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THE SPIRIT OF THE INDIAN VASE (Illustrated) See Page 99

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

A Lost Family Altar

ONE day a gentleman was riding on a Western prairie and lost his way. Clouds arose in the sky, and not seeing the sun, he quite lost his reckoning. Night came on, and as he knew not which way to guide his horse, he let it take its own way. It was a Western horse, and was therefore likely to understand prairie life better than its rider, who was not a Western man. By and by a light glimmered in the distance, and it was not long before the faithful animal stopped before a log cabin.

"Who's there?" some one shouted from within.

"A benighted traveler," answered the gentleman. "Can you give me a night's lodging?"

"You're welcome," said the man, appearing at the door.

The gentleman was thankful enough to give up his saddle and bridle to the master of the log cabin. He found the family at supper—man, wife and children; and a place was soon made for the stranger.

Some time in the evening the man asked: "Are you a minister of the gospel, sir?"

"No," answered the gentleman; and seeing the man was disappointed, he asked him why he wished to know.

"Oh, sir," answered the man, "I hoped a minister had come to help me build a family altar. I had one once, but I lost it coming over the Alleghenies; it was a great loss."

"Perhaps I can help you build one, though I'm not a minister," said the gentleman, who always had one himself; and after a little more talk the man handed him an old family Bible. He read, and they sang a psalm, and all knelt. The gentleman prayed first, then the man prayed, and the wife and children said "Amen;" for it seemed as if each wanted to have a little part in building up the family altar.

"Sir," said the man, when they arose, "there's many an emigrant who loses his family altar before he gets here—and after, too; sir, it's a great loss."

Yes, many family altars are lost. Some are lost in politics, some in traveling, some in moving, some in the hurry of harvest, some at stores and shops; it is an unspeakable loss. Abraham never lost his, yet never family traveled farther or moved oftener than his. But wherever he pitched his tent, he set up his family altar, and called upon the Lord, and the Lord blessed him. Children, as well as parents, have an interest in keeping the family altar. Don't let it be lost. If father forgets, let the children gently and respectfully remind him: "Father, we have not yet thanked God for His goodness, or prayed to Him for forgiveness." No father, I am sure, but will thank a child for thus helping him in his duties. It is good to sing and praise and pray around the family altar. "Blest be the tie that binds" a family altar! All are nearer to one another for being near to God.

Eternity

An early poem by John G. Whittier

[This poem was written by Whittier during his editorship of the New England Weekly Review, of Hartford, and was published in the issue of November, 1831.]

BOUNDLESS eternity; the winged sands
 That mark the silent lapse of flitting time
 Are not for thee; thine awful empire stands
 From age to age, unchangeable, sublime;
 Thy domes are spread where thought can
 never climb,
 In clouds and darkness where vast pillars
 rest;
 I may not fathom thee; 'twould seem a
 crime
 Thy being of its mystery to divest,
 Or boldly lift thine awful veil with hands
 unblest.

Thy ruins are the wrecks of systems; suns
 Blaze a brief space of age, and are not;
 Worlds crumble and decay, creation runs
 To waste—then perishes and is forgot;
 Yet thou, all changeless, heedest not the
 blot.
 Heaven speaks once more in thunder, emp-
 ty space
 Trembles and awakes; new worlds in
 other flit,
 Teeming with new creative life, and trace
 Their mighty circles, which others, shall
 displace.

Thine age is youth, thy youth is hoary age,
 Ever beginning, never ending, thou
 Bearest inscribed upon thy ample page
 Yesterday, forever, but as now
 Thou art, thou hast been, shall be;
 though
 I feel myself immortal, when on thee
 I muse, I shrink to nothingness, and bow
 Myself before thee, dread eternity,
 With God co-eval, co-existing, still to be.

I go with thee till time shall be no more,
 I stand with thee on time's remotest age
 Ten thousand years, ten thousand times told
 o'er;
 Still, still with thee my onward course I
 urge;
 And now no longer hear the surge
 Of time's light billows breaking on the
 shore
 Of distant earth; no more the solemn
 dirge—
 Requiem of worlds, when such are num-
 bered o'er,
 Steals by; still thou art on forevermore.

From that dim distance I turn to gaze
 With fondly searching glance upon the
 spot
 Of brief existence, when I met the blaze
 Of morning, bursting on my humble cot,
 And gladness whispered of my happy lot;
 And now 'tis dwindled to a point—a speck;
 And now 'tis nothing, and my eye may
 not
 Longer distinguish it amid the wreck
 Of worlds in ruins—crushed at the Al-
 mighty's beck.

Time, what is time to thee? a passing
 thought
 To twice ten thousand ages—a faint
 spark
 To twice ten thousand suns; a fiber
 wrought
 Into the web of infinite—a cork
 Balanced against a world; we hardly
 mark
 Its being, even its name hath ceased to be,
 Thy wave hath swept it from us, thy
 dark
 Mantle of years, in dim obscurity,
 Hath shrouded it around; Time, what is
 time to thee?

The Millionaire Preacher

THE Rev. Anson Phelps Stokes, Jr., the millionaire preacher and secretary of Yale University, preached in Appleton Chapel recently on the subject, "Christ is the Goal of Life."

"Harvard students," said he, "may broadly be divided into three classes: Those whose chief aim is the cultivation of the mind; those who seek friendship rather than instruction, and those who strive for high spiritual ideals. The harmonious development of all these three conceptions—instruction, friendship and salvation—makes the well-rounded and broad life. How then can we combine all? Only by one way and that is by being a Christian, which means the acceptance of Jesus Christ. We may look to him for the harmonious development of all these conceptions."



SIN and evil are overcome by Christ, our Saviour, and in no other way.

Doors are opened and ways are made simple and plain for the God-loving Christian.

It is easy to criticise the Bible, but difficult to live the holy life therein demanded and commanded by God.

Growth and expansion is the order of the day. That is "Americanism," about which the whole world is marveling.

There will be "glory, honor and peace to every man that worketh good." No man can sin and have glory, honor, peace and happiness.

The illuminated or enlightened worker works for the glory of God and THE MASTER alone, and not to found a cult or new school of philosophy.

"All Holy Christian teachers are like so many rivers leading us to the one Great Ocean of Truth—God, CHRIST and the Holy Spirit."—A Mystic.

Religion and the Bible have withstood all the shocks of time, and to-day they are the great powers of God in the world. Without Religion and the Bible this world would cease to exist.

God selects and appoints souls to do particular work for the good of the WHOLE. This work is always done in the name of THE MASTER, and the HOLY SPIRIT, and in no other name.

The Constructing Angel now dwells on Earth, and men are solving all "the mysteries of the Kingdom," and constructing a Faith in God, through Jesus Christ, the Saviour of men, that will stand for all time.

Sin and sensualism will keep a soul in abject slavery as well as overwhelm it with shame. When we look down deep for the cause of failure, misery and unhappiness, we find sin and sensualism the principal factors.

There is, and can be, but one Master and one Saviour of Men—the Living Jesus Christ, who dwells with God in Heaven. THE MASTER is not living on Earth at the present time. All who claim to be Masters or Saviours are poor, deluded pretenders.

It is the Anti-Christ peoples of the world, individually and collectively, who use the word fanaticism with great frequency. They whine about "persecution," because Christians will not come to abandon THE MASTER and follow their false teachings. "Father, forgive them, for they know not what they do."

This Magazine is edited with a view to have it always contain much Spiritual Food for hungry souls. The Holy Mystics who are connected with it, but in no way attached to it, and who in no way own any financial interest in the Magazine, are always earnestly striving to rouse souls to a consciousness of their relation to God, the Loving Father of All.

Think many times before you specify Our Blessed Saviour as a spiritualistic "medium," a "divine healer," a "scientist," or a worker of miracles. He is all of these and more, too. He was, while on earth, the Very God incarnate. He is omniscient, omnipresent and omnipotent, yet dwelleth in His Celestial Body in Heaven with God, the Loving Father of All.

Mr. Henry Wood's books will help any aspiring soul. This is especially true of his "Symphony of Life," which is a series of Inspiring and Constructive essays and interpretations. We highly recommend this work—Mr. Wood's latest—and will send it post-paid upon receipt of \$1.25. Send your orders to THE MAGAZINE OF MYSTERIES, 22 North William Street, New York City.

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The Man with the Saw— Work Our Salvation

"Is not this the carpenter's son?"—Matt. xliii, 55.

THE MASTER was the ideal man of work, and as a humble carpenter dignified labor.

A great soul says: "God has left no place in this world for an idler. In the economy of the Divine Plan men must put their hands to whatever service or work there is at hand."

From the very beginning of man's entrance to the Earth God made work absolutely necessary. More than that, He wisely made our very health and happiness conditional on work.

"In the sweat of thy face thou shalt eat bread."

Throughout the whole Bible there is not a single sentence that makes work undignified. Indeed, it teaches that idleness, indolence and slothfulness are sinful.

In this age, men who toil and labor and work are more loved and respected than the drones, idlers, and dreamers.

Think of the tremendous work that the Son of God did—REDEEMED THE WORLD. For all time THE MASTER'S work will last. Until every soul on this planet comes to God and is fully redeemed—reclaimed, will the work of THE MASTER be in evidence.

The Rev. S. M. Dick, of Providence, R.I., is a great soul, and in a recent sermon on the dignity of work, among other things he said:

"God said from the beginning that Adam and Eve were put in the Garden of Eden to do something—to work.

"And so, when Christ came he was a man who stood at the carpenter's bench. It was necessary to save the world. It may have been a great undertaking to create the world. I don't know much about that, but I do know it was a great undertaking to redeem the world.

"We cannot understand how any man who could not sympathize with us could touch the human heart—he who never labored could have any sympathy and depth of love with humanity. And so it became necessary that the Son of God must labor with mankind.

"Some time ago there appeared a poem entitled 'The Man with the Hoe,' and it was severely criticised, but I have studied it a great deal, and I can find at no place in it any thought which would intimate a degradation of labor, and so I am going to read a paraphrase of that poem, which I shall call 'The Man with the Saw.'

"In the study of Markham's poem it seemed possible to paraphrase or to use the same language with such changes as were necessary to make it a poem on 'The Man with the Saw,' dignifying labor rather than rebuking the oppressor of labor. I have used Markham's language as far as possible, quoting directly and indirectly all that was possible:

THE MAN WITH THE SAW

"Erect he stands, the light of centuries gleams

Upon his saw, and flashes all around;
The fulness of the ages in his face;
And in his hand the burdens of the world.
Who lit his brow with rapture and with joy?
Stole from his face the look of anguish and of woe?

Made him at once of nature's law and of the ox

Master, and dominion gave him over all?
Whose was the hand that rounded up the brow?

Whose breath blew into him the living soul?
Who shaped him in the image of his God
And flashed the light of heaven into his brain?

"This is the man the Lord God made and gave

"Not As I Will"

BLINDFOLDED and alone I stand
With unknown thresholds on each hand,
The darkness deepens as I grope,
Afraid to fear; afraid to hope;

Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will;" the sound grows sweet
Each time my lips the words repeat;
"Not as I will;" the darkness feels
More safe than light, when this thought steals
Like whispered voice to calm and bless
All unrest and loneliness.
"Not as I will"—because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfil—
"Not as we will."

—Helen Hunt Jackson.

To have dominion over sea and land,
To trace the stars and search the heavens
for power.
To feel the passion of eternity.
'This is the dream he dreamed who shaped
the suns
And pillared the blue firmament with light.
Up all the stretch of heaven to its last
throne
There is no shape more comely than this—
More tongued with praises of the world's
Creator—
More filled with hope and beauties of the
soul—
More filled with cheering to the universe.

"What ties unite him and the seraphim!
Master of the wheel of labor—to him
There's beauty in the swing of Pleiades and
in Plato.

'In the long reaches of the peaks of song—
In the rift of dawn, the reddening of the rose.'
To this true man the suffering ages look
For the leaves of healing in time's tragedy.
Through this man true, humanity's re-
deemed.

Enriched, honored, and co-inheritance
Made good before the judges of the world,
An heritage that is also history.
"O, masters, lords, and rulers in all lands,"
This is the handiwork God gives to you.
This comely form, light of heart and soul-
enriched,
Will you reform this comely shape?
Turn back the upward-looking—dim the
light?
Crush out the music and the dream?
And steal away its immortality?
Will you make wrong what He made right
And shut the dawn away in endless night?
"O, masters, lords, and rulers in all lands,"
How will the future reckon thus with you
Who on God's handiwork your hand would
lay
And crush from it the image of his Son?
Better it will be with kingdoms and with
kings
To shape the image like the seraph fair
When he in loving voice reply shall make to
God
'After the silence of the centuries.'

"Higher Criticism"

By Frank Harrison

THERE are holy things and institutions in this world that must not be criticised. They are Divine, and are above all criticism.

Such a Holy Thing is the Bible. The penalty men pay for criticising God's Word is tremendous and lasting.

Note, if you please, what becomes of all the so-called "Higher Critics"—their history while here on the Earth Plane.

Not one of them is happy. "Higher Criticism" entails woe, misery, failure and unhappiness.

This woeful result does not come as a punishment from the All Merciful and All Loving God, the Father of All. Not at all!

But there is an "occult" or "psychic" force or law that must act on all who do not live in the peace, harmony and melody of Truth: that positively reject or criticise the Truth.

Now the Holy Bible is God's Word reduced or fixed or crystallized into a Book by Holy Men of different ages, and this Book is clearly understood and comprehended as God's Word by all who have passed through the New Birth—by the regenerated.

The Word has always existed—even before this planet was created by God.

It is only the Carnal-minded or the Un-regenerated who cannot fully understand and comprehend the simple Word of God, and it is these mortals who criticise God and His Mighty Word.

But what I started out to write down, and which I desire to emphasize and impress on all minds as a truth, is to observe carefully the life of all who criticise the Bible and see how miserable and unhappy they become if they persist in their so-called "Higher Criticism."

For years I have watched these men and women of the School of "Higher Criticism," and have seen them make dismal failures of their life-work here on Earth.

Some of them I have seen sink into sin and sensualism, to pass out of the body with only pity of their Christian friends.

"Higher Criticism" unfits a man for real active, cheerful service for the benefit of the Whole.

The BIBLE and PRAYER and the BLESSED MASTER can only thrill and inspire a man to live a life of useful happiness.

The moment we begin to criticise God and His Word and His Creeds and His Churches we are on dangerous ground. We are entering the path of Pessimism and Darkness.

It is only through Prayer and the Bible and the Creed and the Church that man can really become a cheerful optimist—a great and useful man.

All history proves I am right.

All really great and good men the world ever produced, or ever will produce, were God-loving Bible readers.

Can you imagine George Washington, Abraham Lincoln, Gladstone, Mr. McKinley, Theodore Roosevelt, and thousands of good and great men I can name, criticising in any way the Holy Word of God?

No man can be good or great who criticises the Bible.

I repeat, no man in this world will ever be GOOD or GREAT and help humanity who in the slightest degree questions or criticises the Holy Bible.

Moreover, I go further and say, no man in this world will ever be really good or great who does not fervently pray to God and earnestly read the Bible constantly, because in it is all the Truth and all the Law of the Universe.

It is the only book in the whole world that contains all the Truth and all the Law.

