physical. These three are One. Their separation is only an illusion of the sensual-animal man. If they were really separate there could be no co-operation between them and intelligent life would not be manifest.

The brain—the organ of thought—appears to be separate from the heart—the organ of emotion; the organ of taste appears to be separate from the organs of hearing and the visual organs; but Life—One Law—permeates and manifests through them all.

In the world of effects, illusions and delusions are common. Look at an electric arc light at night through a thin gauze curtain and you will see a square of nine lights. So, seen through the veil of matter, the One Life appears to be many; but when that veil is taken away all things are seen to be related and in perfect unity.

The recognition of the unity of all life in all the universe—mineral, vegetable, animal, man, spirit, angel—is the recognition of the Supreme Unity—God.

The safety of the individual depends much upon the sensitiveness of his finer spiritual senses to the touch and impressions of good spirit friends. The gross thinker and animal man, by his course of living, so deadens his spiritual nature that it is not sensitive to impressions from spiritual being.

Peace, Harmony and Melody

How grand and beautiful is a life filled with peace, harmony and melody—no discords.

Thoreau said: "Friends should not only live in harmony, but in melody."

The Master came to this planet to teach men how to live in brotherly love—in peace, harmony and melody.

It does not take a great scholar or a great mind to comprehend the simple teachings of the Master; but it does require giving up perverseness, sin, stubbornness and willfulness to *live* the Christ-life.

And there can be no peace, harmony and melody unless we do *live the life*—live in Holy Love.

Those who have tried mortal ways to reach peace, harmony and melody have failed—utterly failed—and always will fail.

No system of "Thought," Ethics or Morals, other than that laid down by Moses, David, Isaiah, Christ and Paul can carry the soul to eternal peace, harmony and melody.

Until you can live in peace and harmony with anyone, you are not really religious—this is the test.

The Right Way

MARCUS AURELIUS said: "Thou canst pass thy life in an equable flow of happiness, if thou canst go by the right way, and think and act in the right way. These two things are common both to the soul of God and to the soul of man, and to the soul of every rational being—not to be hindered by another; and to hold good to consist in the disposition to justice and the practice of it, and in this to let thy desire find its termination."

The Right Way for all souls is God's Way, and the sooner man fully realizes this great and ancient truth the better it will be for all of us. The whole world would bloom with joy and happiness if all men would live the Right Way.

The Right Way is the simple way as taught by Christ, the Master, and any child can comprehend the Master's teachings. It is easy to understand and believe these teachings, but we must do more than that—we must *live* them. When man *lives the life*, he lives the Right Way.

You cannot afford to experiment with human and mortal ways. If you would have a full flow of happiness NOW, HERE and HEREAFTER, *live* the Right Way.

Buddha and Christ

IN India men seek to get out of life; in the West we strive for a larger and fuller life, here, now and hereafter. The Christians pray, work and serve, and progress and prosper.

One expert in the study of comparative religions, says the Rev. Dr. Thomas C. Hall, told me that he had had a most interesting conversation with one of our great American thinkers, who has been in India, on no public mission, but for himself, drifting about among the people, trying really to grasp their point of view and their way of thinking. Profoundly Christian in his philosophy, he comes back and says: "I went with all my heart in sympathy with much of the teachings of Buddha; yet I profoundly believe that the essence of the worship of India is devil worship and not God worship. And, what is more, I do not blame them. Poor India! Swept by the tide of merciless conquerors; ground down in the dust; stupidly governed from time to time, even by England. And India says: How long? And Buddha comes and says: 'I can show you the only way to escape.' Men said: 'O, teach us how to keep out of the awful, eternal ruin of suffering that we and our fathers and forefathers have found life to be.' Jesus comes with another message. He came not to tell us how to get out of life—how to pass out of being. He says: 'I came that ye may have more life—more life; to redeem life; to lift up this world; to make it God's world.' This is redemption; this is the message of Jesus.

Buddha with respect to life here and now was pessimistic and urged that we escape it. Jesus was optimistic and taught cheerful and willing activity—service.

We can redeem this world by living the Christ-life and at the same time reach a state of bliss and happiness far more peaceful and restful than "Nirvana."

India is surely awaking to the necessity of man not shirking his duties here, and is beginning to look in open-eyed wonder at the progress, prosperity, spirituality and happiness of the CHRISTIAN West.

Personal Magnetism

ONE of the mysteries of life is why some people attract all people by their charming personality while others repel people by a striking lack of the mysterious "something."

The Mystic Adept says Love is personal magnetism. Without love for God and all beings there can be no personal magnetism. A religious man is always magnetic. The late Henry Ward Beecher was such a man.

He could *attract* and *hold* the multitude because he was all soul and heart. Rouse the soul and you will be happy, and if you are happy you will charm and attract and hold others. The world does not like pessimists or carping cynics who go through life moaning and groaning and pining and whining and murmuring and complaining.

Stevenson said: "A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great theories of the Live-ability of Life." Such people charm and fascinate all.

Dr. Hale's Religion

Optimism Writ Large in the Veteran's Faith—Love, He Declares, Is the Law of the Universe

A CROWDED congregation always gathers to hear the Rev. Edward Everett Hale in the South Congregational Church of Boston. Recently a great mystic attended his church when he preached from the words of John, "Little children, love one another," and began with a citation from Dr. Hedge to the effect that there is enough good in the world to do all we want to do provided we only know how to use it.

"In our century," said Dr. Hale, "we are beginning to realize the truth that we are here to bear one another's burdens. George Eliot used to say, 'I am looking forward to the time when, at the cry of one man in distress, all of us shall rush forward to relieve it.' In one newspaper we read of a disaster; in the next the sufferers have been relieved. Our business this morning is not to grumble about the past and not to praise the present, as if we were perfect. Not altogether perfect yet—no, no—but I cannot help saying that the two words 'altruism' and 'optimism' are contributions which the last seventy-five years have made to the English language. I had a letter from a man who asked what optimism meant, as he could not find it in the dictionary. Another friend of mine used to speak of 'altruism, optimism, patriotism,' though Dr. Johnson was accustomed to describe a patriot as a 'man against the government.'

"Mankind are now beginning to find out what the love in common really means. It is not a poor bit of policy that is described, as when you read in the papers that those gentlemen at Washington want a department of commerce and industry. No, it is the echo of the demand that the people make on the administration. The nation shall exist, not merely to make war with other nations by sea or by land—not simply to punish bad people, to imprison bad people or to execute bad people or to collect debts. The nation shall exist to annihilate malaria and yellow fever, to wipe out from the orchard white scale and black scale, to change the desert, such as we had here in America, into a garden of the world. The nation shall take a boy or a girl who is deaf and dumb and blind and shall produce a man or a woman who can tell you the very secrets of nature. The nation which began timidly with a war department is not satisfied until at the side of the department of war there shall be a department of peace, and the secretary of war shall meet the secretary of peace at the same council.

"Some four years ago there appeared in South Africa the dreaded white scale in their orchards. Let it alone, and the immense orange industry of that great region would be ended in three years. Then one man in Cape Town wrote a letter to another man in New York, and the man in New York wrote to California to the head of the department of agriculture and horticulture there, and this man, through one of his clerks, dispatched three boxes of the remedy, along with a small colony of lady bugs, which attack the white scale. Uncle Sam carried them to New York, there they were put on board ship and reached South Africa in due time. The remedy was put in the proper places, and in three months there was no white scale left in South Africa, all because three men of the two nations, instead of working to injure and destroy each other, knew enough to 'bear each other's burdens.' How much better is this than the wretched policy of 'every man for himself, and the devil take the hindmost.'

"Many people hunt through the Scriptures to see as to the way of starting a church, or the way in which a state should be organized. They make weary work of it. Christ went about with no thought of metaphysics, and not troubling himself with plans for the establishment of a church or a state. Because men cannot find anything in the Scriptures on which to hang their dreary discussions, they are disappointed. Yet the red man out in the mountains understands the story of the prodigal son and of the woman of Samaria; he knows how to feed the hungry and to weep with those who weep; he understands the text, 'Little children, love one another.'

"The victory will be won when men and women see that love is the whole. To bring in the kingdom of God they must see that this is the spirit and the principle of the whole. It is not a law, it is not a statute which you can carve on a tablet of stone.

Love is the law of the universe, exactly as Isaac Newton says that attraction is the law of planets and stars. Love is the common life. I cannot, if I would, escape this contagion. God is love and love is God. We believe this when we hear it, but then we go away, and some one talks to us about prayer, and we regard God as up above there. We ought to remember that heaven is love. I know that I go about my Father's business, and I make his business my own. I work with him, he works with me. To do this is to know that the kingdom of heaven will come."

Correction

THE MAGAZINE OF MYSTERIES recently published an article, "I Can and I Will," by William Walker Atkinson. This was credited to The Zodiac. Mr. Atkinson writes to us, stating that this article was prepared expressly for, and was first published in, the April, 1901, issue of Suggestion, printed at Chicago. We are glad to make this correction, desiring to give credit where it is due.

From
THE NEW THOUGHT PUBLISHING CO.
10, The Colonnades, Vincennes Ave.
Chicago.

TO ALL READERS OF THE MAGAZINE OF MYSTERIES:-

Have a copy of New Thought sent to your friends. We send a copy anywhere on receipt of 2 cent stamp to pay postage.

Ella Wheeler Wilcox, writing in the New York Journal, advised her readers to get our magazine and read William Walker Atkinson's writings therein. Mr. Atkinson is co-editor of New Thought and his writings are only to be found in our magazine. He writes for no other paper. That was a great compliment which Mrs. Wilcox paid us and we appreciate it. She is esteemed as a woman of sweet sound mind and her advice is sought by men and women everywhere.

We have taken precautions to preserve complete sets of New Thought for the year 1902 and you can always have your subscriptions begin with the January number, thus securing a full set of Mr. Atkinson's writings.

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[Mention this paper.]

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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 each month 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 Noaille wrote:

He told me that the *foundation of the spiritual life in him* had been a high notion and esteem of God in faith; which, when he had once well conceived, he had no other care at first, but faithfully to reject every other thought, that he might perform all his actions for the love of God. That when sometimes he had not thought of God for a good while, he did not disquiet himself for it, but after having acknowledged his wretchedness to God, he returned to Him with so much the greater trust in Him, by how much he found himself more wretched to have forgotten Him.

That the trust we put in God, our loving Father, honors Him much, and draws down great graces upon us.

That it was impossible, not only that God should deceive, but also that He should long let a soul suffer which is perfectly resigned to Him, and resolved to endure everything for His sake.

That he had so often experienced the ready succors of Divine Grace upon all occasions, that from the same experience, when he had business to do, he did not think of it beforehand; but when it was time to do it, he found in God, as in a clear mirror, all that was fit for him to do. That of late he had acted thus, without anticipating care; but before the experience above mentioned, he had used it in his affairs.

When outward business diverted him a little from the thought of God, a fresh remembrance coming from God invested his soul, and so inflamed and transported him that it was difficult for him to contain himself.

That he was more united to God in his outward employments, than when he left them for devotion in retirement.

That he expected hereafter some great pain of body or mind; that the worst that could happen to him was to lose that sense of God which he had enjoyed so long; but that the goodness of God assured him He would not forsake him utterly, and that He would give him strength to bear whatever evil He permitted to happen to him; and therefore that he feared nothing, and had no occasion to consult with anybody about his state. That when he had attempted to do it, he had always come away more perplexed; and that as he was conscious of his readiness to lay down his life for the love

of God, he had no apprehension of danger. THAT PERFECT RESIGNATION TO GOD WAS A SURE WAY TO HEAVEN, a way in which we had always sufficient light for our conduct.

That in the beginning of the spiritual life, we ought to be faithful in doing our duty and denying ourselves; but after that unspeakable happiness followed; that in difficulties we need only have recourse to JESUS CHRIST, and beg His grace, with which everything became easy.

That many do not advance in the Christian progress, because they stick in penances, and particular exercises, while they neglect the love of God, which is the end. That this appeared plainly by their works, and was the reason why we see so little solid virtue.

That there needed neither art nor science for going to God, but only a heart resolutely determined to apply itself to nothing but Him, or for His sake, and to love Him only.

Brother Lawrence discoursed with me very frequently, and with great openness of heart, concerning his manner of going to God, whereof some part is related already.

He told me that all consists in one hearty renunciation of everything which we are sensible does not lead to God; that we might accustom ourselves to a continual conversation with Him, with freedom and in simplicity. That we need only to recognize God intimately present with us, to address ourselves to Him every moment, that we may beg His assistance for knowing His will in things doubtful, and for rightly performing those which we plainly see He requires of us, offering them to Him before we do them, and giving Him thanks when we have done.