Do I hear a few carping critics criticise these words? My only prayer is that God and the Blessed Christ may rouse in their souls and hearts and minds the true Light that will lead them out of the Path of Pessimism, for, Bitter Pessimism and Darkness is the end or goal of those who criticise God and His Word.

Even Logic and Reason have no part in the mental make-up of the Bible Critic.

The only way to reach the Critic of God is to beg and implore him to watch the dismal and unhappy careers of all who in any way set themselves up as public critics of the Great and Eternal God, the Loving Father of All, and His Book, the Holy Bible. The end of the Bible Critic is never a happy and glorious one. There can be no Holy Calm nor real peace and joy and serenity in the life of a man or woman who criticises and rejects God and His Word.

God is the Maker of history.

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.]

BROTHERHOOD AS EXEMPLIFIED BY THE MASTER.

There are words which are as precious gems in the Casket of Time. They shine and sparkle and glow with fadeless glory because of the spirit that is in them, the spirit which IS life and which GIVETH life. Such words can only be spoken by those whose souls, hearts and minds are filled with love and whose lives are the exhibition of love. These are BROTHERHOOD WORDS, and those who speak them, real BROTHERS.

The Brother whose love was a revelation to mankind, and as the dawn of a new day to the whole world, whose life was a manifestation of Divinity, is the Brother we reverently call the MASTER; the one who, in all his words and works, typed the Principle of Brotherhood for all time; the one, therefore, to whom we look as our pattern of the brotherly life.

Out of the depths of his soul, out of the fulness of his heart, out of the abundance of his love, he spoke to the sick, the helpless, the poor, the rich, the sinful, and they were blessed, healed, taught, comforted and redeemed. It was the love within him, back of his words, which did the marvelous work. It reached into their hearts. It was as a light in their threatening darkness; it was as balm to the wounded, strength and joy to the afflicted, life ITSELF to the outcast. His love chose such words as enabled him to minister to human nature according to its need. Human nature is the same to-day as it was nineteen hundred years ago. It has the same weaknesses, the same needs, practically the same conditions. And so it has been through all the centuries that have passed into history, and the type of Brotherhood is the same, the words and quality of that love which creates Brothers, and which in fullest measure was revealed by the Master,—this is and ever will be unchanged.

Let us who are seeking to represent the highest standard of Brotherhood, as the Master represented it, study some of the examples of his ministry, and the wonderful words that made it the true and only gospel.

His statement of the whole law and its practice is found in the story of the young lawyer who came to ask how to gain eternal life. Heed the reply. THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY STRENGTH, AND WITH ALL THY MIND, AND THY NEIGHBOR AS THY SELF.

Mark the incomparably plain illustration which follows in the answer to the question as to who is the neighbor.

In this case the man who fell among thieves, who was stripped, wounded and left half dead by the roadside. Not the priest who came that way, not the Levite who, though he went out of his way to look upon the suffering man, was it who saved him, but the good Samaritan, who had compassion on him, and went and bound up his wounds, took him to an inn, and paid to have him cared for, when he could remain no longer to do it himself. This was brotherly love; this was then, and is now, a specimen of Brotherhood ministry.

Love in its sublimest aspect was the keynote of the Master's thought, life and work. It was the gospel message, to be given to everyone, and to all the world. WITHOUT LOVE, he would have been as other men, FULL OF CONDEMNATION. WITH it he was like the Father, Love itself, therefore full of tenderness and compassion.

When sitting at the feast with Matthew, the woman "who was a sinner," came, bringing her gift. Matthew knew only her sins. The Master knew only her repentance, her faith, her gratitude. His love blotted out all the rest.

She had come unbidden to this house, yet felt instinctively the divineness of the incarnate Love. She had in her heart the desire to express the depth of her feeling for this man, who seemed the friend and brother of such as she. Even though she knew her social standing, knew that she might be openly reviled, knew that she might be cast out in scorn and contumely, knew that she had nothing in all the world to offer but this one gift—the alabaster box of precious ointment, which MIGHT be rejected because HER hands gave it—yet, withal, she dared to come, doubtless with trembling heart, lest perchance he MIGHT not understand.

She approached timidly, and poured the costly unguent upon his feet. She rubbed them tenderly. Had they not walked far, and over stony roads, to help the needy and distressed? It was a holy privilege to serve even thus humbly this friend of the Friendless. As she realized more and more what it meant that he did not rebuke her, that he even tenderly looked upon her, she wept with overwhelming remorse.

His love was doing its work. Its warmth was melting her very heart. In those few moments, as in a great flash of all-revealing light, she looked into her past. She saw its ignorance, its weaknesses, its mistakes, its false lights, its vanities and deceiving loves, and she saw herself in the midst of all, a poor, weak, blinded girl, who had not MEANT to choose the wrong, but, having chosen, had kept on the wrong road. She saw also the cruel faces, the plots and snares laid for her guileless feet; she saw and lived again the awful persecution from the righteous, who had sought with fair words, but condemning hearts, to win her into different ways; she heard again their condemnation, their threats and maddening dictations; she felt the weight and burden of the world's relentless verdict against her and her kind, and while it bowed her head and wrung her heart with anguish, she suddenly caught her breath, for a NEW voice spoke, a WONDERFUL VOICE, so tender and gentle was it, and it said, "THY SINS ARE FORGIVEN."

Was she dreaming? Could it be that human lips had spoken thus to HER—the nameless, the outcast? Could it be that she was clean once more, that the awful ban against her would be removed, and she would walk again among men, women and little children, as in the long ago, free to breathe the same air, enjoy the same sunshine, hear the song of the same birds, and, more than all, LIVE ON THE SAME FOOTING WITH THE BEST OF THEM?

Who but God could make such equality possible? Who but God could change hell into heaven?

This man was of God. He spake as only God would speak. That voice, oh, THAT VOICE, WITH GOD IN IT! She would learn to love like that. Now that she was clean, she might. And she would love. Oh, God! how she would love her sisters and her brothers! How she would LOVE, LOVE, LOVE, and condemn not! Yes, LOVE. The LOVE of God would do anything! She knew NOW BY EXPERIENCE. She felt it filling her whole being; she was, as it were, being immersed in it.

"THY FAITH HATH SAVED THEE: GO IN PEACE."

Dazed, trembling, but saved, she went her way.

Is this OUR work, oh Brothers of the Universal Brotherhood? Are we loving, as the Master, the sinner and the outcast? Are OUR words fraught with that mighty love, which THINKETH NO EVIL, WHICH BEARETH ALL THINGS, BELIEVETH ALL THINGS, HOPETH ALL THINGS, ENDURETH ALL THINGS?

Yours in Brotherly Love,
MYSTIC NO. 7.

Song of Gladness

SING away your trouble and soul-disturbing fears;
Smile away your sorrows, your heartaches and your tears;
Let the sunshine follow you thro' all the coming years—
Sing a song of gladness forever.

Look above the trials that abound on ev'ry hand;
Keep a stock of courage always at command;
Some time in the future you will understand—
Sing a song of gladness forever.

When the day is gloomy, songs will make it bright;
When the burden's heavy, smiles will make it light;
Sunshine will follow in the trail of darkest night—
Sing a song of gladness forever.

Just a song of sunshine—let it flood the heart,
And the bars of sorrow it will rend apart;
Whisper words that courage in some soul will start—
Sing a song of gladness forever.

Love and passion are like a dream and its realization. The pleasure of gratification destroys the rapture of contemplation.

Love is like a breath of spring softening the snows of winter. Passion is like a simoom spreading desolation in its course.

The kiss of Love is like the dart of Cupid—when removed it draws with it the wounded heart.—Henry Frank.

Nuggets of Love

LOVE forgives. Love uplifts. Love sustains. No mortal who loves can ever fail.

Love and Jealousy are like the rose and thorn—they oft abide together, but when one is found the other is cast away.

Love knows no idolatry; it is no respecter of persons; it adores not a frame or an individual, but the ideal these may represent.

Love seeks not you, but what it thinks you are.

Love is the Goddess of Liberty. Jealousy is the Slave Master of Tyranny.

Love breaks the stiff neck of Pride and melts the icy heart of Selfishness.

Love can see no sin, for her tears have washed the stain away before her eyes could behold it.

Love and Sadness, like Music and Melancholy, abide together.

Love is the most joyous of all pains, for it is the pain in the healing of life's wounds.

Love loves for Love's sake; nor money can buy, nor armies conquer, nor prison cells confine it.

Love loves because it cannot but love. Why does the sun shine? Why do birds sing? Why do the tides flow and ebb?

He who loves once always loves; he has tapped the fountain of his being and the waters never cease to flow.



THE future has no dread forebodings nor anxious fear for the true Christian. Anxiety, apprehension and nervousness are felt only by those who are on the wrong path—by those who are in sin and have not fully and completely surrendered their mind and will to God, through our Saviour; sorrowfully and penitently confessed all sins and asked pardon for same. Complete Confession, Conversion, Regeneration and Sanctification through God, the SON and the HOLY SPIRIT will sweep away forever all fear, all doubt, all nervous apprehension and all disease.

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels," says Solomon. The love of God and a righteous life is the beginning of all knowledge and wisdom. "But fools despise wisdom and instruction," and scoff at religion and ridicule holy men and women and all holy institutions. Look out for him who will not listen and who has no reverence for God, religion and prayer and the church—he is not wise.

Do you spend a little while with God in earnest, fervent prayer at the beginning of each day? Do you ask God for leading and wisdom in your daily affairs—business and social affairs? Do you know that the Holy Spirit and the Holy Angels can help us in any good undertaking, if we invoke such divine help? Do you know that peace, joy, happiness, strength, force, and mighty power come to him that often prays to God for Light, Direction and Wisdom in the name of The SON and HOLY SPIRIT? Do you know that all woe, misery and unhappiness come to men because they do not talk to God in fervent prayer?

God is within and without, above and below, personal and impersonal. He is Omnipresent, omnipotent and omniscient—He is the ALL in ALL. Wherever you are there is God, CHRIST and THE HOLY SPIRIT.

He who preaches pessimism must fall. This is strikingly true in politics. One politician who has been preaching pessimism in this land of progress and prosperity for a few years, in order to exalt himself, invariably fails to be recognized and honored by the people. Our present President knows no classes, and he is an optimist and a God-loving Christian Gentle Man. No pessimist can rule or govern or hold power in these days or in the future. We are living in the *New Dispensation*. Can you see the Signs of the Times?

"Absolute cleanliness, both internal and external, is the golden key that unlocks the door of perfect health."

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

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DIGESTION

By Dr. Paul Edwards

DIGESTION is a process which nature has formulated for the purpose of nourishing the animal economy.

All animals are supplied with a digestive system. The very lowest of animal life, such as the sponge, anemone, and amœba, have no well-defined system of digestion. The more highly developed the animal is, the more complete the digestive system. This rule is especially present in the human being. In the anemone there is but one aperture, which serves for mouth and anus. In some of the eel families, the anus is under the lower jaw, while in others it is fixed between the eyes. So much for the lower animals.

Now for man's digestion. Man is the most highly organized of all the animals, hence he has the most complete digestive apparatus. The channel through which the food passes from the mouth to the anus is called the alimentary canal, which means the food canal. This alimentary canal, or food canal, as I said before, begins with the mouth, then the throat, then the gullet which conducts the food into the stomach.

From the stomach the food moves onward into the first section of the small intestine, which, after many convolutions, turns the food into the colon, or large and last intestine. From the colon the indigestible portion of the food is ejected through the anus. This is a running description of the alimentary canal, every inch of which does its part of the work of digesting our food.

When solid food is taken into the mouth, it should at once be well chewed in order to break it up finely for the stomach, and to mix it well with the saliva. The mouth is supplied with six large salivary glands—three on each side—for the purpose of secreting the salivary juice. Nature does not intend that a morsel of solid food shall drop into the human stomach until it is well chewed and salivated. For this purpose man is supplied with teeth and saliva. If food does escape into the stomach without being salivated, there is no other digestive juice in the alimentary canal that can supply a substitute for the missing saliva; and that food passes through the entire body without being properly digested. Even more than this, the foods which are improperly salivated and chewed give offense and irritation to the whole alimentary canal while in transit. This shows the *vital importance* of slow eating and complete mastication. The alimentary canal of man is about 33 feet long (some say 35 feet). This entire canal is lined with a very delicate membrane; into this membrane nature has fixed innumerable little glands to secrete many kinds of digestive fluids or juices. Man being omnivorous in his habits (that is, he eats a great variety of foods), nature has given him a great variety of digestive juices in order to digest almost any kind of food.

When food enters the stomach, that organ immediately causes gastric juice to flow from its walls and trickle down over its surface toward the newly arrived food; a circuitous motion is then imparted to the food in order that it may become well mixed with this gastric juice, and finally turned into *chyme*. Right here we will take a look at the phenomena of *indigestion*.

Food comes into the stomach improperly masticated, we will say, and the process of salivation has been omitted. The stomach cannot complete its task, and the food lingers long in the stomach till gas begins to accumulate (because of actual decomposition). This gas causes distress and abdominal distention. Soon the victim begins to belch up gas, the heart is crowded (because of the enlarged stomach) and begins to throb, throwing the blood into the head, causing headache, neuralgia, dizziness, hot head, cold feet, and nearly every known disease. This is a short description of indigestion. We will again take up the stomach's work of digesting the food. After the stomach has converted the food into the whitish, liquid state we call *chyme*, it passes it out through a little gateway we call the pyloric valve. It is now in the smaller stomach, where it is again subjected to a new treatment, and mixed with another kind of juice. During the passage of the food through the alimentary canal, it is

constantly parting with its various portions and ingredients. For instance, while some foods are in the stomach that organ appropriates them altogether, and the blood vessels absorb them directly into the circulation, hence these foods never pass the entire length of the canal. Each part of the canal is constantly extracting from the food, so that when the food comes to be ejected from the body, it has lost four-fifths of its original weight, as we only expel from the anus about one-fifth of the bulk we eat.

After the food passes into the small intestine, it is soon in contact with three very strong juices not secreted in the alimentary canal, but poured into that channel by the liver, gall-bladder and pancreas. The pancreatic fluid is not well understood, while those of the gall-bladder and liver are known fairly well. If the liver is out of order, and does not pour its quota of bile into the canal, we are liable to constipation, for the bile is nature's cathartic.

Then again, if the liver does not take up and discharge bile, the bile will permeate the whole system, and we are "bilious," and have a yellow skin, feel languid and tired on arising in the mornings. This is "liver complaint." The quantity of juices required to digest food is enormous. Even the saliva amounts to over one and one-half pints per day; while the stomach secretes several pints of gastric juice daily, yet it only has a capacity of three pints in its normal state. The entire alimentary canal hastens to bathe the passing food in its various juices. When the food finally reaches the colon, or large intestine, it is much reduced in bulk and greatly changed in its chemical nature. The colon checks the rapid progress of the food, hence its name, *colon*, to stop.

The colon practically receives the indigestible portions of the food, together with the particles of tissue resulting from the wear and tear of the canal. It is now the function of the colon to finish the handling of the food and expel it. If the contents of the colon are not properly expelled, that organ will begin to absorb from the effete and indigestible fecal matter. This will be taken up by the blood, hence we have the blood contaminated whenever constipation assails us.

I have said before that the stomach absorbs some things without digestion—water is one. Most of the minerals are never digested. Grape sugar is directly absorbed by the stomach. After the food leaves the stomach it is constantly in contact with juices, mostly alkaline. This is necessary, in order to break up the oils and fats we so often eat.

I have given a very simple description of digestion, drawn in plain English, that it may be understood by all. From this it can be seen how important it is to select good foods, and take them in proper quantities, with a due regard for complete mastication. These foods are absorbed into the blood all along the canal. Every part of the alimentary canal is supplied with blood vessels, ready, with open mouths, to absorb whatever is offered them.

It is, therefore, easy to see that every organ of the human economy receives its nourishment from the stomach. The blood is the first to receive good or bad from the stomach, for it is the medium through which all sustenance must pass. The brain, being the most sensitive organ of our being, suffers most acutely whenever violation is present. The stomach absorbs alcohol with great eagerness, and the blood at once carries it to the brain, and poisons that beautiful structure. We call this intoxication, meaning *poison within—toxos* means poison, and *in, in*; therefore, intoxication means internal poison.

I have laid down the proposition that all, nearly all, diseases arise from the stomach, and I hope that those who differ with me will study the process of digestion, and see how well grounded is my contention. I claim that if the stomach is properly fed, it will in turn give off proper nutriment to all the other organs, and man would then become a healthy being.

This article is, of course, written without reference to medical works—not one have I in my office. I have drawn on memory for every fact, and if I have fallen short of all the facts, I beg my medical friends and readers to spare severe criticism.

If any man is able to convince me and show me that I do not think or act aright, I will gladly change; for I seek the truth, by which no man was ever injured. But he is injured who abides in his error and ignorance.—Aristotle.

Cold Storage Does Not Preserve Food

COLD storage does not save meats and other edibles from deteriorating in a tangible way, according to The Sanitary Record. Those who eat them for any length of time develop diarrhoeal disorders, lose in weight and would eventually starve to death unless a change of diet were made. The same applies to tinned fruits and vegetables. They should not be eaten after a certain period has elapsed. Especially should people be warned against eating stale eggs and old milk and cream. All food, especially cold storage food, is damaged by long keeping, and will not properly nourish the body. People who live exclusively on nuts, fruits, grain and fresh vegetables do not run the dangers that lurk in decomposing dead bodies.

The Good Effects of Apple Eating

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

Freedom

WHAT a beautiful thing is this life of ours
When we live it as free as the summer
flowers,

Unfolding in graciousness day by day,
And letting the infinite Love have way
To do its will, without thought or care
Save to manifest Deity everywhere.

—Helen Chauncey.

MEAT QUESTION SETTLED

Right Food to Take Its Place

"The shortness of the meat supply and the high price of steak is not an unmitigated evil. On the contrary it is a probable blessing," says the Brooklyn Eagle.

"If meat could be raised to a price that would make it prohibitory, it might still be of good result, because it would teach those who depend almost entirely upon it to widen their dietary and learn to enjoy many good things of which they are now ignorant. To many, especially in the cities, there are but three foods: Meat, potatoes and bread. The weary monotony of this program, the unsatisfied but indefinite longings for a widening of it, affect appetite and surely affect spirits and temper.

"The laborer goes to his work filled with meat, potatoes and bread. At noon he finds cold meat and bread in his dinner-pail and at night he is confronted by meat and potatoes, sometimes separate, sometimes combined into a greasy stew, sometimes chopped into hash.

"This kind of thing fills him, but in a finer sense it can hardly be said to feed him. Physicians have discovered that a limited and unchanging diet lowers vitality and health."

Such a time as this gives every one an opportunity to test the value of Grape-Nuts as a food and prove to themselves that it more than takes the place of meat and really furnishes more nourishment for the body and greater strength and vitality for the brain and nervous system; it is also an economical food that reduces the cost of living to the minimum.

Grape-Nuts are probably entitled to the claim to be the most perfectly adapted food for human needs now extant. The meat eater and the vegetarian are alike charmed with its crisp taste and the delicate flavor of grape sugar and the careful housewife is attracted by the fact that there are fourteen portions in a 15c. package.

THOUGHT HELD BY THE SILENT BROTHERHOOD

(HELD DAILY AT 9 P.M.)

I dedicate—my talents—the work—of self-improvement and—
to—the—service—of—all—mankind

NOON THOUGHT

(HELD DAILY AT 12 M.)

I—am—led—of—the—spirit. I follow the leadership—of—my—
higher—self. In thus commanding—my—own—spiritual
—forces—I gain—loving—dominion—over—all—things

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. 1A, 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 1A.

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 "Light" of India

FOR decades we have been hearing stories of the wonderful wisdom to be found in India. It has become fashionable to credit all, lest some one call us ignorant or not posted.

I remember once of putting a "medium" under "influence," commanding her to visit the adepts in their mountain fastnesses of that far-away land. Shortly this "medium" began describing how she was among a very ancient race of people far up in the Himalayas, and some of the adepts were above 2,000 years old. She described subterranean abodes where dwelt these wonderful persons who had warded off time; she told of the fabulous wealth lying on their earthen shelves, and their magical modes of desiring—merely *willing*—the materialization of luscious fruits, with choice foods and wines. These cave dwellers, said she, monopolize all the wisdom of India, and the cream of the universe is theirs. I listened to her for an hour, then "awoke" her, to find "she knew nothing of what had been said or done."

I once was visited by one of these visionary talkers in the City of Mexico, who told me that he had seen similar cave dwellers while in India, and that these stories were true. I have since conversed with many Brahmins, Hindoos and Parsees, who deny all this, and say that the only thing occult for which the Indian is noted is prolonged meditation on the problem of life, creation and the future state. I once encountered a Hindoo lawyer in Paris, who had received his degrees at Oxford, and who told me that the Indians knew little or nothing of modern or ancient healing—nothing of the laws of psychology, biology, or metaphysics. This bright man supposed that the wonderful tricks of jugglery had given rise to these wonder tales about the Indian "adepts."

Personally, I cannot see how a people so far behind in civilization that it is necessary to restrain them from wholesale infanticide, can know so much more than others, on subjects occult. I have encountered the Indian in many countries, and must say that he appears a mere child in most of the things we call knowledge. I mean to visit India within two years and find out this great source of wisdom. Meanwhile all outward signs point to the fact that we are far in advance of the dreamy adepts. I have never yet seen one of these traveling teachers who did not smoke excessively while we call that a physical vice. However, the adept seems to live 2,000 or more years in spite of the nicotine habit. Queer, isn't it?—*Dr. Paul Edwards.*

[The American Christian Mystic Adepts are far in advance of the idle, dreamy adepts (?) of India; in this country we do and achieve, and have a grand civilization. We know more about occult and psychic matters than they ever "dreamed" of knowing.—EDITOR.]

That prayer of an unhappy queen: "Oh, keep me innocent! Make others great!" that prayer of a great saint: "Give me, O Lord, a noble heart, which nothing earthly can drag down!" that prayer of a sinful yet saintly king: "Teach me to do the thing that pleaseth thee, for thou art my God. Let thy loving spirit lead me into the land of righteousness!"—those are among the best prayers I know.—*Canon Farrar.*

I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not ill, and all things are not well, but all things shall be well, because this is God's world.—*Robert Browning.*

Knowledge

I HAVE KNOWN sorrow—therefore I
May laugh with you, O friend, more merrily

Than those who never sorrowed upon earth

And knew not laughter's worth.

I have known laughter—therefore I
May sorrow with you far more tenderly

Than those who never knew how sad a thing

Seems merriment to one heart's suffering.

—*Theodosia Garrison, in The Century.*

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery but the friction.—*H. W. Beecher.*



The above is the portrait of a Great Soul who has just passed on and entered into the Spiritual Life. The Rev. George H. Hepworth was perhaps best known through the series of beautiful, soul-inspiring sermons which appeared regularly for many years in the Sunday edition of the New York Herald. At first pastor of a church, then seeking an audience larger than the voice of man could reach he became preacher to the people through the press. Though successful in the pulpit his inherent love of Humanity prompted him to reach millions of hearts by his writings, and for these he will be long remembered. His life was full of Missions of Love; notably among these were his trip to Ireland in 1880 at the head of a commission sent there to distribute supplies to the famine stricken, and, in 1897, to Armenia, for the purpose of determining what truth there was in the report of the alleged cruelties of the Turkish government. Dr. Hepworth spent considerable of his time in the upbuilding of churches and in other religious works. His life work, however, was the writing of Sunday sermons for the press, and the purpose of these sermons was to "take a broad and liberal view of all denominations, to treat the unbeliever as generously as the believer, to dig down below the foundations of mere dogma and to simply tell the people what was necessary to an honest life." In an introduction to a volume of his sermons, the Rev. Dr. Hepworth said: "I know very little about theology and care less for it. The Sermon on the Mount is about all I need, and I have found during a long career that to heed its admonitions keeps me very busy and leaves slender leisure for theological speculation. There are men and women in the world who are entangled in strange perplexities and overburdened by struggles and sorrows; if they had a larger faith they would be happier. If they could be assured that the pains of the present are not without providential significance, that a future awaits them in which they will have a larger opportunity, that God is not neglectful of their interests, that Christ is ready to extend a helping hand, that the angels of heaven are within call and will render whatever assistance they may; if they can be persuaded of these truths, they will have all they want and their theological dogmas would only be useless lumber." "These sermons are written with the idea of smoothing the pathway of the troubled, and with furnishing them with stepping-stones to higher things. If in any degree they achieve that end I shall be more than satisfied with the task which I have undertaken." How well he has succeeded can be testified to by the thousands upon thousands who have read his words of comfort and cheer, and few indeed of these but will admit that they have been influenced to better things in the reading. An example of Dr. Hepworth's teaching may be found in the following: "What this world needs is sterling and unwavering moral principle and the independence to stand by it. These grand qualities of character must be taught in the home by parents who believe in them and exemplify them in their own lives, or they will never be acquired at all." In his sermon on the Immortal Soul the Rev. Dr. Hepworth says: "Is it not strange that any thoughtful man should assert that the soul is fenced in by death, and that the road it has traveled ends at the grave? The body may be satisfied with seventy years, but not the mind. The Soul's keen appetite is just whetted when it is told that there is nothing more to eat. Bodies are easily sated, but by the time they are ready to drop the soul within them has just begun to learn how to live. Why then should both die at the same time?" Why, indeed! Who of us but believes that this Great Soul will live to enjoy the fruits of his great love for Man! What better can be said of him than that HE HONESTLY LOVED HUMANITY?

He who faithfully serves THE MASTER in this Age of Light, and is loyal to all His true followers and true representatives, need have no fears about progressing and being greatly prospered. This is the beginning of the GOLDEN AGE when the righteous shall prosper and the sinful fail.

A God-loving Christian American is the most progressive and prosperous and helpful and forceful man in the world to-day.

Love to God is not perfect until we are obedient to all of His commandments as given through Moses and THE MASTER.

Heroes and Heroines

But he that endureth to the end shall be saved.—St. Matthew x, 22.

EVERYBODY admires heroism. The qualities of character which hurl one to the forefront in a critical moment, careless of danger, reckless of consequences, claim our unstinted applause.

Man is a rude, crude, but grand sort of creature, with the making of an archangel in him. There is mettle in his soul which has not yet been fully called forth. He is a Toledo blade which the hot fire of circumstance will some time temper. He is nobler than he knows or ever can know until he is forced to show himself by opportunity.

So much for physical heroism. It is generally exhibited in the gaze of the world. There is another kind, which never sees the light of day—the quiet heroism of an obscure life. The majority of our heroes and heroines will be unknown to us until we get to heaven. They are not now walking on hill-tops, where they can be observed of all men, but are living quietly and sacrificing patiently in their narrow sphere, waiting for the peace and rest which will come "at eventide." I have known many such, and have never looked into their sad faces without thinking that there is a courage to which that of the battlefield is a trivial circumstance, the courage which endures with resignation and meets inevitable suffering and misfortune with a calmness which is God's best gift.

Here, for example, is a woman who, on her wedding day, saw nothing but blue sky and sunshine. It seemed as though no shadow could throw itself across her path. A light heart and lips of laughter—nothing more. She did not know her own strength, for she had never been tested. But the avalanche swept down the mountain side and crushed and buried all her hopes. The day was turned to night, and even the stars refused to come out. Sickness, death, poverty, followed in logical succession. She was face to face with a hard world, her children crying for bread. The friends of other days had their attention called elsewhere, and they saw her not. Alone in the struggle! And yet she bravely set to work, won her way to a livelihood, walked her lonely path in calm confidence that God still lived, brushed away the tears and grappled with fate. The struggle has told on her, for her hair is gray, and there is a look in her face which comes only from sorrow hard to bear.

You do not know her, or perhaps care to know her, but that life is one long list of heroisms, and when we all get yonder and look back on the past we shall see the path she has traveled, the upward climb of her years, and give her the meed of praise which a thoughtless and ignorant world now refuses. There are no nobler qualities of character than her uncomplaining endurance, her persistent patience and her undimmed faith. The future has crowns for such souls, and God and the angels walk with them on their way to the New Jerusalem.

I know a man who has given his life to an aged parent, and another who has been bedridden for years, shut in from the pleasures which we most prize, and still another whose life has been a long sacrifice for his children, and another who—but why continue the list? I do but remind you of a similar instance within your own knowledge.

The root and foundation of this heroism is religion. There must be faith that above us and around us are helpful and cheering influences, that earth and heaven are within telepathic distance of each other, and that what strength we need will be given us for the asking if we are to meet sorrow and misfortune with quiet fortitude. And the more we realize the presence of God the easier it is to bear burdens. If we could once catch a glimpse of an angel's face—and some tell me they have done this—we should be light-hearted even in the dark. At any rate, we can have faith that loved ones are near though invisible, and it helps us as nothing else can.—George H. Hepworth.



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Marvel of the Unknown

By Dr. P. H. Nagel, in *People's Companion*

IT was in the eventful winter of 1866-67, in the province of Saxony, Northern Germany. A gentleman of great renown in leading business circles in the beautiful city of D—

was about to make a change, both in his business relations and the residence of his family. The German people are usually very cautious in any new move or undertaking, so, of course, this gentleman had consulted a number of his prominent business friends regarding his plans, but they being of such enormous risk, responsibility and magnitude, they advised him to consult a prominent clairvoyant lady of their acquaintance, assuring him that she was indeed marvelous in her forecasts of future events, and especially in business matters, as they had always found her reliable and her predictions come true. This gentleman considered their well-meant advice and called on this clairvoyant lady, asking her to his home one certain evening; also invited our family to be present at this remarkable scene. When we had all assembled at his home, which was typically German in arrangement of furniture, solid, grotesque and antique in build, we all seated ourselves around the large and heavy oak table, according to the directions of the clairvoyant, to form a magnetic circle. We sat very quiet for some time, expecting the things to be revealed by the prophetess. She began by saying to the gentleman in question: "I see you very shortly making preparations for a long and perilous journey; you will leave the country inside of three months; but again I am shown a very dark man. He is a near relative of yours, and he has come away from America to be out of danger of the great war going on there at this time, and this gentleman is influencing you to go with him and his family to this wild and foreign land. I say, beware of him! But I again see that the bloody conflict in America is about to terminate in a long and lasting peace. When that is declared to the world I see you going away from here. Oh, my friend, I see you and your family crossing the great and boundless Atlantic. A terrible storm in mid-ocean overtakes your ship, loaded down with nearly four hundred souls; but I am shown again you will survive and no harm is done. You will land safely in this wild and foreign land. You go westward; on you go to about the centre of this great country, where I see you go into business of your own, as you so dearly love 'liberty of thought,' and Germany is not congenial to your ever-broadening mental views. In the first few years you will have much to endure and suffer from this relative of yours; but events are changing. I see you gathering many friends around you, for yours is a social nature. Prosperity is at last smiling upon you, after your family has suffered much by fevers and sickness prevailing in that country. Even this condition, I am shown, is changing, and health, happiness, prosperity and many friends of both English and German nationality are yours to enjoy."