That in this conversation with God, we are also employed in praising, adoring, and loving Him incessantly, for His infinite goodness and perfection.

That, without being discouraged on account of our sins, we should pray for His grace with a perfect confidence, as relying upon the infinite merits of our LORD JESUS CHRIST. That God never failed offering us His grace at each action; that he distinctly perceived it, and never failed of it, unless when his thoughts had wandered from a sense of God's Presence, or he had forgot to ask His assistance.

That God always gave us light in our doubts, when we had no other design but to please Him.

That our sanctification did not depend upon changing our works, but in doing that for God's sake which we commonly do for our own. That it was lamentable to see how many people mistook the means for the end, addicting themselves to certain works, which they performed very imperfectly, by reason of their human or selfish regards.

That the most excellent method he had found of going to God, was that of doing our common business without any views of pleasing men (Gal. i, 10; Eph. vi, 5, 6) and, as far as we are capable, purely for the love of God.

That it was a great delusion to think that the times of prayer ought to differ from other times: that we are as strictly obliged to adhere to God by action in the time of action, as by prayer in its season.

That his prayer was nothing else but a sense of the presence of God, his soul being at that time insensible to everything but Divine Love; and that when the appointed times of prayer were past, he found no difference, because he still continued with God, praising and blessing Him with all his might, so that he passed his life in continual joy; yet hoped that God would give him somewhat to suffer, when he should grow stronger.

That we ought, once for all, heartily to put our whole trust in God, and make a total surrender of ourselves to Him, secure that He would not deceive us.

That we ought not to be weary of doing little things for the love of God, who regards not the greatness of the work, but the love with which it is performed. That we should not wonder if, in the beginning, we often failed in our endeavors, but that at last we should gain a habit, which will naturally produce its acts in us, without

our care, and to our exceeding great delight.

That the whole substance of religion was Love, Faith, Hope and Charity; by the practice of which we became united to the will of God: that all besides is indifferent and to be used as a means, that we may arrive at our end, and be swallowed up therein, by faith and charity.

That all things are possible to him who believes, that they are less difficult to him who hopes, they are more easy to him who loves, and still more easy to him who perseveres in the practice of these virtues.

That the end we ought to propose to ourselves is to become, in this life, the most perfect worshippers of God we can possibly be, as we hope to be through all eternity.

That when we enter upon the spiritual life, we should consider, and examine to the bottom, what we are. And then we should find ourselves worthy of all contempt, and such as do not deserve the name of Christians, subject to all kinds of misery and numberless accidents, which trouble us, and cause perpetual vicissitudes in our health, in our humors, in our internal and external dispositions: in fine, persons whom God would humble by many pains and labors, as well within as without. After this we should not wonder that troubles, temptations, oppositions and contradictions happen to us from men. We ought, on the contrary, to submit ourselves to them, and bear them as long as God pleases, as things highly advantageous to us.

That the greater perfection a soul aspires after, the more dependent it is upon Divine Grace. That perfection means complete obedience.

Brother Lawrence being questioned by one of his own society (to whom he was obliged to open himself) by what means he had attained such an habitual sense of God, he told him that, since his first coming to the monastery, he had considered God as the end of all his thoughts and desires, as the mark to which they should tend, and in which they should terminate.

That in the beginning of his noviciate, he spent the hours appointed for private prayer in thinking of God, so as to convince his mind of, and to impress deeply upon his heart, the Divine existence, rather by devout sentiments, and submission to the lights of faith, than by studied reasonings and elaborate meditations. That by this short and sure method, he exercised himself in the knowledge and love of God, resolving to use his utmost endeavor to live in a continual sense of His Presence, and, if possible, never to forget Him more.

That when he had thus in prayer filled his mind with great sentiments of that INFINITE BEING, he went to his work appointed in the kitchen (for he was cook to the society); there having first considered severally the things his office required, and when and how each thing was to be done, he spent all the intervals of his time, as well before as after his work, in prayer.

That when he began his business, he said to God, with a filial trust in Him, "O, my God, since Thou art with me, and I must now, in obedience to Thy commands, apply my mind to these outward things, I beseech Thee to grant me the grace to continue in Thy Presence; and to this end do Thou prosper me with Thy assistance, receive all my works, and possess all my affections."

As he proceeded in his work, he continued his familiar conversation with his Maker, imploring His grace and offering to Him all his actions.

When he had finished, he examined himself how he had discharged his duty; if he found well, he returned thanks to God; if otherwise, he asked pardon; and without being discouraged, he set his mind right again, and continued his exercise of the presence of God, as if he had never deviated from it. "Thus," said he, "by rising after my falls, and by frequently renewed acts of faith and love, I am come to a state, wherein it would be as difficult for me not to think of God, as it was at first to accustom myself to it."

As Brother Lawrence had found such an advantage in walking in the presence of God, it was natural for him to recommend it earnestly to others; but his example was a stronger inducement than any arguments he could propose. His very countenance was edifying; and a sweet, serene and calm devotion appearing in it, as could not but affect the beholders. And it was observed, that in the greatest hurry of business in the kitchen, he still preserved his recollection and heavenly-mindedness. He was never hasty nor loitering, but did each thing in its season, with an even, uninterrupted composure and tranquillity of spirit. "The

time of business," said he, "does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the Blessed Sacrament."

[Each month, for awhile, we will print an installment 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 July issue of this Magazine.—EDITOR.]

The Genius of Patience

GREAT Souls are patient souls. The world needs great men who are simple in mind and clear in vision—seers.

Love and Follow THE MASTER and you will become a genius of infinite patience.

Patience exercised, as taught by Jesus, is the great power a McKinley has to persuade and control, and command Divine Mind and Divine Power. All great souls who are great leaders of men and do great and lasting good in the world are quiet, calm, serene men, without much "will power" and much mental "brilliance." A great man is always a genius of patience, and fires and inspires the souls and hearts of men with SOUL and HEART, rather than with brilliancy of mind.

Look at our great Lincoln. He was a genius of patience—a God-loving and God-worshipping man—a plain, simple-minded man.

The GREAT GOD can only work and manifest Himself in the highest degree in work through a genius of patience—a calm, mild, kind and gentle man.

In a McKinley memorial address by the Hon. John Hay, Secretary of State, in the hall of the House of Representatives, last February, he referred to our late President and his intimate personal friend as a "GENIUS OF PATIENCE." In this connection he said:

"The obvious elements which enter into the fame of a public man are few and by no means recondite. The man who fills a great station in a period of change, who leads his country successfully through a time of crisis; who, by his power of persuading and controlling others, has been able to command the best thought of his age, so as to leave his country in a moral or material condition in advance of where he found it—such a man's position in history is secure. If, in addition to this, his written or spoken words possess the subtle quality which carry them far and lodge them in men's hearts, and, more than all, if his utterances and actions, while informed with a lofty morality, are yet tinged with the glow of human sympathy, the fame of such a man will shine like a beacon through the mists of ages—an object of reverence, of imitation and of love. It should be to us an occasion of solemn pride that in the three great crises of our history such a man was not denied us. The moral value to a nation of a renown such as Washington's and Lincoln's and McKinley's is beyond all computation. No loftier ideal can be held up to the emulation of ingenious youth. With such examples we cannot be wholly ignoble. Grateful as we may be for what they did, let us be still more grateful for what they were. While our daily being, our public policies, still feel the influence of their work, let us pray that in our spirits their lives may be voluble, calling us upward and onward.

"There is not one of us but feels prouder of his native land because the august figure of Washington presided over its beginnings; no one but vows it a tenderer love because Lincoln poured out his blood for it; no one but must feel his devotion for his country renewed and kindled when he remembered how McKinley loved, revered and served it, showed in his life how a citizen should live and in his last hour taught us how a gentleman could die."

Mr. McKinley was a mild, kind and gentle man—a Christian man.

So was Washington, Lincoln and every really great man America ever had.

No man can be great and powerful until he loves THE MASTER and through Him becomes a Genius of Patience.

Restraint of mind and will power through love of God, earnest and fervent prayer, striving to live the life as taught by our Savior, is the remedy for all the woes and miseries of this world.

The Higher Criticism

LET him who doubts that the Bible is not the WORD OF GOD stop entirely criticising the Book for a while and give all that time and energy to earnest, fervent prayer to GOD Almighty for Light on the subject, and see what the answer GOD will give.

Be patient and prayerful and earnest and sincere in your desire to know the exact and absolute truth about the Bible and give no thought nor time nor energy to criticising or even reading this old Book; but silently and patiently LISTEN for the message about it that will surely come from the great GOD. Hold your peace and keep cool and calm and serene until you get your answer from GOD. You will not have to wait long to find out from the Omniscient One all about this old Book that has attracted and held countless millions of minds for ages and is this very minute the most sought-for Book in the whole world. Certainly a Work that is as old as the Bible, that has had in all times, and has this very day, millions of earnest readers, is worthy of the prayer I ask you to make to GOD about it.

The Rev. Dr. Newell Dwight Hillis says: "Consider that even the noblest specimens of men are full of faults and will not bear close scrutiny. Therefore, let us be charitable, and slow to censure, criticise and condemn the weak spots in the characters of our brothers, for we also have weak spots."

The reason so many fail to permanently overcome sinful habits is because they try to do so by will power or mental processes, instead of through prayer and invoking the help of GOD, THE MASTER, and the HOLY SPIRIT. Once we fully confess our sins to GOD, and ask for His full forgiveness and pardon, and divine help to overcome our bad habits; and make frequent and earnest prayers to GOD for Light and Strength to overcome, in the name of our SAVIOR and the HOLY SPIRIT, we will be freed, eternally freed from the bondage and thralldom of sinful habits.—The Ancient Mystic Rule for Absolute Freedom.

It is well to live in the present and also well to take a glimpse of the glorious future now and then. Prophecy is always inspiring and helpful. This Magazine will always paint true pictures of the future as given to its adepts by the Holy Mystics who have passed on to the glorious Angel World, which, by the way, is a world of intense activity and progress far beyond the conception of mortal mind. Heaven is a place as well as a state, wherein live the great souls of the Universe.

Bishop Fowler says the difference between "Crankification" and "Sanctification" is that the former is the distinctive quality of a religious fault-finder, and the latter the mark of the true Christian, who has a deep, abounding love and charity for all men. "All men are the children of one GOD, the Loving Father of All," say all Holy Men. True Christianity is a Christian Optimism that is all-comprehensive, and not limited to "Crankism" or "Fanaticism," and sees for all mankind a brighter and better day dawning, when Poisonous Pessimism will not exist.

The Christian man or woman is always animated and dominated by some active motive to help, as a unit, the great WHOLE. Therefore, Christians are always toilers, laborers and workers, and not idle dreamers. This is what makes CHRISTIAN AMERICA such a wonderfully progressive and prosperous country. "AMERICANISM" means power to do and achieve.

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The stars in the heavens that whirl about
Are there for some great plan;
They magnets are, we cannot doubt,
To help or hinder man.
They shed a gleam of power bright
To every searching eye,
And lift the soul above the earth
To seek a God on high. —Zamael.

MRS. LENA J., born March 22, 1874.—You are shown to be excellently qualified for a domestic or a clerical occupation. You have much love for home and society and will be able to make a very happy home for some one, but you are too much inclined to worry unnecessarily over trifles. You should try to cultivate contentment, you will make life happier for yourself and those around you by so doing. You are most liable to illness affecting your stomach and nervous system. You should be careful in the selection of your foods and get a little outdoor exercise each day. You will agree well with the person born at the time you mention, but you will have the best success in employ. April and August are your fortunate months.

HENRY V. ANDERSON, born Oct. 15, 1899.—It is clearly indicated by the positions which the planets held at the time of your birth, that you will be of a very enterprising nature and will be led into some of the trades connected with metals or small tools. You should study to master some technical branch of mechanical art and make yourself a leader in this. You will have to be somewhat careful in the choice of your companions, and should hold your mind to the highest and purest ideals. Venus, one of the ruling planets, gives you much love for society and an affectionate disposition. You will make important financial gains through the influence of your friends. You will be much benefited by the study of Occult and scientific subjects, which will aid in the development of your intuitive faculties.

FANNIE ELLA, born August 28, 1840.—You were born under the ruling of the Zodiacal sign Virgo and come partially under the control of the planet Mercury. This accounts in part for your extremely active nature. You are liable to have a little trouble with indigestion, but need very little medicine; in fact, most medicines are irritating to you rather than beneficial. Take a glass of warm water on first rising in the morning whenever you have stomach trouble. You have excellent intuitions and much love for home comforts and also for beauty. Your birth stone is the carnelian agate. Ralph Waldo Emerson was born under the same ruling planet as yourself, and you should enjoy reading his works. Through the cultivation of kindness and sympathy for those less fortunate than yourself, you will make strong friendships which will be beneficial to you.