After a silence of some minutes the clairvoyant said: "I see again a letter from Germany comes to you. This is after fifteen and nearly twenty years have elapsed since your departure from Germany. A company in high financial standing extends to you an offer to return to the Fatherland and assume control over their enormous business. I see you wavering in your mind what to do about this matter; a number of letters are exchanged between you and this firm, but after several months have passed away you conclude to remain in this new country, as several of your sons declare not to return to Germany in order to become soldiers to a potentate and slaves to other elicitations. They have learned to love the wild, romantic and freedom-breathing air of America, and I see you all remain in this great country, which will, inside of twenty-five or thirty years, become the commercial centre and magnet of the whole world. Another epoch is shown me regarding your 'future life.' After twenty years your dark relative will pass to the spirit side of life. You will live long and happy years, enjoying your children about you. They seem to be born to become great men, for I see your name perpetuated, and in print in many prominent works of art and science, when the future to me regarding your life becomes a blank, as nothing is visible to me more."

Oh, how wonderful are the ways of God in nature, to show us our lives as in a living panorama many years ahead of its eventful course; so if we are shown trouble, sickness and danger at any point along life's journey, we can change our course when we come to this point and prevent accidents, as a driver who turns

his team along a turnpike, street or road, or as an engineer or pilot steering a mighty, palatial steamer loaded down with precious human souls around the dangerous cliffs, because he has the route of travel by the seaman's chart, and guided safely by his reliable compass, so it is possible by a foreknowledge of our lives, cast up to mental views to us by practical clear sight or clairvoyance, which is indeed the highest attainment possible for the human mind to possess or develop, and the time is fast coming when a practical knowledge of clairvoyance is absolutely necessary in a business education in order to be a success in life.

I was only a lad of about nine years of age when this first foretelling of anyone's future life was given in my hearing, and it made a life-long impression on my young, pliable and sensitive mind. Over thirty-five years have since passed away, and I have been privileged to see every event, turn and bend in the life of this notable man and his family come to pass as the clairvoyant lady predicted and saw many years ahead. You ask how this was possible? I say by the clear sight power or the mysterious science of clairvoyance, which is a mind power—mental development; and all persons can learn this art by proper instructions.

Since the writing of the above article, which has appeared in several journals, I would like to add that it would be in time and keeping with our present spiritual and mental unfoldment in all advance mental and psychic sciences if all persons having a similar experience in life would tell it to the public, giving both time and place when the predictions were made and by whom; also stating, according to their actual knowledge, whether the foretelling came to pass, as in this case. By this method we can aid the wonderful science of clairvoyance and clairvoyance, and help to establish it as a certain and practicable science in the hands of experts and truly developed psychics.

I say, when we know a thing to be true and explainable on a scientific basis, teachable to others by proven and well-established laws of human nature, then why be silent? Why be cowards to stand by the noblest gift which the creative Intelligence has placed within each one of us for our general and universal good? Clairvoyance is a science, and many can learn to develop it by obeying their intuition.

Chinese Proverbs

DIG a well before you are thirsty. The ripest fruit will not fall into your mouth.

Great wealth means destiny. Moderate wealth means industry.

The pleasure of doing good is the only one which does not wear out.

Water does not remain on the mountain nor vengeance in a great mind.

To nourish the heart there is nothing better than to make the desires few.

When life comes, it cannot be declined. When it goes, it cannot be detained.

Good governments get the people's wealth, while good instructions get their hearts.

Those who labor with their minds govern others. Those who labor with their strength are governed by others.

A small bag cannot be made to contain what is large. A short rope cannot be used to draw water from a deep well.

Let every man sweep the snow from before his own door and not busy himself about the frost of his neighbor's tiles.

ANXIETY is the poison of life, the parent of many sins and of more miseries. Why, then, allow it, when we know that all the future is guided by a Father's hand?—*Bair*.

To take life as God gives it, not as we want it, and then make the best of it, is the hard lesson that life puts before the human soul to learn.—*Anna K. Brown*.

REASON is the masculine parent of Common Sense and Intuition is the feminine parent. The soul mating of these two creative forces generates the perfect man.

THERE is no wealth but Wisdom. Therefore, "get Wisdom," and with all thy getting get Common Sense—the best of all sense.

THE same great Hand that guides the stars Pours down the fruitful shower; Then let the raindrops speak His love, The stars proclaim His power.

Inspiration Defined

WHAT is inspiration; and how do we become inspired?

At the outset I wish to explain that everything I write is written more or less under inspiration. When I report facts simply, or narrate some actual occurrence or incident, there is not much inspiration about it. It is a cold piece of mental work. Most writers work more or less under inspiration. If they did not their writing would be neither original nor worth reading. Poets write under inspiration; painters paint under inspiration; generals fight under inspiration; cooks cook under inspiration and kitchen maids wash dishes under inspiration. When they do not their work is not worth much. By mere force and determination they may accomplish a great deal, but good work is done under inspiration. An inspired general will achieve victory against great odds. Only great odds can defeat a general who fights under inspiration. Inspiration is the direct gift of God to man. He breathed into his nostrils the Breath of Life and man became a living soul. "There is a spirit in man and the inspiration of the Almighty giveth them understanding." When we work without inspiration we work as the brutes work—from sheer necessity—because we must—and then there is no soul in it. We work as one without hope. Our work is then a burden to us; we become tired of it, become fatigued, get sick, grow old, colorless and wrinkled and die before our time.

Inspiration is the wine of life. Unless we are inspired we merely exist, we do not live and we live according to the volume of our inspiration. All life is inspiration. It is the breathing in of the divine spirit. Flowers bloom and vegetables grow by inspiration. Inspiration is the Breath of Life. This Breath of Life proceeds from God and pervades the universe. Everything that exists owes its existence to it and all created material partakes of it according to its capacity—according to the strength of its desire to become inspired. God breathed into man the Breath of Life and he became a LIVING SOUL. Let us therefore rejoice and thank God exceedingly for this great gift. The life is in the rocks but they are not life, so of the trees, so of the animals. By erosion the rocks wear away, and the place which knew them once knows them no more forever. The trees live their lives, decay and are gone. Animals in their natural state do not improve from generation to generation. It is only when they are under the direct influence of man that they increase in gentleness and intelligence. When left to themselves

they relapse into their former wild state. God gave man dominion over the beasts of the field and the fowls of the air. Animals have no inspiration, because they have not in them the Breath of Life. Man alone may have inspiration. Animals have being, man has life. Man, because of this gift of God, is a creator. Inspiration is the Breath of God, is a creator. Man's estate is not stationary like the beast's, it is progressive. Because in that Breath of Life resides the potentiality of progress. Because of this gift of God man has the capacity to unfold infinitely. His outlook is limitless, his power boundless. We are now only in the beginnings of our ascendancy. In our present partially developed understanding we can have but a poor conception of the grand attainments to be realized by man in the future. But we have the desire to know and the aspiration to be part of it. That is the inspiration of God. God could not have given us that aspiration unless He had meant that we should have the realization of it. That is faith.

Now, then: How do we become inspired? Inspiration is inbreathing, as the dictionary defines it. We inspire when we draw in the breath, and respire when we blow it out. We become inspired by drawing in the breath, by inbreathing. Animals draw in their breath but they do not become inspired. Man only can become inspired because only man possesses the Breath of Life. The mechanical or automatic action of the lungs will not inspire in the divine meaning of the term. The living soul must take part in the exercise. But breathing—inbreathing—is the process by which we induce inspiration. Inspiration is the elevation of the soul, and this elevation of the soul is aided by inbreathing. Our lungs take in and appropriate the oxygen in the air. It is necessary for the formation of good blood. We could not live our animal life if we did not breathe. But there is no real inspiration in breathing. Animals breathe, but they are not inspired. The living soul must take part in the breathing exercise for inspiration. There is a finer essence in the atmosphere than oxygen and that is the Breath of Life. The lungs breathe oxygen, but the soul breathes the Breath of Life. To become inspired you must put your soul into the exercise. There is nothing mysterious in the process. Our mind may not fully understand, but the soul understands, and the soul needs the Breath of Life just as much as our bodies need oxygen. When we do not breathe in the Breath of Life we starve our souls. Our souls cannot live without the Breath of Life.—*The Reasoner*.

Poise in Action and Static Expression

BE reposeful. Cultivate poise in all you do. The whole cosmos offers you this instruction. Note the perfect balance of cause and effect. Nature is the great economist.

Mastery is as broad as the field of human activities; this is only one instance where you may intelligently control, or become a spendthrift of vital energy and foster disorganized thought.

Do you want to run upstairs or uphill because "it makes you tired to walk slowly"? It is because you do not balance your effort with the need. Do you race ahead when walking with your friends and find no pleasure when strolling leisurely? It is because you lack repose. Are you irritable and nervous, and feel impelled to continual, even irrational, action? It is because you do not relax. Does effort, work, pleasure exhaust you readily? It may be because you have no reserve force on account of the continual strain you cultivate.

When you act, do so as though it were a finality, and not as though you were intending to indefinitely continue it. When it is done dismiss the mental effort that accomplished it. Then for the next act call into requisition just enough power for its need.

Repose and relaxation, as understood here, do not mean quiescence during merely some particular half-hour, but after every individual effort that has no necessary connection with another. Poise here means a perfect balance of effort to the requirement of the moment.

The next time you go out for a pleasure walk take each step as though your pleasure were summed up in that one; when ready for the next step call into requisition just enough power to accomplish it. Walk for half an hour, and note how restful it is.

This habitual lack of poise comes from unnecessary tension of the mind; from keeping the consciousness on the alert when there is no call for it. The result is the habit is not only fostered as a state of the normal mind, but it affects the deeper being and moulds the state of subliminal mind, whence it is ever seeking expression. The first effect is an unnatural and usually an unconscious tension of the muscles, which prompts to irrational, nervous and unnecessary movements. Action, when it comes, is overcharged with effort, and there is no nice and exact adjustment of the same which makes perfect expression. This tension becomes a fixed habit, a "fixed idea" of the subliminal self. It exhausts the energies, and vital depletion is the result.

Practice relaxation at particular times as heretofore described; but do not neglect to extend poise into all action. This mistake is often made; one sets apart a half-hour for meditation or relaxation, and takes no thought for the remaining waking hours.

What is grace but this poise, this perfect adjustment of power to the desired end; no more nor less than enough—the perfect economy of vital expression? This is not only the basis of grace, but is essential to perfect health and serenity. Expression is thus static as well as dynamic.

Adjust yourself to this law of expression. Use only enough power to accomplish the end. When the thought or act is finished let it be a finality; do not hold the effort continually. Dismiss it and repose in its sufficiency.

Until you have learned this you cannot always command true rest. Sleep alone cannot confer it, because the subliminal self does not sleep, and when you have fastened these habits upon it they continue their effects even in sleep. When this relaxation and habitual poise are learned, rest is attainable at any time and without sleep. You will add to your attainment by cultivating this.

[The above excellent article by the editor of Realization suggests the following: True poise comes when the soul is at one with God. The simplest and easiest way to get poise is to be directed and guided solely by God's Will, as taught by the Blessed Jesus. —The Blissful Prophet.]

The Voice of Conscience

THE voice of conscience is so delicate that it is easy to stifle it; but it is also so clear that it is impossible to mistake it.—*Jewish Messenger.*

Next month we will give our readers some truths of a most wonderful, inspiring nature. Be sure to read next month's issue.

NEW BIBLE AND THE OLDEN HOLY WRIT

Modern Chicago Version of the Sacred Testaments Compared with the King James Edition Which Has Been the Standard for Three Centuries

THE following extracts from the "Twentieth Century New Testament" will fairly exhibit the changes made by the revisionists when compared with the familiar passages herewith selected from the King James, or authorized version.

The "Twentieth Century" version is an experiment, its object being to supply the demand for the Scriptures in modern English. The authors of this new version assert that it is a deplorable fact that the language of our Bible is still the English of 300 years ago. They have endeavored to remedy the so-called difficulty by giving the people a Bible translated into the English of to-day.

The King James Bible

THE MAGNIFICAT.

St. Luke, i., 49-54.—And Mary said my soul doth magnify the Lord.
And my spirit hath rejoiced in God my Saviour.

For He hath regarded the low estate of His handmaiden; for, behold, from henceforth all generations shall call me blessed.

For He that is Mighty hath done to me great things; and holy is His name.

And His mercy is on them that fear Him from generation to generation.

He hath shown strength with His arm; He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

He hath filled the hungry with good things and the rich he hath sent empty away.

He hath holpen His servant Israel, in remembrance of His mercy.

CONSIDER THE LILIES.

St. Luke, xii., 27-30.—Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these.

If then God so clothe the grass which is to-day in the field and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink. Neither be ye of doubtful mind.

For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things.

THE BEATITUDES.

St. Matthew, v., 3-12.—Blessed are the poor in spirit; for theirs is the Kingdom of Heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they which are persecuted for righteousness sake; for theirs is the Kingdom of Heaven.

Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for My sake.

Rejoice and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you.

THE LORD'S PRAYER.

St. Matthew, vi., 9-13.—After this manner therefore pray ye:

Our Father which art in Heaven,

Hallowed be Thy name;

Thy kingdom come;

Thy will be done in earth as it is in Heaven.

Give us this day our daily bread,

And forgive us our debts as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For Thine is the kingdom and the power and the glory, forever. Amen.

BEGINNING OF THE WORD.

St. John, i., 1-5.—In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.

New Chicago Version

THE MAGNIFICAT.

Luke, i., 46-54.—Mary's song. Then Mary said: "My soul extols the Lord, my spirit exults in God my Saviour; for He has remembered His servant in her lowliness; and from this hour all ages will count me happy.

"Great things has the Almighty done for me; and holy is His name. Age after age He shows His mercy, to those that reverence Him.

"Great are the deeds of His arm; He confounds the headstrong with their own device; He dethrones princes and exalts the lowly, the hungry He loads with gifts and the rich He sends empty-handed away.

"He has stretched out His hand to His servant in Israel, not forgetful of mercy, as He promised to our forefathers—mercy for Abraham and his race forever."

CONSIDER THE LILIES.

Luke, xii., 27-30.—Think of the lilies, how they grow. They neither toil nor spin; yet I tell you even Solomon in all his grandeur was not robed like one of them. If, then, God dresses in this way the very wild flowers, which are living to-day and will be used for the oven to-morrow, how much more will He do the same for you, you men of small faith!

And so in your case, do not be eager about what you can get to eat or what you can get to drink, and do not live in a state of suspense. For all these things the heathen throughout the world are eager about, and your Father knows that you need them all.

THE BEATITUDES.

Matthew, v., 3-12.—Happy are the poor in spirit, for it is to them that the Kingdom of Heaven belongs.

Happy are the sorrowful, for it is they who will be comforted.

Happy are the gentle, for it is they who will inherit the earth.

Happy are those that hunger and thirst for the right, for it is they who will be plentifully fed.

Happy are the merciful, for it is they who will have mercy shown them.

Happy are the pure in heart, for it is they who will see God.

Happy are the peacemakers, for it is they who will be called sons of God.

Happy are those that have been persecuted in the cause of right, for it is to them that the Kingdom of Heaven belongs.

Happy are you whenever people abuse you, and persecute you, and say everything bad of you, untruly, and on My account. Be glad and rejoice, because your recompense in heaven is great; it was, indeed, in just the same way that people persecuted the prophets who preceded you.

THE LORD'S PRAYER.

Matthew, vi., 9-13.—You therefore are to pray in this way:

Our heavenly Father,

May Thy name be held holy,

Thy kingdom come,

And Thy will be done—

On earth as in heaven.

Give us to-day

Our bread for the day before us;

And forgive us our debts,

As we, too, have forgiven our debtors;

And do not take us into temptation,

But rescue us from evil.

THE BEGINNING AND THE WORD.

John, i., 1-5.—At the beginning, the Word already was: The Word was with God; and the Word was God. He was with God at the beginning; it was through Him that everything began, and not a single thing began apart from Him.

That which began in Him was life it-

In Him was life; and the life was the light of men.
And the light shineth in darkness, and the darkness comprehended it not.

ST. PAUL ON LOVE.

Corinthians, xiii., 4-8.—Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away.

SOWING AND REAPING.

Galatians, vi., 7-9.—Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.

And let us not be weary in well doing; for in due season we shall reap if we faint not.

[We do not think that the demand for the Scriptures in modern English will be great or lasting. To the modern mind of spiritual, scholarly and intellectual persons the old "English of 800 years ago" is charming. Certainly the English of the authorized version is simple and plain enough for all souls who really aspire to know God and do His Will.—EDITOR.]

self; that life was the light of mankind; and that light has been shining in the darkness and the darkness has never overpowered it.

ST. PAUL ON LOVE.

Corinthians, xiii., 4-8.—Love is long suffering and kind. Love is never envious, never boastful, never conceited, never behaves unbecomingly. She is not self-seeking, not easily provoked, nor does she reckon up her wrongs.

She has no sympathy with deceit, but has full sympathy with truth.

She is proof against all things, always trustful, always hopeful, always patient.

SOWING AND REAPING.

Galatians, vi., 7-9.—Do not be deceived. God is not to be trifled with. What men sow they will reap. For those who sow the field of their earthly nature will from it reap decay; while those who sow the field of the spirit will from it reap enduring life. We must never tire of doing right, for at the proper time we shall reap a harvest if we do not grow weary.

Control Your Environments

EVERY person has certain attributes, conditions and environments.

The environments are conditions which surround him, and seem to overthrow his desire for success, morality and happiness. These environments may be called our invisible opposition, or adverse influences to whatever we desire to accomplish. By some inexplicable law we seem to create our environments; then grant them a proxy or power to govern us, and even the right to thwart and destroy our whole plans and success, says a writer in the Mental Advocate.

This is almost the universal condition of the human race to-day. No person is free from conditions which may develop into insurmountable opposition to his purest and best-laid plans. I claim that we are at fault in all this; these conditions can all be mastered. Man creates all conditions that concern him, and should govern his own creations.

The first conception in the case must be this: The man is master of his own being; he can grant success and obedience unto himself. No act of others can successfully oppose his just course. If this course seems impracticable at first, then sit down and take a survey of the situation and conditions, thus: Close your eyes gently, breathe fully and deeply for two or three minutes, then become physically at ease—very much relaxed. Withdraw your mind from the great world, and begin to see your internal spirit or mental self. See how easy you are now becoming; see what a mighty power you are; see how irresistible you really are. Claim your whole power over all things, conditions and environments. After a few minutes of inner survey of your self, let your mind radiate to these environments and they will yield instant obedience to your will. While in this restful, silent, relaxed condition seek the mental domain of your enemy (if you have one), and fill his mind with your soul of forgiving love. This is necessary, for every spark of enmity reflects opposition. There is no environment we cannot control. We make them and can control them. It is all a question of knowing one's power, and right to direct, instead of being directed. Seek to understand every work before beginning it; mentalize every feature and factor in it.

No one is a success who is eternally buffeted about by the lesser events of life. Man is creator of his own success, and he who sees clearest into a thing or problem is one who succeeds best in accomplishing that thing. I know of nothing so enriching to our help-forces as an occasional drop into the silence and relaxation for a few minutes, when we can survey the whole horizon before us, and sweep away all opposing environments. Yes, man is master of his environments if he will assert his right.

One must have plenty of time for brooding if he would hatch a thought with wings.
—Frank V. Irish.

Success and Happiness Sure if One Lives by These Rules

THE vault in a dilapidated little graveyard opposite New Orleans where the body of John McDonough, known to American history as an eccentric philanthropist, was first laid, was kept in order for years after the removal of McDonough's remains. A faithful negro who had been one of McDonough's slaves for years attended to this. Chiseled in the stone of the vault are the following rules which McDonough formulated when he was but twenty-four years of age, for the guidance of his life:

"Remember always that labor is one of the conditions of our existence.

"Time is gold; throw not one minute of it away, but place each one to account.

"Do unto all men as you would be done by.

"Never bid another do what you can do yourself.

"Never put off till to-morrow what you can do to-day.

"Never think any matter so trivial as not to deserve notice.

"Never covet what is not your own.

"Never give out that which does not first come in.

"Never spend but to produce.

"Let the greatest order regulate the transactions of your life.

"Study, in the course of your life, to do the greatest possible amount of good.

"Deprive yourself of nothing necessary to your comfort, but live in an honorable simplicity and frugality.

"Labor, then, to the last moment of your existence.

"Pursue, strictly, the above rules, and Divine blessing and riches of every kind will flow upon you to your heart's content; but, first of all, remember that the first and great study of your life should be to tend, by all the means in your power, to the honor and glory of the Divine Creator.

"The conclusion at which I have arrived is that without temperance there is no health; without virtue, no order; without religion, no happiness, and the sum of our being is to live wisely, soberly and righteously."

Doubtings

Why should I strive to look beyond
The shadows of my life:
Why harbor broodings of a misty past,
Filling my soul with strife?

Better that I might journey on,
Trusting Him day by day:
Knowing that some time—when all is done,
I'll hear the Master say:

"Enter thou into the joy of Thy King,
Henceforth to reign and live;
Well didst thou learn the lesson of faith—
Freely I now forgive."
—F. A. Jackson, in *Four O'Clock*.

The Way Out to Strength of Soul

THE Prophet says, Meditation is one of the most beautiful, poetic conceptions. Could anything be more "fetching" than to "go into the stillness" and commune with the Unseen. And then we hear daily of teachers who promise no end of mystic knowledge and power as guerdon for a little meditation. And why, then, do none of these persons manifest anything outside of the ordinary?

Because of that fateful weakness of falling asleep. We are not now referring to Boehme's statement that if anybody could for one hour remain conscious while absolutely hushing body and mind, but to the vulgar necessity of sleeping heavily at night, and of nodding over a few minutes even of only physical stillness.

Is there no way out from this bondage of the flesh? This is the despairing cry of thousands of weak souls who are sincere enough to seek to progress, and who are aware that they have been asleep (it is only a few who are; how many complain of insomnia when everyone has heard them snoring lustily! How many feel sincerely insulted on being told they nodded or snored in meditation!).

The way out is through Activity.

To keep awake in Meditation (when the mind is passive) keep the Body active, either in the milder form of sitting up, not permitting the body to loll against the back of the chair, or in the severer form of standing up straight—(how many there are so weak that this is absolutely their only chance!).

To keep from heavy, unconscious sleep at night (when the body is passive) keep the mind active by going over memorized poems, or by doing any sort of definite mental task, getting up every 15 minutes, or any other mental device that may prove effective.

The main idea is, then, to keep active from birth to death, either in mind or body, one at a time, resting either separately without interfering with the law of Activity. Disuse of living function is decay; all evolution of body from the ameba up to man has taken place through numberless efforts, through despairing activity.

Activity, intelligent and systematic, is the price of Growth.

[The writer of the above excellent article should have emphasized the truth that all activity should be guided, directed and aided by God's Will.—EDITOR.]

Unlimited Knowledge for You

If man has some knowledge it is reasonable to suppose that there is a great, un-failing reservoir of knowledge from which he draws. The finite draws from the Infinite.

The following from the "Silence" is both inspiring and suggestive:

"Dear readers, have you ever thought about where your intelligence comes from? Doesn't it seem possible that if you have just a little knowledge it surely came from somewhere, where there must be more? Doesn't it seem reasonable that there is an unlimited supply somewhere?"

"Do you think that this supply is dealt out on the same plan as clothing, hats, or any other article used on the material plane?"

"Do you think that any one person or creed can control this unlimited supply?"

"If these questions interest you, stop and think them over, read one at a time, and ask yourself for the Truth concerning them."

"Your very life and the happiness thereof is contained in your answers to these questions."

"After you have come to an understanding of these things, and know that you have an equal chance with every other living soul, then you will have found the light by which you should travel."

"When you come to the conclusion that there is a fountainhead of knowledge where you may go and get all that is necessary for your happiness, your peace, and your joy, do not delay, but go at once to this fountain of knowledge."

"If you delay, you are sure to regret that you have not obeyed the silent voice that speaks to you this very moment and tells you to Listen."

To lay upon another the blame for your losses or failures is to belittle yourself. You must be pretty insignificant if your best can be thwarted by the smallness of another. Rather stand straight and say you made a mistake and will do better next time.

Beautiful Thoughts

WE find in God all the excellences of light, truth, wisdom, greatness, goodness and life. Light gives joy and gladness; truth gives satisfaction; wisdom gives learning and instruction; greatness excites admiration; goodness produces love and gratitude; life gives immortality and ensures enjoyment.

CHILDREN should be inured, as early as possible, to acts of charity and mercy. Constantine, as soon as his son could write, employed his hand in signing pardons, and delighted in conveying, through his mouth, all the favors he granted. A noble instruction to sovereignty, which is instituted for the happiness of mankind.—*Jortin*.

WE all complain of the shortness of time, says Seneca, and yet have much more than we know what to do with. Our lives are either spent in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them.

HE who cannot see the workings of a Divine wisdom in the order of the heavens, the change of the seasons, the flowing of the tides, the operations of the wind and other elements, the structure of the human body, the circulation of the blood through a variety of vessels wonderfully arranged and conducted, the instinct of beasts, their tempers and dispositions, the growth of plants, and their many effects for meat and medicine; he who cannot see all these, and many other things, as the evident contrivances of a Divine wisdom, is sottishly blind, and unworthy of the name of man.—*Jones, of Nayland*.

THERE is no manner of inconvenience in having a pattern propounded to us, of so great perfection as is above our reach to attain to; and there may be great advantages in it. The way to excel, in any kind, is to propose the brightest and most perfect examples to our imitation. No man can write after too perfect and good a copy; and though he can never reach the perfection of it, yet he is likely to learn more than by one less perfect. He that aims at the heavens, which yet he is sure to come short of, is like to shoot higher than he that aims at a mark within his reach.—*Tillotson*.

THE difference between prejudices and other opinions doth not consist in this, that the former are false, and the latter true, but in this, that the former are taken upon trust, and the latter acquired by reasoning. He who hath been taught to believe the immortality of the soul may be as right in his notion as he who hath reasoned himself into that opinion. It will then by no means follow that, because this or that notion is a prejudice, it is therefore false. The not distinguishing between prejudices and errors is a prevailing oversight.—*Berkeley*.

IT is of the greatest importance that we should resist the temptation, frequently so strong, of annexing a familiar, facetious or irreverent idea to a Scriptural usage, a Scriptural expression, a Scripture text, or a Scripture name. Nor should we hold ourselves guiltless, though we may have been misled by mere negligence or want of reflection. Every person of good taste will avoid reading a parody or a travesty of a beautiful poem, because the recollection of the degraded likeness will always obtrude itself upon our memories when we wish to derive pleasure from the contemplation of the elegance of the original. But how much more urgent is the duty by which we are bound to keep the pages of the Bible clear of any impression tending to diminish the blessing of habitual respect and reverence toward our Maker's law.—*Palgrave*.

THEY that deny a God destroy man's nobility; for certainly man is of kin to the beasts by his body, and if he be not of kin to God by his spirit, he is a base and ignoble creature. It destroys, likewise, magnanimity, and the raising of human nature; for take an example of a dog, and mark what a generosity and courage he will put on, when he finds himself maintained by a man, who to him is instead of a god, or better nature; which courage is manifestly such as that creature, without that confidence of a better nature than his own, could never attain. So man, when he resteth and assureth himself upon Divine protection and favor, gathereth a force and faith which human nature in itself could not obtain: therefore, as atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty.—*Bacon*.

To Spiritualists

IF Spiritualists knew what was good for them they would rally round the Jesus of the Gospels with possibly more eagerness than they would manifest in any other direction. He is more truly their representative than any other being in history. From first to last He is supremely the mediator or medium between the world of sense and the world of spirit. This fact has lately been brought out in an address of great insight by the Rev. R. Heber Newton, just published in the "Proceedings of the Second Annual Convention of the International Metaphysical League," held last winter in New York. The volume is one of very unusual interest, containing, as it does, nearly thirty papers of much spiritual value, written by some of the brightest thinkers in America.—*Light, London*.

Revelation

By Frederick W. Batchelder

IN the soul's garden land God plants betimes
A holy seed that from the tree of life
Drops ripe and potent. In the teeming soil
This germinates and bears at length a flower
Fairer than daintiest petal earth can yield,
Whose hue displays His truth, whose form
His grace,

Whose perfume breathes His love. Yet in a day,
As God counts days, it perishes, for lo!

Our hot and passionate hands have wrought
It ill.

Forbear, O Man, the withered stock to prize
Too well, lest, when that Will Divine again
Vouchsafes a transient bloom to evolve, ab-
sorbed

In grief for loss the old thou of the new
Miss all the fragrance and the loveliness.

Faith in God

THE following beautiful tribute is from the pen of Charles E. Sawyer, in the Universal Republic. What can be more soul-inspiring than these simple words—a loving faith in the All-Good—All-Just:

Let him who will rail on against faith. It rises superior to all attacks. It now exists, it always has existed, it always will exist, despite every attack. Oh, that we all might cultivate that quality of faith evinced by the peasants of Tuscany! For centuries every one of these sun-kissed children of Italy have nightly sought their rest serenely relying upon a simple prayer. No one is too old, none is too young to say and believe the words. In translating the prayer from the rippling, liquid music of the Italian it loses some of its beauty. Yet, even in our more rugged tongue, it is still grand:

"At night I lay me down and close my eyes,
I know not what my waking up may be;
But if my soul before my body rise,
Lord Jesus, be Thou near to comfort me!"