Mrs. A. McD., born Dec. 11, 1879.—The positions of the planets show that you will agree fairly well with relatives and neighbors. You will have slight disputes with servants and employees, and you do not meet with the social success you desire. In the latter part of life you will become more favorably situated and will make some friends who will be influential and able to assist you considerably. In business enter-

prises you will meet with much better success during the latter part of life than during your early years, and you will have some excellent opportunities for financial gains during the year 1903. Your fortunate days are Thursdays and your most favorable months are April and August. I would advise wearing or carrying about your person a topaz, but to obtain the aid of the Occult Powers, through the life vibrations of the birth stone, it must be one which appeals to you at first sight, as being exceptionally good for its beauty of color or richness of effect, pleasing to the intuitive as well as to the reasoning faculties.

JOHN R. JONES, born in North Carolina, April 10, 1862.—The positions of the planets at the time of your birth give excellent indications as to your business abilities and show that during the latter part of life you can make many important financial gains. There is much social activity, but you will not, as a rule, make the friends you should desire. You should be very careful in the selection of associates. You are shown to have impulsive tendencies of the mind which should be overcome by self-study and self-control. Your fortunate days are Tuesday and Thursday and your most favorable months are August and December of each year. You should commence new enterprises during these periods whenever it is possible to do so. At these times you have excellent planetary influence acting upon your horoscope and assisting you. Your Astrological colors are white and red. These colors are in accord or harmony with the combined vibrations of the planets at the time of your birth. The use of the color red will aid in establishing harmony with the Occult forces and spiritual vibrations around you.

JAMES M. WALKER, born August 19, 1839.—You were born under the twenty-fifth degree of the sign of Leo, which is the middle sign of the Fire Triplexity. In the latter part of life you will meet with important financial gains through inheritance or through the administration of the property of a companion in business. There is some diffusiveness in regard to money matters which you should control. You should cultivate economy to some extent. You are shown to have excellent agreement with relatives and neighbors and will make many friends. Your fortunate days are Sunday and Monday, and your most favorable

months are December and April. Control the impulsive action of your mind and cultivate love for all other living creatures. Most of the planets were strongly placed, and the indications are that you will meet with fair success in life. Your Astrological colors are green and red.

JEAN HAVEN, born in Germany, March 23, 1834.—It is shown that you will meet



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with some antagonism in business affairs which will require strong concentration of effort to overcome. You should remain in employ rather than undertake business upon your own account to any extent. You have excellent mental qualities which will give you advancement and make many friends, some of whom will be quite influential in assisting you to rise. You should devote much time to the highest scientific studies and should ponder much upon what you read. You have good indications as to travel. Many journeys by land are shown. Your fortunate days are Sunday and Tuesday, and your most favorable months are August and December of each year. You should use these periods, whenever possible, in commencing new enterprises. The use of the color red will aid in establishing harmony with the Occult forces and spiritual vibrations around you. I would advise wearing, or carrying, a bloodstone about your person.

LILLIE LEE, birth date, Jan. 11, 1859.—The rising of the Sun brought with its light and heat, magnetic influence of such a character as to very favorably influence your life. On this day there were also favorable aspects between the position the Moon occupied in the Zodiacal circle and that occupied by two of the larger planets. You have excellent mental qualities and have been endowed with strong ambition and a great deal of personal magnetism. Your horoscope is a well-balanced one and shows general nobility of character and high ideals. Your birth occurred under a sign which is supposed to have some influence over that part of the country which you are in. You will, as a rule, find this region the best for your health. You have noble aspirations and will reach many degrees above your present advancement in soul-growth during this incarnation. The turquoise is your birth stone. You should frequently sit silently in meditation on the beauties of life and the love which made all things.

NETTIE.—At the time of your birth on the 25th of April, 1862, the Sun was reclining in the West, and occupied the eighth Astrological house in your horoscope. There are some favorable indications as to your success, especially during the later part of life, and strong probability of gains through inheritance. Both the planets Jupiter and Saturn were very close to the ascending point in the celestial circle at the moment of birth, and there was a relation existing between the planets governing the intellectual faculties and social qualifications, which would suggest much love of the artistic and beautiful in nature, also that you have a talent which must express itself along artistic or musical lines. You are quick of speech and need to control this slightly to avoid giving offense; but the inner nature is one of kindness. You have excellent reasoning powers, and are logical in your expressions. You should study along the lines of scientific thought and avoid exciting literature. Your birth stone is the green and red bloodstone.

PETER.—You were incarnated on Oct. 7, in the year 1841, under the ruling of the sign Libra and under the favorable rays of the beautiful planet Venus. Kindness and generosity should be your motto and your guidance in every act of life. You have many very noble characteristics, and are shown to have good success in most of your social relations. You are quite a traveler, and are never contented long in one place. The position of two of the largest planets in the portion of your horoscope governing journeys indicates this, and at the same time shows you to be endowed with magnetic forces which cause social success. The planets also show a mental tendency toward scientific and religious study and a strong development of the psychic faculties which you can easily control and bring into use for the betterment of mankind.

R. A. F. DAWSON, born in Germany on Oct. 1, 1862.—You were born under the Airy sign Libra and the planets were in such a position at the time of your birth as to indicate some unfavorable influences at times. You have had to work hard for every gain you have made in life, but during the next two years, if you remain steadily at one occupation, you will make some very important gains. Your chief illness affects the liver and stomach. You should be careful to avoid stimulating or exciting foods and drinks or you will get your system into such a condition as will be beyond your power to control, causing you much suffering. In making a change in your location (which you should not do this year), you should seek a level country. Your colors are crimson and red. You would have good

success in buying and selling foods or cloth goods. Wednesday and Friday are your fortunate days.

A. M. B., Roxbury, born Feb. 23, 1847.—Your birth occurred on a day ruled by the God of War, the planet Mars. Your life has truly been a tempestuous one, for besides this, you have many planets striving for victory in the first house or rising point of your horoscope. You are quite impulsive and controlled by alternating desires. If you could gain the power of concentration of thought, and hold steadily to the idea of giving out love and kindness, even if apparently repelled, you would surround yourself with psychic influences which would comfort and protect you. You would find a "will" greater than that you have to contend with would fight your battles for you. You should avoid worry in every form. You will never be in want, but can do much to relieve the distress of others. Your mind is noble and kind. You are fortunate in marriage, but the silent practice of love will have a refining influence on the soul of your companion. There is a very bright future for you. Your conditions will change wonderfully during 1903, and you will be happier. You should use the colors green and white and wear an amethyst.

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.

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Earth for work, heaven for wages; this life for the battle, another for the crown; time for employment, eternity for enjoyment.—Thomas Guthrie.

New Books Received

NOT HYPNOTISM, BUT SUGGESTION; by Henry Harrison Brown; 25 cents. "Now" Company, San Francisco, Cal.
THE ANGEL AND THE BOOK; by Herbert G. Paul; \$1.00. The Austin Publishing Company, Ltd., Toronto, Canada.
PATHS TO POWER; by Floyd B. Wilson; \$1.00. R. F. Fenno & Co., New York.
LIBRA; \$1.00. Eleanor Kirk, Brooklyn, author and publisher.
THE NEW DOCTOR; OR, HEALTH AND HAPPINESS; by S. M. Biddle. Published by the author at Monmouth, Ill.

The Washerwoman's Song

In a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope;
Working, singing, all alone,
In a sort of undertone,
"With a Savior for a friend,
He will keep me to the end."

Sometimes happening along,
I had heard the semi-song,
And I often used to smile,
More in sympathy than guile;
But I never said a word
In regard to what I heard,
As she sang about her friend
Who would keep her to the end.

Not in sorrow nor in glee
Working all day long was she,
As her children, three or four,
Played around her on the floor;
But in monotonous the song
She was humming all day long,
"With the Savior for a friend,
He will keep me to the end."

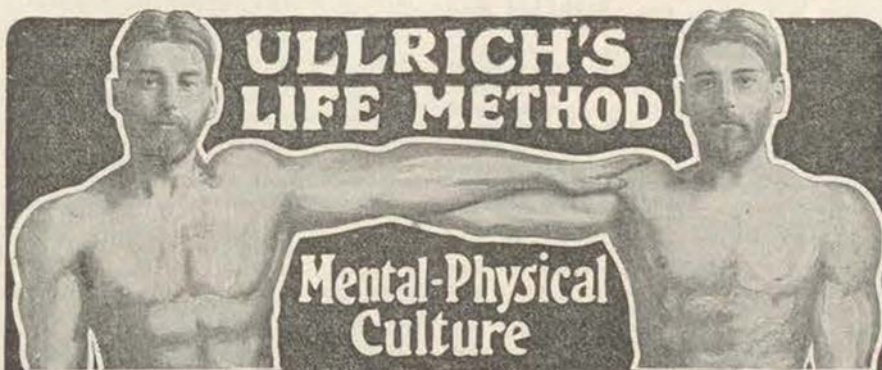
It's a song I do not sing,
For I scarce believe a thing
Of the stories that are told
Of the miracles of old;
But I know that her belief
Is the anodyne of grief,
And will always be a friend
That will keep her to the end.

Just a trifle lonesome she,
Just as poor as poor could be;
But her spirits always rose,
Like the bubbles in the clothes,
And though widowed and alone,
Cheered her with the monotone,
Of a Savior and a friend
Who would keep her to the end.

I have seen her rub, and scrub,
On the washboard in the tub,
While the baby sopped in suds,
Rolled and tumbled in the duds;
Or was paddling in the pools,
With old scissors stuck in spools;
She still humming of her friend
Who would keep her to the end.

Human hopes and human creeds
Have their root in human needs,
And I would not wish to strip
From that washerwoman's lip
Any song that she can sing,
Any hope that songs can bring;
For the woman has a friend
Who will keep her to the end.
—Eugene F. Ware.

Any cult that continuously and persistently and aggressively attacks creeds, theology, dogmas, priests, ministers, and the church, is bound to neglect GOD, THE MASTER, prayer and the Bible and is a bigoted cult which sooner or later perishes.



DO NOT CONFUSE MY LIFE METHOD of Mental-Physical Culture Training WITH ANY OTHER SYSTEM. It is entirely distinct. Other methods develop the muscular tissue ("beef" as athletes term it) to the exclusion of vitality, and frequently to its injury, as in the case of the contortionist. My Life Method, in addition to creating a superb physique, impels the entire being, through nerve and blood exercise and control, to thrill and pulsate with new and permanent life force. It is the one method that does not sacrifice the vital organs. I develop all the muscles systematically, as well as strengthen the stomach, heart, kidneys and other vital organs. My Life Method of Mental-Physical Culture Training preserves perfect health, lengthens life, making it a pleasure rather than a task. If interested write and I will be pleased to forward you a detailed outline of my method together with words of hearty endorsement from substantial business men.

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"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:

FANNIE GALE SHERRILL, Sandy Hill, New York.—Have no fear whatever that the little you possess will ever be taken from you. Quite to the contrary, the dream would signify that a small bit of good fortune is coming your way, not because you found sums of money, but the desire in your heart was to give of your extra store. Truly, in many cases, it is more blessed to give than to receive.

RUSSELL, Pittsburgh, Penn.—You are deliberately, and with malice prepense, casting from you all the pleasures of this present life, and naturally all the joy that should come to you in the future. And the key-note to your destruction is the statement out of your own mouth, that you are an Agnostic. Now, to my mind, there is no such thing as an Agnostic—so-called. I ask you to turn your thousand doubts into so many beliefs. Then only will you feel secure and happy. You say you dare not be seen with a copy of THE MAGAZINE OF MYSTERIES in your hand, for fear your friends will deride you. Well, my good brother, just so long as you hold this fear, just so long will your life be thoroughly unsatisfactory. If you take any comfort in reading THE MAGAZINE OF MYSTERIES (and I am sure you do), and are ashamed to say so, then you are living in an atmosphere of deceit, for you are untrue to yourself. Your faint heart and vacillating mind render your dreams mixed and meaningless, to a great extent. If, in the dream, you felt the presence of the Christ in your heart, then all doubt will be cast out.

X. Y. Z., Lyons, Iowa.—You could not have had a happier dream, for it means you will never lose your youth. There is an inner strength and happiness about you that is refreshing. Youth is to all the glad season of life; but often only by what it hopes, not by what it attains or what it escapes. "For he satisfieth the longing soul, and thy youth is renewed like the eagle's."

B. D. K., New Rochelle, New York.—The clear, rippling waters and the beautiful sky mean that an unexpected happiness is to come into your life. To dream that the dead speak or act, invariably brings comfort and peace to the dreamer. You could not possibly have been blessed with this vision unless you had been in a peculiarly soulful state. It is more than probable the dream may recur, or, at all events, one similar to it will come to you.