From the moment the sun rises at dawn, to gild the arch of blue with golden splendor; from the moment he ascends to his throne at meridian; through the afternoon hours when he glides down his glittering path to pass behind the great waters; through the nightly reign of the gentle moon, till morning comes again, I know God reigns! My faith that He protects and directs me is firm and unshaken. I feel about me those sweet influences that guide me on my daily way, despatched by that Great, Loving, Central Soul. My life has not been all serene. If Karmic doctrine is all truth, each must, in some way, make his own atonement for his misdeeds. I do believe that every trial I have had has been for my good. As I look back through fast receding years, I am sure of it. I accept, philosophically, all that has been mine of sorrow and of grief. I shall strive to patiently bear all, for if I have my days of cloud, will not there also come my days of sunshine? I do believe "whatever is, is right." I do believe that every wrong, every injustice will be righted. I loyally voice my allegiance to that Supreme Creator who "doeth all things well." I rejoice in the truth of immortality. From faith with me it long since passed to knowledge and belief. I am honest in my statement when I say that I often feel, even though I do not always discern, the kindly influences that throng my aura. I believe they rejoice when I am glad; that they grieve when I am in sorrow.

FAITH lights us through the dark to Deity. Grandly, indeed, did Young declare:
Faith builds a bridge across the gulf of death
To break the shock blind Nature cannot shun,
And lands thought smoothly on the farther shore.

Spiritual Healing

PURITY and virtue are the acme of life, and when desires and aspirations for purity and virtue are realized, then we find the kingdom of heaven. When this perfection is reached, then man ceases to be ill—ceases to have *dis-ease*. So we see nowadays many people being permanently cured of all kinds of disease through Christian Science and Divine Science. They become pure and virtuous through the cleansing love-thought of God and His powers, and they are re-created—made sound and well. They become spiritualized and vitalized; they unfold to the God-spirit, which brings them new life. The God-spirit is creative and constructive; it always builds and never tears down; it can construct a perfectly healthy body out of a dis-eased body. This creative spirit is a force that builds and constructs and regulates universes, planets, suns, and all things pertaining to them, and the only thing which will gather this wonderful force is love, purity, virtue, justice and truth, and to be healthy, and consequently happy, we must constantly desire and aspire to get this great love-creative-force, and live pure, virtuous, temperate and useful lives.

A Suggestion

BUILD a world beautiful! Don't crowd your world with hate, envy, anger, fear, pain, disease, disorder, discord and inharmony. Every second brighten your world with love and joy and peace and hope. Every minute expand your world by unfolding yourself. Every hour open your eyes wider to the grand and beautiful sights in the world; open your ears to the delightful and tender strains of divine music which come of love, brotherhood, kindness, cheerfulness and contentment; open your nostrils wide to the exquisite perfumes which permeate every nook and cranny of your world. Indeed, let your every thought be to build, construct, create and develop a divine, lovely world which will be the Heaven of which seers, sages and poets dream and sing. Your world will be beautiful, and from second to second, minute to minute, hour to hour, day to day, week to week, month to month, year to year, through all eternity will become more beautiful—a beautiful world without end. When your world is beautiful you will then know God.

When you know God your world will be beautiful.

Build a world beautiful!

Thought Builds the Body

PAUL TYNER, scientist, who is a cautious and progressive thinker, says: "The proportions of oxygen, nitrogen and hydrogen in the body of an individual, at any one time, are not only an absolute indication of his bodily condition, but will indicate his spiritual condition also. That is to say, the character and development of the ego itself determine the composition of the body, and the proportions of oxygen and nitrogen will be blended in exact relative proportions with the good and evil in the man's nature. EVERY GOOD THOUGHT INCREASES THE PROPORTION OF OXYGEN, AS A DEEP BREATH DOES, AND LESSENS THAT OF NITROGEN, MAKING THE BODY FINER OR MORE BEAUTIFUL. Every evil thought or impulse increases the nitrogen and has the reverse effect on body and soul."

Impure thoughts corrode, tear, distort and leave their marks on the face and body. Spenser, in his "Faerie Queene," knew this.

"For of the soul the body form doth take,
For soul is form, and doth the body make."

The Soul

WHAT tho' the casket of the deathless mind
Be not in costliest drapery enshrined;
What tho' the form be clad in plainest dress—
Would ye esteem the soul within it less?

Ye vainly judge who only judge by sight,
A heart impure or stainless, wrong or right;
Cease, then, by looks alone the soul to scan,
But try the spirit by a nobler plan.

A MAN awoke from dreaming
By mighty power of thought,
And lifted up his longing eyes—
Behold what God had wrought!

Love came with quickening touch
To thrill his inmost heart;
Up through the mould of selfishness
There sprang a nobler part.

The light grew strong and stronger,
A soul rose from the dead,
A helpful, radiant presence—
"It is good to grow," it said.

NIGHT DANGERS

By **BLANCHE B. COX, DETROIT, MICH., IN THE WAR CRY**

Not always in the fiercest strife
The sternest dangers lay;
Not in the place where woes are rife
Are the shadows darkest gray.
The bravest heart may face them all,
Be strong to answer duty's call,
Yet 'neath a secret burden fall,
To mar a life.

Since this is true, to watch and pray
Is no mere vain command,
For though we fight through battle's day
In the night we may not stand;
When hand of friend and comrade's voice—
The weakened spirit's longing choice—
May be denied to make rejoice,
Or smooth the way.

Stand firm in God, the aid of man
Is good, but not enough;
The soul, beneath temptation's ban
Oft finds his accents rough.
But in the presence of the King,
Where saints may weep as angels sing,
There is a cure for every sting,
Where each began.

Natural Music

THERE can be no question that light music which voices simplicity and the mirthful side of human nature has its important and legitimate place in the progress of humanity. Without it the masses could never reach certain planes of emotion. The soul continually presses forward to reach the budding consciousness toward spiritual life and music opens the door.

The Teacher at the center of the World-Movement of Thought says that "Music is the magic Key to the inner life, the Real Life," and her tuition enjoins the study and practice of music by young and old. By her new methods the very young, at most tender age, are made to evoke music out of their own soul as a natural quality which already exists in them, not as something that is to be picked up from the outside. With it they permeate their body and brain.

The coming race will not have to wait for the modern brain-mind, dry, icy-cold methods, for the soul will be the tutor which is already waiting to thrill their very being to bring forth the sublimely natural musician. No doubt music is the avenue to the knowledge of the mystery of Life and Soul. It affects and touches the beautiful and happy side of human nature. Witness the desire to sing in every person, to muse in singing. Are we not happy when the tones roll over our lips in unconscious revelry? By the Teacher's new method every living soul will be a musician—in expression on the outer plane, as it is in reality in the inner life. For it is not the soul which needs education to enable it to express harmony of sound; it is the body which must be so trained and purified that the soul (the real being) may act through it and express its true emotions and feelings. This is the real mission of the art and science of music—to enable the soul to give expression to the natural harmony it already knows and feels, but which our present-day methods have robbed it of making manifest through an ill-tuned and unfit instrument—the body.—*The New Century.*

Love the Great Panacea

EVIL cannot live where Love prevails, any more than night can remain in the light of the rising sun. Anarchy will be epidemic in the world as long as hatred, vengeance and malice are epidemic. The only cure for it is an epidemic of Love so great that all the insanities, evils and follies shall be smelted in its fervent heat. Peace and good will preached from all the pulpits all over the world, and all reformers teaching it, will not become effective until it is lived. There must be an outward manifestation of it in all our dealings with each other. It must include enemies as well as friends. He who sends out only peace and good will has no enemies.—*L. A. M.*

Robbery Seen During Sleep

A LADY spending the summer in the country, some twenty miles from her city residence, dreamed that the latter was robbed, she herself being a witness of the robbery. In her dream she saw two men, one of whom limped, in the act of rummaging some trunks in the hall. A candle stuck by means of its own wax on the newel post illuminated the scene with a dim light.

After finishing their work with the trunks, the men went up stairs to a closet, from which they removed curtains and hangers stored for the summer months. The dreamer observed that they overlooked her most valuable curtains, which had been placed well back on the shelves.

Suddenly she seemed to be transported to her birthplace at Auburn, N. Y., where she especially noted the bronze figure of an Indian, which surmounts the prison edifice.

At breakfast the next morning she related her vivid dream to those present, five of whom vouch for the fact. Subsequently it was found that the city house had been entered and robbed. On the newel post were the marks of the candle. The curtains had all been taken but the best set which were found where the dreamer had seen them.

Suspicion was directed to a painter who had been at work on the house, who was lame and who disappeared after the robbery. Investigation of this man's character showed that he had served a term in the Auburn penitentiary.

Strive, man, to win that glory;
Toil, man, to gain that Light;
Send Hope before to grasp it,
Till Hope be lost in sight.
—Bernard.

Fearing leads to fretting.—*Ram's Horn*

How We Help the Sorrowful and Discouraged

Some of the Mystic Adepts connected with this Magazine are powerful helpers through prayer alone.

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WE NEED AN EVERY-DAY RELIGION

Whether, therefore, you eat, or drink, or whatsoever ye do, do all to the glory of God.—I Corinthians, x, 31.

IN every breath, thought, act and deed we ought to glorify God by feeling His presence in everything we do. God is the All-in-All, and we ought to invoke His grace in all of our every-day acts.

The Rev. T. De Witt Talmage, in his sermon in a recent issue of the Christian Herald, took as his text the words: "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." The following brief extract from his sermon is of great value to all aspiring souls:

"When the apostle, in this text, sets forth the idea that so common an action as the taking of food and drink is to be conducted to the glory of God, he proclaims the importance of religion in the ordinary affairs of our life. In all ages of the world there has been a tendency to set apart certain days, places and occasions for worship and to think those were the chief realms in which religion was to act. Now, holy days and holy places have their importance. They give opportunity for special performance of Christian duty, and for regaling of the religious appetite; but they cannot take the place of continuous exercise of faith and prayer. In other words, a man cannot be so much of a Christian on Sunday that he can afford to be a worldling all the rest of the week. If a steamer put out for Southampton and should steam one day in that direction and the other six days in other directions, how long before the steamer will get to Southampton? It will never get there. And though a man may seem to be voyaging heavenward during the holy Sabbath day, if during the following six days of the week he is going toward the world, and toward the flesh and toward the devil, how long will it take him to reach the peaceful harbor of heaven? You cannot eat so much at the Sabbath banquet that you can afford religious abstinence the other six days. Heroism and princely behavior on great occasions are no apology for lack of right demeanor in circumstances insignificant and inconspicuous. The genuine Christian life is not spasmodic; does not go by fits and starts. It toils on through heat and cold, up steep mountains and along dangerous declivities, its eye on the everlasting hills crowned with the castles of the blessed."

The world needs an every-day religion that will thrill man continuously with hope, courage and optimism. Man, to become at-one with God, must breathe daily the Holy Breath of God and do every little act and every big act to glorify God. With the grace of God in our hearts we will be kind and gentle, cheerful and helpful to the WHOLE, in every little thing we do. That is the way to have an Every-day Religion—by continuous prayer to God for grace to serve Him in everything we do with glory.

To be sad and mournful and gloomy is not religion. A groaning Christian is a blasphemer—an ingrate.

Religion makes one glad and joyful, not sad and mournful. Religion puts energy and vitality and health and strength and power into a man. When a man is *really religious* he vibrates with the vibrations from the Radiant Center—vibrates with the OMNIPOTENT ONE. Anyone who mourns and groans, pines and whines, and is sad and blue, and murmurs and complains, is *not religious*.

Religion put into our daily life for one week would make this world a paradise!

Religion can be put into our daily life and is not an idle dream; it is coming slowly but *surely*, and eventually will win every soul on Earth to God, and banish for all time sin, sorrow, disease, misery, drudgery and poverty.

Canting hypocrisy is not religion.

Going around singing of God's tender mercies and great love in a sad and mournful tone and doing low, mean, petty acts is not religion.

Seeing Evil and the Devil in everyone but yourself and affecting a sanctimonious look and demeanor is not religion.

Some people have a peculiar idea of re-

ligion; it is something that is to make them miserable. Nothing of the kind! Religion gladdens the Soul and makes one happy; religion makes one a happy and useful member of society—a harmonious unit of the WHOLE.

Religion gives a man or woman tremendous power to *do*—to accomplish—to overcome all obstacles. Religion converts idlers and loafers into real workers! Religion put into our daily lives will close every poorhouse, prison, insane asylum, hospital, court house and drunkard's home.

Recognize and honor and glorify your God! Without His Holy Breath you could not exist one second. *Recognize* and honor and love and praise this BLESSED OMNIPRESENT ONE, and become religious with every breath that He gives you. You will never have peace or happiness until you *realize religion*—until you live the Christ life, and are at-one with God.

Riches and Poverty

By a Mystic Adept

THE men of great wealth are Spiritual men. I am not speaking of men of small fortunes; but men of many millions. Great Souls are often given Divine Leading whereby they accumulate wealth. They are led by the Spirit into mining and are shown where great deposits of iron, coal, gold and silver may be found. Others are led by the Spirit to go into the oil business, or transportation lines, and so on through all the great industries of the world. There is a reason for everything. There is a cause for every effect. There is a cause for success. There is a cause for failure. Men remain in poverty often because they do not know how to wisely handle wealth. But great wealth, running up into the hundreds of millions of dollars, come to great souls who are wise and know how, when and where to place great gifts for the betterment of humanity. These are God's stewards of great wealth. They do not stop accumulating, but keep on expanding their enterprises, because the All-Wise One inspires them to keep on and develop the wealth of the planet. This is the Age of Big Commercial enterprises. It is the Age of growth and expansion, and it is the God-loving optimists who are producing for the whole world great wealth. He who criticises and condemns our men of great wealth is not wise. In most cases this condemnation of the men and women of great wealth comes from poverty-stricken pessimists with Utopian ideas. Certainly, men who complain of great accumulations of wealth here and there and everywhere, are not deep, profound, nor far-seeing seers. It takes a God-loving Mystic, who has neither wealth nor poverty, who sees the Hand of God at work everywhere, to discern why some have great wealth and some great poverty. Why one man can give millions to universities, another millions to hospitals, another millions to found libraries, another millions to churches, is understood by the Mystic. All of these men love humanity and are divine men, and are led by the Spirit. There are mysteries and mysteries to the ignorant, the thoughtless and sinful. Men are beginning to understand more and more the doctrine of Karma, or Cause and Effect. Men of great wealth and great achievement have little or no will of their own. The Spirit can work on such souls and lead them quietly to great success. They are often called "lucky." The masses cannot understand their great success, because the masses are men and women who worship mortal will. The Adept knows that if a man loves God and surrenders all of his mortal will to God that God will lead that man into paths he never dreamed of treading. Mr. John D. Rockefeller, probably the richest man in the world, was born in poverty. But he early became a God-loving Christian, and always gave the Spiritual side of his nature full sway. To-day Mr. Rockefeller is wisely giving away millions of dollars that will help progress and civilization for all time. More than that, he is giving employment to a grand army of laborers and workers throughout the world. Mr. Rockefeller is a modest man of the people, with simple habits. All of his family are Christian people, who live in an unostentatious way. There is no vulgar display by any of these men of great wealth. There is an Occult reason for wealth and poverty, and the world will do well to stop condemning men of great wealth and look within their hearts and souls for the Great Secret.

All phenomena are in their ultimate analysis known to us only as facts of consciousness.—Huxley.

Divine Healing

It is not medicine that will save the sick and suffering, but the awakening of the soul to the divine vibrations of the Holy Spirit will cure and heal disease. Walter De Voe says: It is the vitality of the Divine Mind that we see manifesting in beast, bird, tree and flower, and this same vitality is at this moment giving you all the life that you manifest, and the Divine Mind can give you as much as you can individualize and express. Your lack of knowledge of the possibilities of your own nature (Soul) is the only thing that keeps you from growing out of your weak or sickly condition of any kind. Knowledge is power.