CHARLES D. KNIGHT, Seattle, Washington.—The Russian people, as a race, are the most occult of all nations. They have made more progress along these lines than any other country. The exquisite white silk netting thrown over the body of the Bear,

and encasing his ears as well, is symbolic of just the way in which the Russian Government manages its politics, slowly, carefully, and with the gloved hand. John Bull, as you know, goes to the other extreme. And who shall say which is the better way? Competition, as some one before me has said, means war, and the ethics of war is so low that deception is a virtue. Military men call it strategy; politicians call it diplomacy; but the English of it is *lying*. International diplomacy has become such a science of deception that Bismarck advised young diplomats to tell the truth on all occasions, because *no one would believe them*. We seldom illustrate dreams, as we have so much matter ahead.

THOROUGHbred, Franklin, Mass.—To hear the strains of music in a dream generally means something sad is about to happen—nothing strictly serious, however. Many noble deeds are oftentimes accomplished through the inspiration of music, and it will be your good fortune, some day, to perform a noble act. The silver-shod animal means that in a short time you will have "glad tidings of good things."

Thera Detinger, Igo, Cal.—There is no reason whatever why you should feel the least alarm or discomfort from the appearance of the deformed woman. Quite to the contrary, it portends, by some odd chance, a lucky find. The first part of the first dream is unusually interesting. As for the second, continue to work sanely and soberly in the field you have chosen (and there does not exist a more satisfactory profession), for you are certain to meet with success.

J. A. Amos, Manhattan Borough, N. Y. City.—The decision you reached in your dream tells me your heart is in the right place. It really takes a great character to come to a wise decision. And I cannot conceive a more delightful sensation than the one you experienced when you distributed your untold wealth. You are wise to follow your own profession. You may have been vanquished for a time, but you will never be cast down. Your troubles will soon cease, from whatever cause. We will gladly pray for relief, knowing full well the certainty of its coming. "The effect of righteousness," wrote Isaiah, "shall be quietness and calmness forever."

E. H., Harrisburg, Pa.—You certainly have experienced a remarkable and somewhat uncomfortable run of dreams. The first two have some connection, but the third is entirely irrelevant. Although you gained your ends by the most astounding means, you were justified in so doing, and it means that you will come out ahead in a small disturbance caused by a misunderstanding. Think carefully before giving an opinion; once given, it stands for or against one. And remember, too, that

"our acts
Our angels are, or good or ill,
The fatal shadows that walk by us still."

A. L. E. G., San Luis Obispo, Cal.—All your short dreams are good with the single exception of the one about horses; but since you have given so little concerning this part of the dream, it probably has no evil significance whatever. There is much coming into your life for which you should be thankful, for you stand in the presence of the glory of a great love. It is effulgent, and its radiations are for you for all time, if you will only have it so.

ANAMATEAUX.—Your many dreams of the Christ mean that you are passing through a certain probationary period, and that your soul is about to experience a wonderful spiritual awakening. Life is a wilderness to those who do not think, a paradise to those who do. Certain things will be made plain to you now that seem complicated and incomprehensible. Be faithful and patient, and the reward will come.

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M. S. B., Minneapolis, Minn.—Such a dream as you have experienced is enough to put courage and hope into any man's life. Most of your future undertakings will be successful. I refer particularly to your domestic affairs. In your prosperity, however, you must think of those who are not so happily situated, and lift the burden of their sorrows whenever you can. If you neglect this duty, you will surely come to grief. Bear in mind that

"God moves in a mysterious way
His wonders to perform,
He plants his footsteps in the sea
And rides upon the storm."

R. R. DENISON, Texas.—What a short but significant dream! This year there will be a plentiful harvest for you in every respect. By putting a little more earnest endeavor into your life work, you will one day become a man of considerable importance, and a great power among your friends, for good. We will gladly pray that you may receive more light, spiritual unfoldment, happiness and health. And you, too, must pray steadfastly for this. If you "Rejoice in God and fear no one" you cannot be harmed by any man.

INTERESTED READER, Shelburne, N. S.—To have almost any action take place in a clear sky is always accounted a good sign. The nature of your dream being so very personal, means that you will have the chance to travel. You may not take advantage of this, but you can if you so

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choose. It is oftentimes a mistake to remain in one place too long. Certainly it is a rest unto most souls to see strange countries.

S. A. B., Cuthbert, Ga.—You are a splendid, courageous woman, and when one considers through what a trying ordeal you passed, you must believe with me that you came out of it with flying colors. Your only concern being for the safety of the little children, shows the kindness of your heart (in reality, I mean). Our happiest and holiest thoughts are yours, and that end you speak of will come exactly as you would wish. In conclusion I would say that more things are wrought by prayer than this world dreams of. Rest well assured that our voices shall rise like a fountain for thee, day and night.

RICHARD GENTLEMAN, Montreal, Can.—That was a beautiful dream indeed you had, looking down upon all those strange, weird cities, with a lady to command you. The breaking away or parting of the cloud means that some day you shall see these same strange cities, or cities like unto them. It was a spiritual dream as well. Rejoice and be exceeding glad, for it falls to the lot of but few to enjoy the privileges and great benefits that travel alone can give. Familiarize yourself through books with the countries you most desire to visit. Nothing else could broaden your mind in so short a space of time. You are zealous, determined and sanguine, and you have youth and strength.

HUGH S. ARDRON, Philadelphia, Pa.—Yes, my good brother, parts of your dreams are caused by your constant worrying. Try to break yourself of this awful habit, that only ends in aging people. Surely the relief your good mother has received through our Healing Circle should give you courage and a lighter heart. The bright colors in the clouds coming toward you should make you feel very happy. There is excellent quality in you, and I therefore look to you for a regeneration of all that lies uppermost in your heart. Happiness lies in the consciousness we have of it, and by no means in the way the future keeps its promises.

J. B. D., Providence, R. I.—Your courage was certainly sublime, for even in your despair you were determined to hold on to the end. And were you not rewarded?—the sun shining in all its glory, the ocean sparkling before you—and again, the green field. Everything that has been misunderstood will be explained and made as clear as crystal. The constant companion in your dream has suffered tortures on your account, and yet the fault was his. Nothing wounds so much as a misunderstanding. "There's a divinity that shapes our ends, rough hew them how we will."

V. J. B., Boulder, Col.—The gift of the red pouch was meant in all kindness. The ancient person you describe was undoubtedly one of the ancient mystics, trying to help you in any way he could. You would dream oftener if you formed the habit of sitting in the "Silence" day by day.

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

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

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

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

No one can tell the unending power for good which each of us may have in our homes, among our fellow men, by faith in them—how far we can strengthen their feeble desire for God and all good. Care, then, for the soul of people, and for the soul of what they do, as well as of what they are.—Henry Wilder Foote.

\$250 in Cash Prizes

WE are anxious to extend the circulation of THE MAGAZINE OF MYSTERIES in all the cities and towns of the United States. To secure at once the names and addresses of people who would be interested in our Magazine, the managers of THE MAGAZINE OF MYSTERIES have decided to offer the following cash prizes:

One 1st Prize of.....\$100.00
One 2d Prize of..... 30.00
Three 3d Prizes of \$10.00 each..... 30.00
Ten 4th Prizes of \$5.00 each..... 50.00
Sixteen 5th Prizes of \$2.50 each.. 40.00

Thirty-one Prizes in all.....\$250.00

Each competitor must send to the office of THE MAGAZINE OF MYSTERIES a list of twenty-five people (names and addresses) who are likely to be sufficiently interested in our paper to become subscribers. The names and addresses must be carefully written, and the name and address of the sender must be written at the top of each sheet. Nothing else is required, and no more than twenty-five names must be sent in. The names must be selected from any city or town in the United States.

To each address received the Subscription Department will send out by mail immediately upon receipt of the list a MAGAZINE OF MYSTERIES circular, making a special subscription offer of unusual interest, and good only if accepted within twenty days from the date of the offer. Every individual subscription and all clubs received in reply will be placed to the credit of the competitor sending in the list. The circular will offer special inducements for the securing of the clubs.

The first prize will be awarded to the sender of the best list—that is to say, the list of twenty-five names which brings to THE MAGAZINE OF MYSTERIES the largest number of subscriptions, whether singly or in clubs, in answer to the special circular sent out. The second prize will be awarded to the sender of the second best list, and so on. The prizes will be paid in cash, and the awards will be announced immediately after the close of the competition. Supplementary prizes (consisting of books) will be awarded to every competitor from whose list at least five subscriptions are secured.

CONDITIONS OF THE COMPETITION

Any person in good standing in any community can send in a list, but only one list may come from one person.

You may include in your list people in any city or town in the United States, and you can scatter them as widely as possible.

If two competitors should include in their lists the name of the same person only one circular will be sent out, but full credit will be given to each competitor if the person whose name is duplicated should subscribe or should send in a club.

No competitor must enter in any way into any compact with the people whose names are sent in with the end in view of capturing a prize. It is desirable, however, to write or talk to the people whose names you send, urging them to subscribe or requesting them to get up clubs.

The management reserves the right to throw out lists which show evidences of careless preparation in the matter of addresses or the names of which have been selected at random from directories or blue books. Competitors are expected to send the names of people whom they know something about, and whose addresses they are sure of. In every other particular competitors are absolutely free in their choice of names.

All lists must be received at our office on or before Monday, June 15th. No lists can be changed after they are sent in. Not more than one list will be accepted from the same competitor. The results will be footed up and credited to competitors on August 1st, and the prizes will be awarded and paid immediately after that date. The list bringing the best results will get the first prize. Mail your list to

THE MAGAZINE OF MYSTERIES,
Subscription Department,
22 North William Street, New York City.

Learn, dear souls, to LISTEN and FOLLOW; listen to the Divine Voice and follow its teachings. To test the Spirit or Voice, to find out whether it may not be evil, LISTEN; and if it in the slightest degree intimates that THE MASTER was not the very God incarnate have nothing to do with it. Evil spirits become much disturbed and oppose creeds, churches, the Bible, priests and ministers. A fervent prayer to God and Our Savior will drive out of your aura all evil, obsessing spirits.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." We are continually tempted to sin and transgress the commandments of God and need the armor of prayer, of faith, of hope, of cheering optimism, of love. If we have real love for God in our hearts and souls and minds, our whole lives will be lives of prayer, faith, hope, optimism and courage—lives of progress, prosperity and happiness.

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Psychic Delineation By Handwriting

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



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

INVOCATION

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

RUBY, Houston, Tex.—You bring to me a sane, serious and sober handwriting. I should fancy you are a man whose parents had brought you up with every care in the world toward your own welfare. You show this care, and a certain precision in your handwriting. In Germany, the male members of the family only are taken into consideration, so far as an education is considered. Now, in America, there is a beautiful equality. The men and the women are educated with an idea to their individual advancement. This is why America stands pre-eminent among the nations of the world to-day for education and advancement. And yet, the European countries hold their own for *Special Advantages*.

EMS, Philadelphia, Pa.—You are quite right in your estimate of THE MAGAZINE OF MYSTERIES, for thousands of others have testified in the same spirit; but we thank you for your kind and appreciative words, just as if you were the first one to utter them. Our idea was to embrace all subjects, and thereby benefit everybody in some way. From the thousands of letters we have received from our subscribers we find our efforts have not been in vain, and the happiness this brings to us makes us feel we must push still further ahead into the realms of thought.

"Oh, the fetterless mind! how it wandereth free
Through the 'wondering maze of Eternity!'"

CHARLES F. TAYLOR, Schroon Lake, Essex Co., N. Y.—Certainly, my dear Mr. Taylor, your handwriting tells me that you have a tremendous personality, for your strokes give me an idea of strength, will-power, determination, yes, and even aggressiveness. If you will only continue in your own line of thought, you will conquer. And do not imagine for a moment that a man is necessarily successful because he is the possessor of a certain amount of gold. Never was a mistake more fatal. In the end, you know, a man will be judged by the true thoughts he has given an outward and visible expression. As the Bible says, "By their fruits ye shall know them."

L. D. WELDAY, Union, Mo.—Certainly, you are entitled to all we promised, and please, my good brother, remember we never promise what we cannot perform. We thank you for your patience in waiting. Your handwriting denotes that you are a plain, simple, generous and just man. I think that is why you became a bit impatient because your letter was not immediately answered. But you must remember that we have thousands of letters a day to answer, and this takes time and thought. I often wish for the time to come when I may answer each man personally and through the mediumship of a personal letter.

Mrs. J. M. SMITH, Wakefield, Mass.—I think you must be right in your literary estimate of the poem "Redeemed," because so many of our readers agree with you. But then, your handwriting bespeaks a literary turn of mind, hence your correct judgment. Aside from all this, you are the happy possessor of a free and open nature; you are kind, generous, loving and forgiving—and a woman whom any man should delight to honor. Your kind heart will never lead you astray. Your friends know this, and profit by it.

VIOLET, Kansas City.—Of course you are magnetic, that is one reason why you have given so much of your personality to other people. Stick to your oil painting, and to your music. No one could have higher gifts. Your beautiful and manifold thoughts, which I am sure you have, may be developed by sitting in the "Silence" every day—twice a day—ten minutes at a time. You must have absolute quiet for this, for in this way only can you accomplish what you have in your mind.

C. R., Dallas, Tex.—My dear sister, if you want to be desolate and alone, just hold the thoughts you have given to me. If you want to be happy and free, shake off these thoughts and think of all the good THE MAGAZINE OF MYSTERIES has accomplished in the words of good cheer it has sent forth to all the world. We thank you for your kind words concerning our Magazine, and we only ask you to spread our gospel to your many friends. You have a true, loving heart, and, as you have cast your bread upon the waters, its reward will surely come back to you. Possess your soul in patience, and pray continually.

A. Z., Baltimore, Md.—Really, to my mind, you are one of the chosen few of God, who should be possessed of millions, because you would be truly magnanimous. There would be no misplaced sympathy, and wealth, for once, would serve its best ends. Perhaps it is because you have psychic powers that your judgment is so true. Your suggestion to print THE MAGAZINE OF MYSTERIES in many languages has come to us before, but we feel we are doing so much good in English, that the other languages can wait. It will not be long, however, when one can read our paper in French, Italian and German.

H. B. T. Williamsport, Pa.—It is delightful to read such a whole-souled letter as yours, and it gives me a greater pleasure than I can express to pray for your spiritual advancement. As for your psychic powers (and rest assured you have them), it would be well for you to be alone with your thoughts twice daily, if possible, morning and evening. These are the best times for serious contemplation, for you are almost certain to be free of interruption. And absolute quiet one must have for contemplation. In this way, and in this way only, will you develop your psychic powers. "Be wise to day; 'tis madness to defer."

RUBY M., Skagit County, Washington.—You have phrased it beautifully when you say our Magazine has filled you "with love for all mankind." And I can safely predict that the reading of the one number you refer to will make you happy, really happy, for the rest of your life. Your writing denotes a serious and well-balanced turn of thought, and you have an appreciative spirit for things beautiful. Cultivate all that comes in your way, for nothing passes you unworthy your notice.

S. M. L., Baltimore, Md.—You have indeed been benefited by the reading of THE MAGAZINE OF MYSTERIES. Your handwriting is of a free, broad, open nature, and your mind takes in all that is worthy of remembrance. Many men have understanding, but few have wisdom. That is why Abraham Lincoln was one of the greatest of all men. He had the advantages of small schooling, little Latin, and less Greek, but his tremendous wisdom saved our country at a crucial moment. And at just such times some one great man always comes to the rescue. You, too, can make of yourself what you will. Your "guides" are your own fine, discriminating mind.

Mrs. B. B., New York City.—Certainly, my dear sister, we will pray for you, and gladly. Prayer always avails. It is true that love makes the world go round. The next great awakening will be the unfolding of the soul to Love, and oh, what may not this foretell? Until this revelation comes, you may know that your powers have been imprisoned, and consequently useless to your fellow being. If a man would only live up to the love that is already in him, what a changed world this would be! And why does he not? Is he ashamed of the response it might call forth? Echo answers, "Why?"

W. FRED STEWART, Marysville, N. D.—One of the most charming handwritings it has been my good fortune to read in many a day. I can see in it a finesse and fondness for detail, care, precision, and excellent taste, well-nigh faultless in matters artistic, musical or literary. You have literary ability of a high order, and I should fancy you are one of the few men who has for his own a profession. There is a certain gentle aggressiveness in your nature, if I may be allowed such a paradoxical expression, and a determination to win on principle, even if the heavens fall, or as we say in the Latin, "Fiat justitia, ruat cælum."

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

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

Address all letters to

MYSTIC ADEPT,

Graphology Department,

THE NEW YORK MAGAZINE OF MYSTERIES.

Cause of Failure

LACK of knowledge, faith and hope causes failure. Whining Pessimism due to greed and envy causes failure. Carping criticism of all that is high and good, pure and sweet, causes failure. Dishonesty, meanness, selfishness and immorality cause failure. Scorners never succeed to a great extent, because knowledge and wisdom are essential to success "and the scorners delight in their scorning, and fools hate knowledge." If you desire to make of your life here a complete and miserable failure just leave God out of it.



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THE PRACTICAL LIFE

BY FREDERICK W. BURRY

(Written Especially for The Magazine of Mysteries)



Men and women now demand that the ideals offered to them as a standard for their life be practical—that they be applicable to the ordinary every-day affairs.

There was a time when people were content to dream of the ideal life; the latter was always represented as being far away, beyond the reach of mortals; in fact, a marked line of demarcation was ever placed between the real and the ideal, between the material and spiritual. Thus, the man of aspiration lived a subjective existence—he was a dreamer, an impractical enthusiast. To this class belonged the artists and poets—only a few ever imagined that their creations were nature's forecasts and prophecies of what would eventually be born into material expression; only a few recognized the creative character of the imagination, that the ideal life was the parent of the practical life.

It is surely something to know that one may create a new world, palpitating with the force of reality, even from the limitless energies of one's mind; to know that it rests with ourselves to order our habits, to direct our thoughts, and thus create a new world around us.

Not that everything is to be done at once. The law of Growth must ever reign. But it does not take long for results to present themselves; and there are times when immediate results appear.

It is all a matter of earnestness. If we are in earnest, the forces of our being are impelled to greater activity; earnestness is the offspring of that faith which clings to the ideal. With such a faith, life's currents are reinforced; by subtle invisible waves, the infinite energies are then guided into harmonious channels.

Earnestness and faith make us receptive in a larger measure for the never-ceasing flow of life's beneficent stream. We, as individuals, are agents for the action of the one universal life-principle. It remains with ourselves to what degree of perfection we show forth our infinite life. While lower orders of creation are merely carried on the wings of the law of attraction, man alone is privileged to master his fate.

How few care to avail themselves of this privilege. Those who do, are looked up to, and even worshipped by the others who prefer to stand at one side—to follow—who lack the energy necessary for mental development.

Those who take the trouble to place themselves in the van of leadership are royally compensated for their efforts. First, there is the knowledge of inherent Power; and this recognition soon shows itself in glorious manifestation, until at last a new world—a different realm—appears even on earth.

Strange that so few should care to rise to such a god-like plane. It is not as though this divine life was only for a few; the germs of limitless possibility are in each one.

Every man and woman is a potential genius; in some line or other, all may reach a pinnacle of excellence.

To-day, it is demanded everywhere, that man do his work well. Excellence is wanted—and those who take the trouble to give it receive a rich reward.

The practical life is but the extension of the ideal life. Matter is thought expressed. If mind were not the basis and source of power, it would be impossible for the aspirant, whose sole capital is his mental ability, to rise at all.

As it is, there is no need for any one feeling discouraged. Let mistakes only be considered as so many lessons. Forge ahead. Obey your intuitions. Follow your ideas—for they are celestial messengers, with power inestimable.

And promptness is the need of the hour. Our ideas are for immediate attention—to be acted out at the earliest opportune period. This "putting off" must be discarded if we would be successful in anything. The race habit of allowing opportunities to pass by must be overridden, with a determination to lose no time in living and expressing our ideals.

Our ideals are for expression, for practice. They may be called the foundations of a practical religion. We must translate desire into action. Truly, as a man thinketh

in his heart so is he; out of the emotions and thoughts, the mighty surging currents of our being, our personalities and surroundings are formed and transformed.

Yes; we must live out our highest and best. There must be no more dilly-dallying with life's wondrous realities; no more temporizing with its plain spiritual facts; no more narrowing dividing lines to fit the standards of old dead conceptions. If we would live a life that is life, we must boldly, in some measure, give birth to our ideals without further delay. Ours must be a practical life, built after the highest plan.

Anything that reminds us or suggests to us something of our infinite capabilities should be welcomed.

It is all very well to talk of reading constructive literature, to seek for dogma and definite truths, but the highest wisdom is elastic, ever-growing—it is the fruit of new suggestions every day. Truth is absolutely relative—its measure corresponds to the stage of the individual's growth.

Thus, no two men see the world alike. In fact, we each live in a universe of our own; and when we are prepared to admit and proclaim our divine kingship, we wield the desired sceptre of mastery and authority over the mighty forces of nature—we then not only hold our health and necessary wealth, but our very life with all its requirements, in our own hands.

Yes, it is something to know that heaven may be created by ourselves on earth. It is, indeed, something to know that the world as we see it actually enshrines the paradise of our dreams—that when the time is ripe, we but have to lift aside a veil, and behold! all things are new.

This principle of unfoldment is a universal one; and it is impossible to be very healthful or successful without recognizing it, and living in accord with it.

Then disease and death are but the casting aside of worn-out material, which itself, again, will be remolded by nature's wondrous processes, and from which, phoenix-like, a resurrected life will surely emerge.

The awakening of our consciousness to the verities of being not only gives comfort and cheer, but enables one to change present conditions. Once let the dark clouds of Ignorance be lifted aside, even in a small measure, and the ever-latent infinite powers are born into the field of Expression.

Let the brain-stifling conventions and prejudices drop from you. Dare to live up to your celestial heritage. Boldly assert your right to make a new precedent.

Have you not a natural right to rise to the apex of Excellence, to march in the vanguard of Progress, to be seated on the Throne of Mastery?

Well, what keeps you back from thus asserting your authority, and reaping the fruits of mastership? Why so timid and backward in claiming and possessing your divine rights?

Is your early education to become a perpetual standard of conduct? Are you to be always enchained by the merciless fetters of habit?

Ascend to the plane of Dominion. Take those habits which master you, and master them. Listen to the heraldic message of your Ideal; and with a true banner of Independence march on through the gates of paradise, into the land of delights celestial—the heavenly kingdom.

And this kingdom of heaven is within you—to be brought out of you, as you live up to your Ideal—to be imagined and expressed in glorious objective creation.

It is ACTION that we need. We want not only subjective vision, but objective manifestation. The spiritual must be symbolized by the material. The practical must be united with the ideal.

The heart of humanity is the same, the world over. It hungers for mystery, for something beyond the mediocre and commonplace. It cries out for symbols, signs, miracles. How it yearns and aches for demonstrations of true Power!

This is truly a wonderful age. From the ranks of mental science and material science are mighty deeds and works being born—in many instances so marvelous in their nature that they may truthfully be called miracles.

And yet all is done according to law. However high the mind may soar in its fancies, it can hardly reach beyond the wondrous possibilities of the Law. Our "castles in the air" may be objectified. Greater things, Christ said, may we do, than even he accomplished.

And how? By Faith. By trusting the infinite life which is in us and with us, which is our real being—by a lofty, spiritual self-reliance our powers become stupendous. Then our Will is made free—the great solar-force of our being is focused and concentrated.

The recognition or consciousness in man gives him control of himself and his forces. Know thyself, and all power is thine.

Not that we have to wait for any perfect or complete wisdom before we can manifest our inherent energies. Let our faith be as a grain of mustard-seed, let our intelligence be even in a kindergarten stage—wherever there are the live roots, the conditions of growth or unfoldment, there will be marked signs of blossoming and fruition.

And there is something satisfying in the thought that our existence is progressive in its nature, that conditions are transitory, so that when their time of usefulness has passed away, they will go, to be replaced by newer ones.

We are not, therefore, to seek for a settled state of affairs. We are to let things pass on; and we are to pass on, ourselves. Nature says, "Forward, march; keep moving. Action is the keynote of existence. Vibration is the one law of life."

We must succeed if we continue to move along—not discouraged because our goals seem to recede as we approach them. After all, our goals could never be stopping points; our highest ideals can only approximate perfection; and as we reach one desired stage, new and more glorious vistas open out before us.

The only goal worth considering is the goal of Dominion, of Mastery. And we reach this by courageously learning how to control—both ourselves and our conditions.

The Will in man is truly all-powerful; but its mighty energies only present themselves as we assert our will-power; as we recognize its infinite nature, and proceed to give it some expression.

Faith is what Nature demands of us before her divine energies can be manifested through us to any masterful extent. It is Faith that makes the Master.

Production, creation, manifestation sum up the motive of existence. In our search for happiness, let us remember this, that Personal Control includes the potencies of all true enjoyment.