The Divine Healing Power is the Holy Spirit, which rouses the soul to a realization of its power. Healing begins when we give up mind and will power and rely solely on the Divine Power. Few can do this, hence must rely on drugs and medicines and mental aids. Often sick people give up and are willing to pass on and out of the body; their friends give them up. But lo, the Holy Spirit takes hold and a sudden change takes place and they get well as if by a miracle. If people could only relax and give up their mortal minds and mortal wills and let God help them, we would then see much Divine Healing.

Divine Healing is not Christian Science and Mental Science. The Divine person cannot deny matter nor disease, for they do exist. It is best to tell God the truth: "Father, I am sick, but Thou canst cure me; Let Thy Divine Forces help and cure me." Then keep as calm and serene and quiet as possible with *full faith* in God's Power to help you. Oftentimes the Angels moved by the Holy Spirit help the sick. When one lives with God the source of all Life, and the living Christ, and the Holy Spirit, and the Holy Angels, he cannot be sick long. As man evolves and grows and develops, certain necessary physical changes are taking place all the time, and these may cause some pain—growing pains—and sickness. But the Divine Man is an enduring man without murmurs or complaint, and takes conditions as they come. God and the Holy Spirit give man power to endure and overcome *all conditions*—good, bad or indifferent.

Divine healing operates where the sick person is absolutely free from worry, anxiety or apprehension, and free from all mental efforts. Divine Healing and Mental Healing are two different things. There is small hope for Divine Healing where the sick person has anything to do with *Mind Cure*. As a matter of Truth *all* healing, no matter how it comes about, is Divine.

Healing Vibrations

MENTAL vibrations are not Spiritual Vibrations; the former come from the mind and the latter from the soul. The vibrations of Soul are millions of times higher and finer than those of the Mind. The Vibrations of Soul are luminous—intense, holy light. The vibrations of mind are low compared with those of the soul and are not soothing and healing like the Soul Vibrations. These vibrations of mind cannot heal; they can hypnotize and delude for a time; they cannot heal.

The great Adepts who can heal diseases *instantaneously* never study Mental Science, and never use Mental Vibrations in treating or curing diseases or holding or calling the soul back to the body. The Master, the Blessed Christ, was in no sense a Mental Healer; He was a Divine or Spiritual Healer and did His work *instantaneously*. In our Brotherhood we have spiritual healers who, through Love, Worship, Service and Pure and Holy Living—living the Christ-life—work miracles *instantaneously*. The Power of God and CHRIST, working through a Holy Adept, is not a mental operation at all. It is difficult to get the mortal mind to comprehend the great, wide gulf there is between Divine Healing and Mental Healing (?). The Adepts say there never was one case of successful healing through a mental operation; that those cures attributed to mental healing rightly belong to the Healing Vibrations of the Soul—the Holy Spirit—and not to mind; or else are not cures at all, but delusions of the mind.

The real healers of the world are Divine Healers—grand and pure souls. These Holy Men work on the highest plane, at-one with the Ancient Healer of *all* woes, miseries and diseases, the Eternal God. Glory be to the All-Father, and to the Son, and to the Holy Spirit and to the Holy Angels for ever and for ever. Amen.—*The Blissful Prophet.*

THE Divine Breath

By HENRY WOOD

HUMAN life is an invisible stream of force, organized and individuated, and the individual or ego is charged with its shaping and development. It is his to direct the course, select the quality, choose the relation and color the environment. It is often said that the breath is the life, but it must include a deeper and more subtle inhalation than that of the physical atmosphere. There is a divine breath the rhythm of which, when exercised, may lead one to get in tune with the universe. Its pulsations are directly related to the laws of being, and unison with them is manifested in wholeness and harmony.

Man is to act, while all else is to be acted upon. His dynamic energy is seen in bodily expression, but back of this, in constant touch with the Universal, is the finer primal and spiritual force in causal relation. The materialistic notion that mind is only a property of organized matter, and that thought is the result of active brain matter rather than its cause—will soon have passed as thoroughly as the Ptolemaic astronomy. Does passive matter organize itself, or is it organized?

Health, strength, happiness and other beneficent elements so surround us that they fitly may be said to be in the air. They are in unconscious contact with the soul—or real man—but to be fully available, this truth needs to be brought into the living every-day consciousness. Faith, hope and optimism attract and appropriate these surrounding forces and give them manifestation. On the other hand, doubt, fear and pessimism repel them. Life is like a hopper into which beneficent potencies should be fed for attrition, refinement and nourishment. They are to be brought from the realm of the unmanifested into the world of uses and manifestation.

Spiritual and psychical powers, when consciously exercised, clothe themselves with corresponding material embodiment. "The Word is made flesh." The divine sonship, enlarged from local, historic and conventional limitations, is ever seeking organized personal expression. To outpicture itself is inherent in its very nature. The great atmosphere of divine vitality, "in which we live and move and have our being," is ever pressing for visible articulation. This from a philosophical and scientific point of view, no less than from one which is more distinctly religious.

"For the earnest expectation of the creation waiteth for the revealing of the sons of God." Translated from Biblical into common terminology, it might read: The onrushing evolutionary spiritual forces are impatient to find channels of expression in ideal humanity. This will include an outward and physical aspect which will perfectly index inner quality. Emerson did not build "air-castles," but his remarkable spiritual perception enabled him to behold a positive unseen environment:

"Ever the Rock of Ages melts
Into the mineral air,
To be the quarry whence to build
Thought and its mansions fair."

Thought is the constructor and the transmitter. Not the idle and aimless kind, but that which is concentrated, purposeful and constant. It should lead rather than tamely follow physical sensation. The body is in a state of flux, slow but very sure, and this statement is in accord with intelligible law. The shuttle of careless thinking has woven a mass of conglomerate material into the human fabric and the elimination of the shoddy is a laborious, though a grand and satisfying work. Speaking exactly, the body has registered the quality of every past volition. Man must begin at the centre to purify and consecrate his organism through the cultivation of a higher consciousness. The thought forces when brought under regulation possess wonderful potency. To "go into the silence," in mystic parlance, implies no condition of listless vacuity, but an induced and helpful inner illumination which will reflect itself outward to the gradual purification of physical ultimates. The effort of him who perseveres will be crowned with success, for he will grasp the

key which unlocks the reservoir of vibratory energy which is cosmic in its boundlessness.

The principles outlined do not belong to the realm of speculative metaphysics but have every-day, concrete practicality. But they are only laws of growth and constitute no magical or universal panacea. What one has, he must earn, for there can be no short-cut, *hocus pocus* attainment conferred by an expert, nor yet any second-hand atonement. As well grow a tree in an hour as to expect the sins of a lifetime to be forgiven "while you wait." To earnestly begin systematically to think high will gradually open a new vista of brightness, and life in its triple zones of manifestation will become unified and harmonized. Simply to *live* will be an increasing joy, spiritually, psychically and physically.—*Health.*

A Great Religious Revival in Australia

ALL over the world there is tremendous activity in spiritual development. The whole world is being stirred by the Holy Spirit.

All of the ancient prophecies are coming true. The whole world is intent on religious matters.

The Christian Herald, in speaking of the revival in Australia, says: "Glad news comes from the great Southern Continent. A religious revival of an extent and a depth never before known in that region is sweeping over the land, and multitudes of souls are being gathered in the spiritual harvest."

What is true of Australia is true of all parts of the world.

Souls everywhere are hungry and thirsty. Men and women are sin-sick and tired of feeding on husks. Every one is beginning to realize that religion has a depth and breadth that no philosophy or mental cult has, and that it is the only uplifting thing in the world.

Cure for Worry

A GREAT many Mental Teachers say to their students, "WILL to be happy." Then they always say, "Do the best you can in all matters pertaining to yourself and your neighbors, and don't worry about the results. You may fail at first, but try—try again."

This sounds well. It is a beautiful suggestion. But there can never be real happiness by this plan. "Don't worry about results!" How can any person help worrying if they don't get results? By this plan some men have, in all ages, been trying to live a happy and useful life and they invariably fail and get no real results. Failure after failure comes, and it is "try, try again" *all the time*. The worry habit can only be cured when results are invariably good and satisfactory; when we know exactly how, when, where and what to do; when we look up to the Eternal God and not to the mind for strength and help and guidance. You can only operate your mind and your will to advantage when God helps you. One minute of fervent child-like prayer to the BLESSED GOD will carry the soul farther toward Eternal Bliss than a hundred years of the "I WILL" method. One is Mental Science and the other is Divine Science—omniscience.—*F. H.*

Is Happy at 100 Years in the Body

THE Holy Mystics say that if a man lives a religious life he will have better health and hold the body for a great period. That the life of a religious or spiritual man is full of life vibrations and happiness because he always renders great service to humanity. Here is an account of a Christian gentleman who recently celebrated his one hundredth birthday:

Hiram Weeks, the oldest person in Washington, Conn., celebrated his one hundredth birthday on March 2 last. He is the oldest Episcopalian in Connecticut. His faculties are well preserved and he is full of Spiritual and Life Vibrations.

The Holy Adepts all live to tremendous periods here in the body and do much work that is lasting. The Blessed Master came to earth to teach the children of God how to live long and useful lives, and any one who will live the Christ-life will clearly demonstrate that is the way to live.

Freedom from woe and misery comes through obedience to Divine Law, and can come in no other way.

The Light Offered by a Poor Woman

(Translated from the Japanese)

From the Light of Dharma

ONCE when Lord Buddha, the Blessed One, was on earth, there was in Magadha a very poor woman whose name was Nanda, who looked at the Buddha, the Dharma, and the Sangha in deep and sincere faith. She often saw and heard of the homage paid to Buddha by the maharajas and the wealthy lay devotees of those days, and of the many kinds of gifts liberally offered to him by those men. She earnestly wished to herself offer something to the Blessed One, but being very poor and having nothing to take with her as an offering, she was very sad at heart until one day this happy thought came to her: "I am born among mankind, and this gives me the great honor and the very rare opportunity to be a contemporary of the Tathagata, the Holy One. It is most sad, and I deeply regret that I have nothing that I can make a gift of to the Buddha, but I will try to prepare a meal of rice for one of his disciples." So the poor woman got up very early in the morning and started for the city of Ragagriha, where she went as a beggar from house to house. By the noon-time she had been able to get what she desired, and returned to her home; where she very hurriedly prepared the food she had secured, and waited for the coming of one of Buddha's disciples asking for alms. Anxiously she waited and waited until the evening, but no disciple came for alms, and she was disappointed and grieved that she had not the opportunity of serving even one meal to a Bhikshu. But she discovered that she still had one cent of the money which she had collected in the morning. With this she hastened to buy oil that she might offer one light to Buddha. When she came to the place where Buddha was staying, she was surprised to see the brilliant illumination which came from thousands of lights dedicated by the people to honor our Lord. When the poor woman saw all these lights she was disheartened, and was ashamed of the small quantity which she had been able to get, for it was not enough to fill even a small earthen vessel or lamp. So she secretly poured it into one of those vessels or lamps already burning there, and putting a new wick into it she lit it. Then meditating she said to herself: "Being so poor in this present life I am not even able to offer just a few lights to the Blessed One, but if I pray earnestly, through his divine power and compassion, somewhere in the future the light of wisdom may dawn upon me, by which I can dispel the darkness of ignorance for all suffering mortals." She then left the place and came to her home while it was yet night.

Before morning the wind blew and the thousands of lights that had been seen in the evening were all extinguished, but lo! the one small light offered by Nanda, the poor woman, was still burning with an increasing brightness. Even Moggallana who, among Buddha's disciples, was most noted for his wonderful power, could not put out this light, so Moggallana came to Buddha and asked of him the reason. Buddha said to him: "That light was lit by Nanda, a very poor woman, from her pure and sincere heart, and for that reason, even with your power you have failed to extinguish it." Afterwards Nanda came to the place where Buddha dwelt and was gladdened by his religious discourse. She was admitted to the Sangha and an assurance was given her by Buddha that she would attain enlightenment and become a Buddha, and be called Tathagata of Light, after the elapse of an Asamkya and a hundred great Kalpas from that time.

One poor little taper—but lovingly offered,
Out burned the proud lights of the rich and
the vain;

For Faith was the match by which it had
been lighted,
So steadily burned it, mid wind-storms and
rain.

How foolish our efforts to add to the glory
Of Buddha the noble, the wise and the
good!

The old woman's love, as we learn from
the story,
By Buddha was known, and by him under-
stood.

Much poverty is due to greed and envy.
No one who is filled with greed and envy,
and they usually go together, will prosper
to any great extent.

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.

THIS is the Age of Prophecy, as well as the Age of Love, Light and Life. The Holy Seers and Prophets again walk on the face of the earth, and are now listened to and heeded more than ever. Each succeeding day finds more hungry souls reaching out for Spiritual Food. And what is more uplifting, hopeful, encouraging and assuring to mortals than Divine Prophecy? So this month we will listen, and write down what comes from the Radiant Center.

Before proceeding to write down what comes by the grace of the Holy Spirit from the Infinite Reservoir of Knowledge and Wisdom, we will invoke God, the SON, and the HOLY SPIRIT, and the Angels of Light, to assist us.

INVOCATION

O Eternal God, who art omniscient and omnipresent, we beseech Thee through Thy omnipotence to enlighten us, your aspiring children. Keep our minds free from all false imaginations, and may your humble servant, through Thy grace and the mighty power of the Holy Spirit, give the readers of this Magazine only Truth, to the end that thy Kingdom may come, and to Thy everlasting glory and the glory of the SON, the HOLY SPIRIT and the HOLY ANGELS, forever and ever. Amen.

From day to day happiness on this planet increases. At the beginning of this Century our solar system entered a new place in INFINITE SPACE. The whole solar system is now existing under new and better conditions, higher and better vibrations. The very air we breathe now contains new elements that make for health, force and life. Both the Spiritual and Physical or Material conditions in which this planet now moves (the same is true of the whole solar system of which it is a part) were never so favorable for growth and development of its inhabitants as now. So, from now on great and wonderful changes, all for the betterment of the whole, will take place. We are now reaching perfection at a tremendous rate.

The vibratory or Spiritual conditions of the planet are changing all conditions of life here from darkness to Light. A new and great Light is now shining. It is the Light of the Mighty God. Men can now know, love and Realize the God of Might and Light as never before in the history of the world.

Look where you will, and everything is moving forward, upward and onward—Christward. THE MASTER will soon reign supreme over all His planet. By the year 1919 the GOLDEN AGE that we entered in 1901 will be apparent to all. In the meantime there will be a severe and intense last dying struggle of all the anti-Christ movements in the world. Those who know about the THIRD ANGEL'S WORK will know about what is to happen between now and the year 1919. All Mystics will understand and comprehend this month's prophetic sayings.

The Twentieth Century Vibrations for a year or so yet will cause much mental and

spiritual disturbance, because it is hard, very hard, for the anti-Christ people of the world to fully realize that THE MASTER was the VERY GOD incarnate, and is now the real LIVING SAVIOUR of men. But after much great sorrow and tremendous suffering and much struggle (mental struggle) all souls will be won to the Blessed Christ, and the whole world will be practically Christianized by the end of the year 1925.