This is spiritual mastery; and is far from being any severe or strained activity of the will. All really strong characters are reposeful. Repose is the balance of concentration, that alone approximates perfection and gives the crown of genius.

The New Thought in all its various phases is bringing the realm of the ideal out into material, practical manifestation. In other words, it is showing man how he may give birth to the kingdom of heaven, so long enclosed within his being; how he may express the infinite life and power that are native to him.

The universe cries out for expression. All the pains and pangs of consciousness are birth-throes in the unfoldment of the one Life. In ten thousand forms of desire, the various kingdoms of Life appeal for more expression.

In Man, alone, does the surging impulse of desire become united with intelligence; and from this union or complement of consciousness new worlds are formed; a new creation is called forth.

This New Thought is interpreting the sayings and scriptures, the philosophies, the prophecies and inspirations of all the past; it is harmonizing the different theologies; bringing together religion and science; placing in its proper order, the real, the fabulous, the fictitious—for all have their place. Its doctrine of universal Goodness, and its teaching that Existence is educational, give to man both encouragement and incentive to go on.

In short, the New Philosophy tells man to open his eyes, to cease merely dreaming, to concentrate his energies; to take hold of his existing conditions and opportunities, and use them for all they are worth; to be a practical idealist.

This is the beginning of a grand New Era of Prophecy. Great Seers and Prophets are in the land again. They are always at hand, by Divine Command, at the beginning of a New Cycle. The Mystic Prophets connected with this Magazine have a glad message for all.

SARDOU AND THE SPIRITS



LL. Paris is talking of the wonderful spirit manifestations which are said to have appeared recently to the famous playwright, Victorien Sardou, especially of the vision which he declares he has had of the house occupied by Mozart on the planet Jupiter.

The story of these manifestations is one which the author of "Fedora" is not averse to telling when among his friends, but he has steadfastly refused to talk about the subject for publication until he consented to do so the other day to the correspondent of the Sunday World.

It should be mentioned, in a prefatory way, that Sardou's mind is apparently as clear and strong as ever, and that these are not the first experiences he has had with spirit phenomena. Years ago it was said of him that "he heard the solitude whisper and received presents from the empty darkness."

The recent manifestations began, according to Sardou, one evening a few weeks ago when he was working on a new play at his desk. His mind was engrossed with his task, and nothing was further from his thoughts than Spiritism.

Suddenly the electric lights went out and up again three times. The intermittence was distinct, and apparently deliberate and purposeful. Then a bouquet of white roses, perfectly fresh and uncrumpled, was thrown from the ceiling before him on his desk.

To the flowers was attached a card bearing the name of a young woman who died many years ago, and for whom Sardou used to feel a sort of paternal affection.

The dramatist immediately construed the light signal and the offering of the bouquet as marks of approaching spirit manifestations. Calling the lady by name he asked, half aloud: "Do you wish to talk to me?"

Instinctively, and with no apparent effort of his will, Sardou's hand pounced upon a pencil. A sheet of blank paper was drawn before him by some invisible agency ready for him to write on.

Then a query was rapidly penciled about Sardou's willingness to deliver certain messages to people living in Paris.

When his hand stopped the old dramatist could not make out what he had written, so fine was the scribbling and so different from his own. He got his glasses, read the question, and answered aloud that he would undertake to deliver the messages.

Then his hand was again driven upon the paper, with such extreme rapidity that when it stopped he had not the faintest notion of what was in the lines he had traced.

It proved to be three messages, each preceded by the name and address of the person for whom it was meant. These three persons were unknown to Sardou; even the names of two of the streets he had never heard. Yet when he called he found the people living at the different places. Each message was declared not only intelligible, but of the utmost importance. In every one of the three cases it applied to a difficult or distressing situation to which it brought a solution.

M. Sardou says that since that first adventure he has had nightly communication with the spirits which, according to him, disport themselves about us invisibly.

Sometimes it is a departed friend of his who converses with him, sometimes a famous man, then again some unknown intruder. Once Robespierre himself, the playwright says, came to upbraid him severely (in writing, as before) for several inaccuracies in the play which Sir Henry Irving ordered from the French author and produced two years ago. Robespierre bitterly complained to Sardou that the play was calculated to create a wrong idea of his character and rôle in the great Revolution.

But perhaps the most curious recent manifestation of which Sardou tells is the picture of the house occupied by Mozart in the planet Jupiter.

The dramatist was prevailed upon to give a copy of that extraordinary engraving for publication. This picture, M. Sardou says, was made in the darkness of night on the back of a brass plate left by an artist who had that day been engaged on the work of chiseling a portrait of Sardou.

M. Sardou cannot draw, for one thing. Therefore he can still less engrave a picture on brass, which is a difficult trade in itself. Besides, the most clever engraver will tell you that simply to reproduce such a design as that intricate "House of Mozart" would take him many hours, perhaps several days, and require a magnifying glass and complete set of sharp tools.

Yet M. Sardou claims that the spirit which possessed him at the time did the humanly impossible feat of engraving this in a few minutes without a slip of the chisel, a break in the curves or a miss in those small notes which seem to be the material principally used in the Jupiter dwellings.

And this, it must be kept in mind, in total darkness.

The next night the spirit again seized the playwright at the same hour, and this time, using a fine pen as an instrument, did the other sketch, entitled the "Animal's Quarter at Zoroaster's."

The first of these fantastic pictures is signed "Bernard Palissy" and "Mozart." The second is signed by the former alone. Bernard Palissy is the illustrious ceramist of the sixteenth century who, in order to carry to the end the experiments that led him to discover the enamel of pottery, was forced, for the purpose of keeping his oven hot, to burn his furniture and even the floor of his house.

Besides the signatures of those spirits the two drawings bear very visibly the line, "Victorien Sardou, medium," and a caption stating what subject is represented.

It will be noticed that the picture "House of Mozart" bears no indication as to whether the soul of the distinguished musician now dwells in Jupiter or another planet. But the medium, a few days later, asked his familiar ghosts to settle that point, and they did.

It is only fair to say that M. Sardou does not believe that these drawings constitute real documents. He even feels exceedingly dubious as to whether or not it was really the spirits of Bernard Palissy and Mozart that were responsible for the results, and intimates that the signatures may be forgeries.

"For," he explains, "I have often noticed a curious disposition on the part of the invisible intelligences to play pranks, tell lies and fool the men and women whose sensibilities they are able to affect."

Sardou regards it as certain that there are spirits, and that the soul after death goes through another more advanced life, either with another body in another planet or simply as an ethereal being with all space as its playground.

He also believes that these "former humans," now living in a perfect state, can, when they choose, manifest themselves to certain people here below whose mental and physical organization is more acute or sympathetic than the average.

Here is the translation of a letter just sent by Victorien Sardou to his friend, M. Jules Bois. It will give some idea of the pitying contempt the playwright professes for people who refuse to believe in Spiritism:

MY DEAR CONFRERE: I was one of the earliest students of Spiritualism, and I have passed from incredulosity to surprise, and from surprise to conviction.

It would take a volume to answer you. I therefore limit myself to giving you the conclusions I have reached after half a century of observations and experiments.

Materia phenomena observed under rigorously scientific conditions, and vouched for by scientists of whose names I need not remind you, are certainly no longer contestable.

But as a rule they are also inexplicable at the present stage of our knowledge.

In a great number of cases it is impossible to deny the intervention of an intellect separate from the intellect of the spectators. Impossible also to deny that this intelligent force is neither the projection nor result of their own thoughts. From the production of certain phenomena we must admit the effective presence of occult things, the exact nature of whom it has been so far impossible to define exactly.

But, then, how can one say so without being covered with ridicule? How would one dare to face the disgusting ignorance that prevails even among so-called educated people—dare to assert that these beings are not chimerical, and that our beautiful (?) humanity is not the last work of creation?

And so, in order to escape the raillery of official science, the scepticism of ignoramuses and witty people (who so often are fools!), we try to explain away cases where occult intelligence is too manifest by certain pseudo-scientific hypotheses which are very funny to people who know what I know, who have seen what I have seen, and have done what I have done.

You ask me whether I believe in materialization. Of course I do, because I have myself caused spirits to materialize at the first epoch when I was a medium. And I still await the scientific man who will successfully explain, as a psychical farce of which I should have been at once the author, spectator and victim, the fact that a bunch of roses which I still preserve was thrown upon my writing table by an invisible hand.

Finally, about the spirit drawings to which you allude, I obtained the first ones in 1857, under conditions identical with those of M. Desmoulin's more recent experiences. But I have long since learned to believe that these pretended pictures of planetary life had no real value as documents of information.

They are just about as good for that purpose as the famous Martian language which some playful ghost lately tried to palm off upon us.

There, my dear confrère, you have a summary of the conclusions I have reached from my own experiences with the inhabitants of the world beyond. It does not amount to much, you see. And yet I feel I have not lost the time I devoted to the study of these things.

Amicable salutations,

V. SARDOU.

The New Thought: A Prescription

By H., in Practical Ideas

"No, Mary Ann she hain't been well. Real mise'ble fur quite a spell. One doctor says, 'Tis surely that,' Another contradicts it—flat. I'll bate you she has had enough Of bitter-tastin' doctors's stuff To run a saw mill fur a while, And keep it goin' in good style. Her empty bottles would, I vum, Reach 'way off to Jerusalem. No matter what the trouble is, The more she takes, the worse she is."

"What's that you're sayin' 'bout 'New Thought' That cured your wife—where was it bought? I'll buy it right off in a minute If you are sure no pizen's in it. Is it in pills? Is morphine in 'em? If so, I'm awful set ag'in 'em. What's that? 'Twas nothin' that she took But read it all out of a book? Well, now—I swan! Well—did you ever! No—by a long chalk—never—never! Was your wife cured by thinkin' right? That's better'n pills—a plaguey sight."

Love Thyself

We cannot bestow upon another or give him that which we do not possess; therefore to "Love thy neighbor as thyself" we must first be in possession of "Love Thyself," being full and overflowing with the vibration of love, we radiate it to all that we come in contact with, the same as the sun radiates its heat. If we foster the love element within ourselves and hold the thought of "Love Thyself," our neighbor must receive the overflow. Personally I have my physical body as a perfect instrument for the mind to play upon. All I have to do is to keep the instrument (physical body) in perfect trim so that the mind can produce the most harmonious and beautiful vibrations of health; there is nothing too "rich for my blood." The better care we take of our physical body the more pleasant will be our lives. The reaction of the body upon the mind is quite an item in estimating the exposure of energy to keep our body in perfect health; we must love to see it perfect, admire it, picture it in thought as beautiful as the artist or sculptor does his creation before it is manifested.

I BELIEVE that no harm can come to any good man, either in this world or in that which is to come.—Rev. Dr. Parkhurst.

Love's Symbol

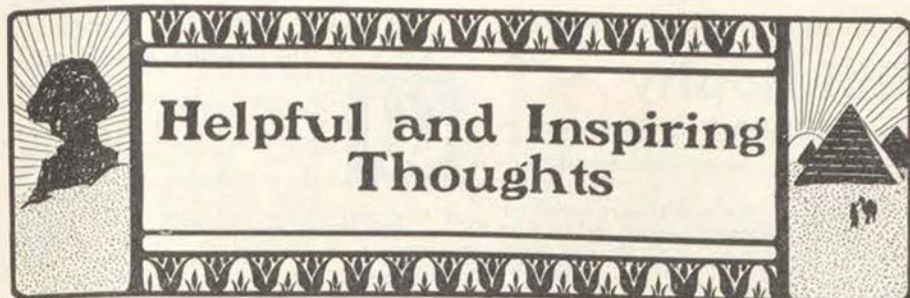
WHAT though the walls on which it climbs
Have lost the grace of former times,
Will then the ivy lose its hold,
Forgetting sunny days of old?

Nay, rather will it closer cling
With loving clasp, remembering
That it had scarcely lived at all
Without the kindly, shelt'ring wall.

What though the tree where it may cling
Shall hardly know another spring?
What though its boughs be dead and bare,
The twining ivy climbeth there,

And clasps it with a firmer hold,
With a stronger love than that of old,
And lends it grace it never had
When time was young and life was glad.
—Selected.

THE longer I live and the more I see
Of the struggle of souls to the heights above,
The stronger this truth comes home to me:
That the universe rests on the shoulders of
love—
A love so limitless, deep and broad
That men have renamed it and call it God.
—Ella Wheeler Wilcox.



WE are approaching the harvest of all the past ages, and have entered the GOLDEN AGE. Great and wonderful progress and growth and expansion is now the order of the day everywhere. The Holy Light is shining on the land. Great and lasting good is coming into the world from the Infinite Good, our Eternal God. Look up! Look up! and see the Dawn of a New Era. Canst thou not hear the Angels singing everywhere! Each succeeding day is a better day—a lighter day and a brighter day for all! The Living Christ is dwelling in the hearts of men all over the Earth, and the Crowning Day is nigh. There is power and glory, and peace and joy, and Eternal Bliss coming to all. Hail the Mighty King!

He who eats the bodies of animals cannot become an Adept.—*A Mystic.*

"PATIENT ENDURANCE IS GOD-LIKE."

There is only one way to go through life here on the Earth-plane, and that is to live the Christ-life—be just, kind, gentle, sympathetic, tender and considerate, with a smile of encouragement for all; striving to put hope, courage, life and happiness into the lives of others.

There is no happiness so great and lasting as that which comes from hard, continuous service for God and man.

Rest and Peace for You

WITHOUT confession of all sins to GOD and conversion and sanctification can man really be sincere and constant? Until we come fully to GOD we are more or less restless, lonely, miserable, and swerving. Life to the holy ones, or religious ones, is not a disappointment; on the contrary, it is a life of Holy Calm and joy and gladness, and is the beginning of Eternal Bliss. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"O soul in the far away country,
Awary, and famished, and sad,
There's rest in the home of thy Father,
His welcome will make thy heart glad."

It is a great time for the soul when you say: "I will arise and go to my Father."

In this age many will proclaim themselves Masters. The Mystics say this world needs no more Masters; that God needs to manifest but once as the Master. All who claim to be Masters are impostors and false prophets or men mentally deluded. Jesus said: "Take heed that no man deceive you. For many shall come in my name, saying, 'I am Christ'; and shall deceive many." God will make no new revelation through any alleged Master, because it is not at all necessary.

What this world needs is not a new Master with a new revelation, but men to follow the Blessed Master, the Eternal Living Christ.

This Magazine believes in American Progress and Prosperity and American institutions. The greatest race of human beings ever known to the world are being evolved now and here on the American Continent. This has all been prophesied for ages by the Adepts. We are now fulfilling the ancient prophecies of the Holy seers and sages. Anyone who will regularly read this Magazine and get into our vibrations will become progressive, prosperous and happy.

He who is kind and loving and tender and gentle to all beings—men and animals—is far on the Path, and is watched over by Angels that no harm can come to him.—*An Adept.*

Show me all the different "cults," philosophies and "sciences" a man or woman has studied and believed and I will show you on what part of the Path they are. Remember all are on one Path going to one goal—God. We are all Eternal Souls in different degrees of evolution. All are the children of One Eternal God, the Loving Father of All. He sent the MASTER to help us reach Him in an easy and simple way. There is but one Master for this planet. Crazy men, deluded fanatics, and impostors will pose as the Master in different parts of the world and will fool many thoughtless people and lead them to much woe, failure and unhappiness. There is no new teaching for the Soul and no need of a new revelation. All that God-like men can do is to be loyal to Christ and emphasize and hold the old truth up to men. All the great adepts of the world are doing this.

Forgive and forget!—Why, the world would be lonely.

The garden a wilderness left to deform,
If the flowers but remembered the killing breeze only,

And the fields gave no verdure for fear of the storm.

—*Charles Swain.*

Sunday—the Christian Sabbath.

THE Holy Mystic does no secular labor or toil on the Holy Sabbath. He works tremendously during six days; the Sabbath he spends in holy worship in churches and temples, in prayer and meditation and in teaching. This work is recreating and very restful. Those mystics who are engaged in large commercial enterprises, permit no work but what is absolutely necessary to be done on Sundays in connection with their business. Sunday is a Holy Day, and when religiously observed is the most profitable and restful day in the week. Observing the Sabbath, according to Divine Command, as given in God's Word, with love, and not with fear, carries the soul to the Most High, at the same time bringing to the physical body (the temple) great strength and health and power to endure. The Mystic says: The Sabbath is not a day for feasting, or fasting, pleasure or sadness; it is a day of worship and service full of joy and cheerfulness; it is not the "Puritan" Sunday nor the "Worldly" Sunday; it is the day of all days to fill and thrill the soul with the Holy Spirit. Our blessed Saviour was active on the Sabbath. There is much for the Holy Man to do on the Blessed Sabbath. The Voice or Spirit will tell the Aspiring Soul what to do on the Sabbath. Keep quiet on that DAY and LISTEN.

"Christian resignation" does not mean for one to be a drone or idler, or dreamer, as many suppose. It means the most intense activity—of tremendous service. "Christian resignation" means resigning or giving up entirely and completely the mortal or human will for the Great Divine Will. With Divine Will we do great and lasting works for God and man, and are made joyous and happy thereby. Then we can be truly successful and live on the highest plane of existence, either here or in the Angel World.

Religion has an enduring foundation; indeed, it is the very foundation of all things. Without religion man is a blinded wanderer at the mercy of forces that are cruel and harsh, yet in time beneficent, because they will in time open his eyes and bring him to God.

Marriage is a sacrament or it is nothing, and it is only a sacrament when mutual love, that asks nothing that this world could give or take away, consecrates it and makes it holy.—*The World Beautiful in Books.*

Are you getting all you can out of life, by living with the Most High?

Hope

OUR greatest good and what we can least spare is hope.—*Armstrong.*

Hope is the eternal or immortal part in man—the divine in mind.

Divine men are always hopeful, always cheerful and never get discouraged, no matter what happens.

Hope makes for success, prosperity and happiness.

Hope is a strong and lasting quality in the breast of the American, and that is why this country is so progressive and prosperous.

Hope makes us grand and noble—God-like.

Shakespeare said:

True hope is swift and flies with swallow's wings.

Kings it makes gods, and meaner creatures kings.

Hope makes us cheerful in the long run; it gives us strength to endure, because hope really is God and the Angels whispering cheering words to us when we are apt to despair.

Hope and good cheer will overcome all our foes in time. In speaking of cheerfulness overcoming foes, Leigh Hunt said: "When Goethe says that in every human condition foes lie in wait for us, 'invincible only by cheerfulness and equanimity,' he does not mean that we can at all times be really cheerful, or at a moment's notice; but that the endeavor to look at the better side of things will produce the habit (of hope) and that this habit is the surest safeguard against the danger of sudden evils."

The more we love God the more hope we have.

What seems to us affliction
Is oft a hand that helps us to our wish.
So may it fall with thee—if Heaven approves.—*Sheridan Knowles.*

If we are full of sin, we will be fearful and apprehensive, and sick and all the affirmations in the world that we are whole (holy) will only intensify our misery. There is but one cure for sin, and that is God's forgiveness. Conversion, Regeneration and Sanctification, as taught by the Master, will free us from all fear, all doubt and all apprehension forever.—*Mystic No. 7.*

Joy or Fear

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

The tissue of the life to be
We weave with colors all our own;
And in the field of destiny
We reap as we have sown.

—*Whittier.*

Christianity

GOETHE says: "Let intellectual culture progress; let natural science extend our knowledge; let the human mind grow; it will never outstrip the grandeur of Christianity, nor its moral culture." With this John P. Cooke, the writer on modern Spiritualism, agrees and adds: "The coming religion must be Christian in name, because Christianity as an ideal faith has worked itself into our common life. It is the soul of our laws, customs and institutions. All assume its authority; all respect its sanctions." Commenting on these two statements The Blissful Prophet says: "The influence of the Master is spreading all over the world. Wherever the Christ Spirit touches we find activity, progress, civilization of the highest, and the most phenomenal prosperity. I was, for years, a 'dreamer' of Nirvana and reached what the sages of the Orient call Nirvana; it was a blissful state, to be sure, something like an opium dream, but it made me inactive and useless and dreamy. When I opened the doors of my heart to the GREAT MASTER a miraculous change came. I can now readily understand why the whole world will eventually become Christianized. Christianity is the religion of doing and not idle dreaming; it takes us quickly and directly to God without passing through almost countless reincarnations. This is the reason it is spreading in India, China, Japan and all over the world. Adepts in all religions see in Christianity the direct Path to God and are recognizing and honoring the MASTER as the only Way."

Spiritualist Philosophy

Extracts from a Recent Lecture by Dr. J. M. Peebles, in Australia



WHILE the Mystics know that Modern Spiritualism is true; that spirits of the departed do commune with mortals, they do not consider it as practiced by many more than a phase of religion. The following excellent remarks of Dr. Peebles, a spiritualist of fifty years, will be read with interest:

If grasping graves level the dust of prince and peasant, Spiritualism levels all abnormal distinctions. On a line of marble pillars fronting Herod's temple off from the court of the Gentiles, was inscribed in Greek and Latin: "No foreigner may go further under penalty of death." It is sad that the Herodian era has not yet utterly perished. Fences and walls of the feudal times still abound. I have seen in South Africa the fencing apart of Briton and Boer; in South Carolina, the fencing apart of the slave-holder and his nine-tenths white servant. I see here in Australia the fencing apart of the Roman Catholics and Protestants, and I see it in the millionaires of all countries, who build high walls around their residences, reminding us of mediæval times when houses were forts and the windows were port holes for shooting down passing strangers.

China walled herself in and fossilized. Spain did a similar thing, and is dying. The trend of progress is toward liberality. In Cleveland, Ohio, and other American cities, there are miles upon unmeasured miles of streets and avenues where green lawns dotted with the rarest flowers extend down to the very sidewalks, a blessing to children and all whose feet press the flower-bordered streets.

Walled-in cities, and residences with high frowning walls around them, and ever-locked entrance-gates thereto, virtually say: "The latch-string is not out. You are not my neighbor. You may look at my roof and chimney-top, but not my costly mosaic, my grassy, lovely lawn, my bewitching shrubbery, my beautiful roses and lilies, nor at my magnificent paintings, all of which fenced in stockadings are but the quintessence of mean, soul-shrivelled ancestral selfishness. Thank God! No caste, no mercenary aristocracy can wall out the sunshine, fence away the summer showers, still the music of the forest bird, nor bottle up the odors of the million flowers. There are sunrise pictures that money cannot buy nor hide behind great, brown-stone fronts. I recollect when first visiting the American Shakers at Mount Lebanon, New York, who were straight-out Spiritualists before the day of Modern Spiritualism, of asking Elder Frederick Evans why he had no ornamental pictures in his library room. It was just at the moment of a golden and most glorious sunset. The Elder, rising up a full "six feet four inches," and stretching out his long arm westward, said: "There are our paintings, done by a divine hand. Copy them—equal them if you can."

Your hotel, parlor and bedroom paintings, as compared with ours, are but daubs. Some are nude, and others are nasty. Our ideals are purer, higher. God is the artist, Whom we adore, and He paints the pictures that we so much admire."

Spiritualism in its philosophy is all-embracing, all-inclusive. Is there a truth in phenomenal Spiritualism, Spiritualism includes it. Is there a truth in metaphysical science, Spiritualism includes it. Is there a truth in mental healing, divine healing and divine science, Spiritualism includes it. Is there a truth in Theosophy? Every demonstrated fact in Theosophy and Theosophical writings is included in the all-embracing realm of Spiritualism. The ignorant may not know this. And further, there are those sufficiently wary and unprincipled to write about the "new thought," and speak of these mental sciences, and never mention the word Spiritualism. Why? Is it cringing cowardice or hypocrisy?

What should we think of a naturalist like Alfred R. Wallace, who should write about acorns, acorn shells, acorn cups, acorn meats, and their very nourishing properties, but never mention the word oak—the tall, stalwart oak that bore them? Down upon this tricky policy! It is contemptible enough in party politics, but when revealing its slimy, serpentine fangs in matters spiritual, it is absolutely be-

neath contempt. My soul honors independence and moral bravery—such bravery as characterized the martyrs of old and dignifies the regal-souled of to-day. These live in history immortal, while the very names of catering cowards rot away into eternal oblivion. He who is ashamed of his Spiritualism is virtually ashamed of Almighty God, for God is Spirit, and Spirit is the foundation and the crowning top stone of Spiritualism.

It would be more appropriate to term mediums intermediaries, or sensitives, owing to their peculiar organization. They are the elect of the spirit spheres—the message-bearers between the worlds visible and invisible, and they require the very best and the most harmonious conditions. Inharmonious is destructive to inspiration. The seance should be not for a show, pandering to amusement or curiosity, but the family altar, tender with candor and reverence. The eminent Judge Edmonds, of New York, used to invariably open his seances with prayer and invocations to the angels.

Spirit phenomena through our intermediaries are necessities in this materialistic age, to prove a future existence. Many, like Thomas of old, want to hear, to see and to feel the materialized forms; but when persons have had phenomenal demonstrations that their loved, touched with death's icy finger, live in a higher, brighter state of existence, they should be satisfied, and not continually beseech and tease the heaven-clad immortals for further manifestations to perhaps find gold mines, hunt up "affectional affinities," or to gratify petty, selfish desires.

Risen souls have their allotted occupations, and their precious work, in the higher life, is to be considered. It is well for the mother to nurse the babe until teething time, but to nurse a baby-boy up to fifteen years, and keep on nursing him to manhood, would be the most childish folly. There are too many cry-baby spiritualists.

Attending several camp-meetings last season, I noticed that many old, bald-headed spiritualists were the first to rush forward for front seats when tests were to be given. They were simply test seekers. They were not even generous enough to yield their seats to investigators, and sometimes to their own children. Is it strange, then, that some children are ashamed to have it known that their parents are Spiritualists? What have they done to educate their children in the grand principles of the Spiritual Philosophy?

Another class, as soon as they have received enough phenomenal "raps" to convince them there are no endless hell-torments and no personal devil, but a future summerland of life, sit down and rest—laggardly, lazily rest, doing nothing for the truth that has removed their fear of death and spiritually blessed them beyond all blessings. Such souls soon wither, die spiritually, and go, Judas-like, to their own place.

It is not true that hell, or the hells, are packed with human skulls, as the old Calvinists taught, but it is true that they are largely filled with this dead kind of spiritualists, over whose self-built prison doors of moral darkness are inscribed the words: "You knew your duty, but did it not." Such spirits, through intermediaries, have often come to me suffering, sorrowing, and saying: "I am in darkness; help me to the light. Oh, pray for me."

Fifty years and more have I toiled and sown in the spiritual field. It cost something to be a Spiritualist in that long ago. I was misrepresented, persecuted and mobbed; and often when weary, foot-worn and slandered, I said: "Let this cup pass," but rising like a flash to the higher principle of duty, I quickly added: "Not my will, but the will of God and the holy angels be done." What changes since! To-day Spiritualism has a standing in all enlightened countries. Its greatest enemies are ignorance and superstition. Science and Spiritualism already stand side by side, and are working to one glorious end. In fact, the childhood of Spiritualism is steadily, surely merging into a thoughtful, substantial manhood. The excrescences are falling off, and it is putting on the whole armor of a sterling, rational religious maturity. From the truth militant, it is already a long way forward to the truth triumphant.

A Remarkable Test Proof of the Subliminal Mind



WHILE in Albany, N. Y., writes Lyman C. Howe to The Light of Truth, I made the acquaintance of Charles A. Nixon, of Brockport, N. Y. He is regarded, by those who know him, as a reliable man of large experience and high ideals, whose veracity is unquestioned. He is a student of the occult, and has studied and practiced hypnotism, and he claims to have demonstrated thought transference, mind reading, etc., and is ever on the alert to find an explanation of spiritual phenomena, within his sphere of experience in telepathy, and other phases of the occult. Hearing of an extraordinary test he had received at one of Maggie Waite's public seances in Albany, N. Y., I sought and obtained through the kindness and courtesy of E. A. Doty, 33 Elberon Place, Albany, a personal interview with Mr. Nixon, that I might get his testimony first hand; for all second-hand testimony is under the ban of suspicion. The liability of memory lapses, and of imperfect understanding of the words of another, and the imperfect statements in words of our mental impressions, and memories, weakens the force of all second-hand testimony. Hearsay evidence is not allowable in court. Hence I sought a direct statement from Mr. Nixon himself, and carefully questioned him in presence of E. A. Doty and Mary, his daughter, and noted his replies for reference. The gist of it is summed up as follows: He was in the audience when she was giving readings and tests, and she took a turn to some distance toward him, and addressed him directly. She requested him to make a note of what she was about to say. He did so in writing. She said I see you are going to receive a book from a great distance; it seems as if it is coming across the water, a great way off. The voice says "to prove to you that this is not mind reading (he was so regarding it in his thought, but had not said so). I give you these names which you do not know."

"When the book arrives if you will turn to page 1493 you will find these names"—five in all. Three of them were known to Mr. Nixon, but he knew nothing of their being in a book. He was expecting a record from London, England, with certain names he wanted to use, but supposed they would be on a fly sheet or a small pamphlet, and hence her location of the names on page 1493 impressed him with the absurdity of the message. In just two weeks from that day he appeared at the same hall (May 5, 1901), with a perfect verification of the message received two weeks before—about the time, or a little before—the book started from London to cross the Atlantic. The five names, just as she gave them, were found on page 1493, and two of them were utterly unknown to him, as was the existence of the book and the page on which they were found.

Now this purported to be given to the medium by a "voice," and the voice to be a spirit out of mortal organism. It gave information unknown to any one on the American continent, and of a nature that seemed so improbable to the recipient as to cause expressions of positive conclusions then and there. After making the record, and promising to report to the meeting when the book arrived, he turned to a friend and said: "I shall never have to report on that." But he did, and acknowledged that it spoiled his theory of mind reading, or telepathy, so far as that experience was concerned, and I suspect it made a Spiritualist of him. "Facts are stubborn things."

Powerful Vibrations

IF YOU WOULD HAVE YOUR PROSPECTS BRIGHTER READ THIS MAGAZINE WITH PERSISTENCE. IF YOU DESIRE BEING SPIRITUALLY STRONGER AND HOLD A MORE EVEN MENTAL AND PHYSICAL POISE HAVE YOUR MAGAZINE OF MYSTERIES AT HAND WHERE YOU CAN TAKE IT UP AT ANY MOMENT WHEN DEPRESSED OR DISCOURAGED. YOU WILL FIND IT A SPUR TO YOUR AMBITION TO PUT FORTH GREATER EFFORT—AND A TOWER OF STRENGTH TO UPHOLD YOU IN YOUR MOMENTS OF WEAKNESS AND INDECISION. THE THOUSANDS OF HAPPY AND GRATEFUL LETTERS WE RECEIVE CONVINCING US OF THE GREAT POWER FOR GOOD THAT IS BEING ACCOMPLISHED BY US ALONG THIS LINE.

Christianity is spreading all over the world at a tremendous rate.

SEERS IN TELEPATHY THE EXPLANATION OF SPIRITISTIC PHENOMENA

Dr. Xavier Sudduth's Discussion, before Psychologists of the Medico-Legal Society, of Mrs. Piper's Disavowal of Spirit Control

In a paper read before the psychological section of the Medico-Legal Society recently on "Thought Transference versus Spiritualism," Dr. Xavier Sudduth, Fellow of the Chicago Academy of Medicine, said: "In considering Mrs. Piper's disavowal of spirit control during her many years' successful experience as a medium, it behooves us to lay down some definite principles to govern us in this discussion. In the first place, the testimony, *post partem*, of a medium or hypnotic subject should have no standing in a court of scientific inquiry for the reason that a person in a state of trance or hypnosis is not in the full possession of all his senses, consequently is not competent to pass judgment on the character of the conditions under which the revelations were made.

"At best his evidence would be based upon hearsay, and such testimony is always ruled out of court. Not only this, but as students of their own experiences during the trance state they are not to be trusted, for the further reason that, just in proportion as they are good mediums, so are they incapacitated from analyzing their own revelations.

"The term medium is synonymous with 'mouthpiece.' A medium is a person who becomes the instrument of expression for the thoughts or messages of others, and just in proportion as he is honest and proficient in his chosen avocation, just so far does he lose his identity and individuality, and assume the rôle of an automaton and voice the ideas of others.

OTHERS' IDEAS REFLECTED

"It is impossible for Mrs. Piper or any other medium to say whether the opinions she holds at any time are not the reflection of some other person's ideas upon the subject, telepathically or otherwise received.

"In the present case, I have no doubt in my mind that her change of opinion regarding her past experiences is not the result of such influences. The thoughts received by her may have been her own, for aught I know.

"If thought transference (telepathy) is the source of her information, as she now asserts, and as I firmly believe, she has proved herself to be a good medium for the reception and interpretation of thought vibrations, and as such vibrations are always on tap, so to speak, all that is necessary for her, or any other good medium, to do in order to be able to receive and translate them into ordinary language is to bring herself into a state of dissociation of consciousness.

"My explanation of the incoherent manner in which many of the messages have been received is that the medium was not always in the best physical or mental state to receive or interpret the thought vibrations that poured in upon her, or that she became weary from the forced attention required to keep in touch with a state of consciousness not normal to her.

"It is possible that Mrs. Piper's own personality may have interjected these phenomena into the message. I have seen instances where such was the case. The medium assumed certain things to be essential to success. It has been very interesting to watch the outcroppings of these individual peculiarities of different mediums.

BELIEVER IN TELEPATHY

"From hundreds of tests made during the last twenty-five years I am a firm believer in telepathy. The operation of an organic brain in the production of thought sets up vibrations which pass out into space, going on and on forever. The ether fairly teems with the vibrating thoughts of the bygone ages, and all that is necessary to become possessed of this store of universal knowledge is to become sensitive to ether vibrations and learn how to translate them into ordinary language. Without such ability they are as Greek to the illiterate. Upon this same premise we may interpret the phenomena of death apparitions. A person in *extremis* may send out very intense thought vibrations which go on and on until they find a recipient. This is

generally some near relative, who by reason of consanguinity has a similar vibratory note, consequently is enabled to receive and possibly translate the message into language.

"No ground is found, however, on this theory, to help Spiritualists, for disembodied spirits are not possessed of organic brains and consequently cannot produce organic vibrations recognizable on this plane. The necessity for translation is absolute, otherwise the messages could not be made available. It is impossible to understand these indelible records of the past except we can translate them into object presentations and read them out loud, so to speak, in the language with which we are accustomed to think.

"In closing, I wish to be understood as not disavowing belief in all spiritistic phenomena, or as discrediting the observations of the British Society for Psychical Research, nor the later work of Professors James and Hyslop along these lines. Their investigations have seemed to promise light upon a hitherto dark subject. To my mind, the subject stands just where it did before Mrs. Piper made her disavowal."—*New York Herald*.

[Mrs. Piper is not competent to say whether the phenomena that are produced through her are produced by spirits or not. In the trance state there is little or no consciousness.—EDITOR.]

Judge Not

"Let him that is without sin cast the first stone."

It has been said that "Fools rush in where angels fear to tread."

Thus human hearts in judgment sit, their God instead.

How darest thou of finite mind thy brother judge?

Dost thou the lesson of his life begrudge? Canst thou the searchlight pour into his heart.

And bring to mortal view each hidden part; Reveal the circumstances of the past

That lead to what thou judgest at the last? Canst thou each motive scan and read each thought

That thy just judgment be with mercy fraught?

Hold! Hold! Take off thy shoes and breathe no sound;

"The place whereon thou tread'st is holy ground."

And seek not entrance to yon portals fair, For only God himself may enter there.

Ascend the throne and perfect judgment mete

To erring mortals kneeling at His feet. But if thou aimest for a high degree,

And wouldst with thy great God co-worker be—

Go forth! Unto the needy stretch thy hand,

Uplift the fallen, strengthen those who stand.

And give of the fair substance of thy life; Pour oil on troubled waters, calm the strife.

But, ah! aspiring one, the judgment rod Hold not within thy hand, Leave That To God.

—Fannie Herron Cooke.

A Prophecy

MODERN skepticism is not necessarily inimical to faith, as it ultimately leads up to a wider apprehension of truth and a strong and everlasting faith in God, and THE MASTER.

At the present day there are some earnest souls who are searching for God, who think to find Him through the *Mind*. GOD is to be reached through Soul, Heart and Mind; or, rather, a lack of mental force. Certainly, the Blessed One is never reached by the *Mind* alone. All who are searching for *New Thoughts*, *new revelations* and *new religions* will, in time, through utter failure to reach God and Supreme Bliss, and after much mental suffering, sorrow, grief and failure, come to God in the old, simple way taught by Christ, THE MASTER. So all the great Mystic Seers clearly and plainly see that *all* who are now skeptical or anti-Christ will within the Twentieth Century come into the *NEW BIRTH*—new life. There is only one way to reach God and know God, and that is by complete surrender to God, as taught by our Savior, THE MASTER. As it is written down in our Sacred and Secret writings, *all* will be converted in these "the latter days." The great miracle is to happen. We are to live in the New World, as prophesied in the Holy Bible.

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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.

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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.

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.

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The Mystics connected with this Magazine own no part of it; have no books or lessons or treatments to sell. Even the owner and publisher of *THE MAGAZINE OF MYSTERIES* do not know the ADEPTS personally. By our *special INSTRUMENT* or *INTERPRETER* these writings and sayings are given to the world through the Magazine as a *medium*. It is well for the readers to keep in mind the truth that the great Mystics are *non-attached*, and are not bound to anything of the world. Through us the *MYSTIC WORD* is printed in this Magazine each month.

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