By 1919 Christianity will be the religion of all the educated, refined and cultured people of the Orient. Between now and 1906, as it is given to us from the DIVINE CENTER, a great and tremendous bloodless battle of words and thought will have been fought between Christians and the anti-Christ people. At the present hour, deep down in the hearts of the leading Jews of the world a fierce and bitter struggle has commenced. Leading thinkers among the Jews are beginning to marvel and wonder at certain prophecies in the Bible about their race, which have been fulfilled and are being fulfilled. Moreover, they are marveling at the wonderful growth and development of the Christian Religion in every part of the world. They marvel that the Christians are surely absorbing the great wealth of the world.

Then again there are the followers of the countless cults which do not recognize the Blessed Saviour as the VERY GOD incarnate, and as the Living Christ, who are beginning to marvel and see that their new revelation (?) does not bring them that peace, joy and power that they see so fully manifested in Christians. Their utter failure to get anywhere on the PATH OF LIGHT is now staggering thousands of these followers of new cults and new philosophies, and they are asking the question why their particular cult, or mental science, or philosophy, does not bring them that Holy Calm, joy and peace, and light and illumination, power and satisfaction, and prosperity and happiness, that they plainly and clearly see Christianity brings to fervent, holy Christians. Then the Spiritualists—God bless them—are coming back into the Churches and to JESUS CHRIST in great numbers, realizing fully that Spiritualism, while it is true, is only a phase of religion, and not a religion.

The communion with angels is continual with really religious men and women—God-loving Christians. The difference between a God-worshipping Christian and some modern Spiritualists is this: the Christian Communes continually with ANGELS, because he recognizes, honors, reveres, loves and glorifies JESUS CHRIST as GOD, and not as a human being. This the Christian does all the time, and gives Him and the Archangels and the Holy Angels and the Holy Saints precedence over earth-attracted spirits. Moreover, the Christian cheerfully and liberally supports the Church, and does not waste money or time that he should use in Church work and in fervent holy prayer, in denouncing Christianity, Churches and Creeds—denouncing and ridiculing ministers and priests of God who are earnestly and strenuously striving to lead souls to God.

As any one can clearly see, the so-called modern Spiritualists are losing ground daily, and are complaining of a lack of interest and wondering and marveling why God does not prosper their cause. It is because they listen more to earth-bound spirits than they do to the Holy Angels. But the principal cause is because they do not, as a rule, recognize, honor and glorify JESUS CHRIST as THE SON and THE MASTER and THE SAVIOUR and THE MESSIAH and the REDEEMER of MEN—as the Very Living God. All movements that do not recognize, honor and glorify the SON will not be recognized and honored and prospered by the FATHER—they must perish.

But the storm will begin to clear, and struggle will begin to cease by 1906, and by 1919 the whole world will be worshipping God through THE MASTER, and at the end of 1925, or the end of the First Quarter of this Century, the GOLDEN AGE of CHRISTIANITY will be in full operation in every part of the whole world.

Then, dear souls, in that Grand and Glorious Age, all of us will realize we are eternal souls, the children of One ETERNAL God, the Loving Father of All; that the Blessed Jesus Christ is not a myth, nor a mortal, nor a scientist, nor a healer, nor a spiritualistic medium, but the Living Jesus Christ, THE MASTER of this grand and glorious planet—The Prince of Love, The Prince of Life, and The Prince of Light.

By 1919 there will be Blessed Peace and Unity on this planet, and by the end of 1925 the world will practically have one UNIVERSAL RELIGION which will be the Christian Religion. Under this new dispensation all the fads and fancies and cults and vagaries of the mind will have died—perished. There is no enduring power to anything that is not loyal and faithful and steadfast to THE MASTER. That is the reason you see Religion and the Bible and the Church stand as firm as the Rock of Gibraltar to-day. They cannot perish. They are builded and sustained by the Eternal God.

If the multitudes would only reason a little bit, they would see that Religion, the Church and the Bible can and do stand all attacks, and thrive and grow under the highest criticism. It is not true that Higher Criticism, or anything else, is hurting real Religion or real Christianity. The Adepts smile and laugh at some timid, weak-kneed preachers, and carping critics, and whining pessimists, who see the great and mighty God and the SON and the HOLY GHOST and the HOLY ANGELS losing any ground. Indeed, the battle is ours! How can God lose?

Look! you scoffers, and doubters, and weaklings, to 1906 and 1919 and the end of 1925. We are now in the GOLDEN AGE of Our Blessed Saviour, who is to rule and reign over this planet for all time. Remember, we are not talking of the dead Nazarene, but of the Living Christ, the Mighty Prince of Love, Peace, Light and Life, who ascended from the grave into Heaven, and is there now with the Mighty God, the Loving Father of All, and at the right time will appear again here on earth, in all His Majestic and Celestial Glory. We say to the readers of this Magazine, remember the years 1906, 1919 and 1925, as they will mark great epochs, the same as 1901 did. The new Fourth Great Cycle (Golden Age) of this planet commenced January 1, 1901.

"CAN YE NOT DISCERN THE SIGNS OF THE TIMES?" Can you not feel the vibrations of the HOLY SPIRIT that is now filling and thrilling souls everywhere with a new Love and a new Light? Can you not feel God's burning fire of Love that is firing and inspiring you to turn to JESUS CHRIST, our Lord and Saviour? You anti-Christ peoples, "Can ye not discern the signs of the times?" Rouse your souls, and read the signs of the times.

Christ is entering the hearts of men everywhere. The Light of Christianity is Lighting of the whole world. Every system to reach God and Eternal Peace and Happiness other than through the Christian Religion is a failure, and must perish. Do you see anywhere in any nation great progress, great prosperity, a high civilization and great happiness where the people do not recognize and honor and glorify JESUS CHRIST as OUR SAVIOUR and THE MASTER? Did it ever strike you as strange that the Christian Nations are singularly free from plagues, famines, and disastrous convulsions of Nature? "Can ye not discern the signs of the times?"

One of the signs of the times (and it is all written down in our Ancient Secret Writings) is that Christian America is to lead in the universal Christianizing movement. Have you thought much about why it is that certain Christian Gentlemen of this country who are conspicuous in the lavish gifts of millions for religious works, education, etc., are at the head of great commercial movements whereby America will control the land and the sea of the world? "Can ye not discern the signs of the times?" The United States can soon

say whether there will be war or peace in any part of this world. By 1906 Americanism will fully and completely dominate the whole world, and no nation can go to war against another nation without our permission. And we will help all nations in the true Christian Spirit of Love and Peace.

The carping and envious critics who have denounced and condemned our American Christian men of tremendous wealth will wake up some day and see the hand of God in it all, and realize that God does select and appoint God-loving Christian men as His stewards of great wealth. This will be more fully realized in 1906. Under this New Dispensation great and wonderful changes take place in a few hours. There is no telling what changes may take place by 1906. See what has occurred within the past few years. We have become a world power. In the Golden Age we cannot tell what a day will bring forth. This is the age when our most prosperous and progressive men and women are Christian men and women. This is the GOLDEN AGE, when all God-loving Christian men and women will do and achieve, and will be prospered. Christian America to-day is the richest, most progressive and most prosperous land in the whole world, with a civilizing and Christianizing Power that no other land has to the degree it has. Any thinking and observing man or woman ought to see that and be able to read the signs of the times.

The angel World and the Earth World are now in touch, and by 1906 the connection will be complete and perfect, and all who will pray and listen will hear and prosper and be happy. God, with His Mighty Love, will win all souls to Him in time. The struggle of the Righteous over the Unregenerated is to end in this Century completely. The time is at hand when the Kingdom of God on Earth is to be fully and completely established. The Prince of Peace in regal glory and splendor is to appear and reign supreme in His planet. Doubt it not! "Can ye not discern the signs of the times?" Look up! Go forward! Remember the years 1906, 1919 and the end of 1925, as they mark the beginning of glorious periods of joy, peace, harmony and melody.—*The Blissful Prophet.*

Christianity in China

THE spirit of optimism with which veteran workers in China face the future is very striking. William Ashmore, the well-known Baptist, answering the question, "What is left after the cyclone?" points out that though nearly two hundred missionaries were killed, and converts to the number of 30,000 slaughtered, and a territory of over 400,000 miles—with a population of 150,000,000 people—is stirred to its depths, yet with a rapidity almost equal to that of the destruction, things are getting back to their normal position—and more. Old and new missionaries are coming back, and provincial governors are sending special invitations for their return. Indemnities due missionaries are being paid in advance of those due nations. Educational institutions, on a larger scale than formerly, are going up with aid from the wealthy Chinese. Missionaries are being treated with "distinguished consideration," and are being consulted on measures of reform. Christian literature is being sought for as never before, and the native Church, tested and tried by its period of martyrdom, is showing renewed zeal. It has been said, on how good authority we do not say, that the only verse of poetry quoted by George Washington in all his many writings was the couplet:

"From seeming evil
Still educing good."

Seldom has there been a more striking illustration of the fact that out of evil comes good than the situation in China as it exists now, if Mr. Ashmore is not too sanguine an observer.—*Boston Transcript.*

[The Great Adepts say that within this Century all of China, Japan and India will be practically Christianized; that most of the work toward this end will be done by the United States. Some of the Mystics connected with this Magazine are hard at work now spreading the WORD in these Eastern Countries, and are meeting with tremendous success.—EDITOR.]

The universal language of the world will be the English; the powerful and forceful peoples of this planet will be the English-speaking peoples.

Religion Makes a Man Powerful and Versatile

EDWARD EVERETT HALE is mighty and versatile at eighty years of age. That is what religion will do for a man. In speaking of this great soul's recent birthday, when he celebrated his eightieth year, the Rev. Dr. Renen Thomas, pastor of the Harvard Congregational Church, Brookline, Mass., said:

"There is something cheery and hopeful in celebrating worthily the eightieth birthday of a man who has been before the public for nearly sixty years, and of whom the public never seems to tire. It is appalling how much a man like Edward Everett Hale has done in sixty years, for every speech is a deed, every address is a deed. I presume that his general addresses have outnumbered his sermons probably three to one. His versatility has been marvelous. A man who can be preacher, pastor, author, editor, speech-maker, versifier—almost poet—and be acceptable in all departments is by no means an ordinary man. He must be a man of gifts and graces which have public utility. Few have been so industrious, and few have had so many facets as his life. In all probability he could have been a theologian or a philosopher, or a man eminent in science, if he had given his mind to it. But he chose to be a parish clergyman and a philanthropist. At eighty years of age he has honor, love, obedience, troops of friends, the crown of glory of old age. He has served his generation well, as have large numbers of men. But he differs from many others in that splendid appreciation of his great life and worthy services which has come to him before there is any necessity for a funeral eulogium.

"There are certain characteristics in Dr. Hale which are manifest. He has good health. He is exceedingly good-natured. He is optimistic. He does not seem troubled with a burden of self-consciousness. He has the genius for adaptability. He is perpetually industrious. He seems to be on friendly terms with every person and every subject. There is nothing strange to him and nothing common or unclean. He keeps, I should say, his physical, mental and spiritual powers in active harmonious exercise. A man endowed with a cheerful optimistic temperament is to be congratulated. While the extremely thoughtful men are not generally of that temperament—although Browning was—yet the extremely useful men are. So are the great workers, the men who can recuperate quickly. Too much self-consciousness, too much over-anxiety, too much pessimistic apprehension, kill a man's usefulness, kill a woman's amiability. Such souls are crippled souls, and crippled souls are worse than crippled bodies.

"Our heart jumps with joy when a man who has ever been on the right side of all questions is honored."

The religious man through intense and burning love for God is always imbued with benevolence and philanthropy. Look at the wonderful gifts of our rich men. Hardly a day passes that we do not hear of some Christian gentleman giving away millions for the good of the WHOLE. What a great impression American philanthropists are making on the world. The prodigal generosity of Christian America is astounding thinking peoples in all parts of the world. The religious American is a rare combination of soul, heart and mind; he is a worker of workers; he works on a big scale and his motto is: "Make all you can, save all you can, and give all you can." Our great millionaires are in no sense mammon worshippers; they are, with few exceptions, Christian gentlemen and all that great title implies.

Almighty God, the Loving Father of All, and the Provider of all gifts, how we fail to give thanks for all the blessings Thou dost shower upon us. May we be more loving and more thoughtful and more grateful and may we forgive and forget all unkind and unjust acts of others and give to those who are in much adversity only sympathetic loving thoughts, as the Master would have us do, and as we ought to do to glorify Thee, the Son, the Holy Spirit and the Holy Angels, forever and ever. Amen.

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

The American gentleman is, with here and there exceptions, a church-attending man.

Wonderful Growth and Spread of the Gospel

EVEN the most earnest and enthusiastic Christians are marveling at the great and wonderful activity that is now displayed in spreading THE MASTER'S teachings in all parts of the world. This Spiritual activity commenced (according to prophecy) at the beginning of this New Age (Twentieth Century).

All the great Mystic prophets, Adepts and seers in all parts of the world are a unit in saying and openly proclaiming that the whole world, principally through the influence of Christian America, is to become Christianized during this Century.

Missionary work was never so active and done on such a big scale. American money is plentiful and is establishing and founding great printing plants throughout foreign countries to print Christian literature. The New York Sun says: "One of the greatest publishing businesses in the world is run by a missionary society of the Presbyterian Board of Foreign Missions, and managed at a cost that is almost infinitesimal compared with the work done.

"Last year the Presbyterian Board issued from its presses in China, Persia, Syria, Mexico, Siam and Taos more than 96,000,000 pages of printed matter at a cost to the Board of only \$6,500, that is, only seven-one-hundred-thousandths of a cent a page. From its Beirut press the Board has issued 675,000,000 pages of religious matter, principally in Arabic."

The Holy Mystics do not write their own opinions about matters and things; we have no ideas to set forth. What we give to the world comes to and through us from the Divine Mind. It is the Voice "crying in the wilderness." We are the Lord's loyal servants and messengers with a message to stir the multitude.

YOUR Character, Personality and Future will be read by an expert of wide repute on receipt of 12 cents and specimen of handwriting.

HENRY RICE, Graphologist,
1927 MADISON AVENUE, NEW YORK.

Do Not Be Discouraged.

READ

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The 100th Anniversary of Sailors' Snug Harbor



Front View of the Main Buildings of Sailors' Snug Harbor

As great trees from little acorns grow, and one grain of wheat bringeth forth an hundredfold, so every good deed is sure to produce an ultimate harvest far exceeding the most sanguine expectations or dreams of its author. The result may not be immediately visible, but it is none the less certain. Many of the world's noblest schools and charities were originally founded on a comparatively small scale, and with limited resources, by altruistic men and women endowed with that sublime faith which is capable of moving mountains. The good deeds of the just not merely "smell sweet and blossom in the dust," but germinate into concrete, uplifting agencies for mankind. The richest blessing bestowed upon any man is the opportunity to help others. A signal exemplification of this truth is furnished by the growth of a New York City charity which has just rounded out its first century—an event worthy of commemoration in *THE MAGAZINE OF MYSTERIES*. Except to those who are gifted with the clairvoyant vision of Faith and Hope and Trust, the growth of 'The Sailors' Snug Harbor must seem a mystery almost as wondrous as the miracle of the loaves and fishes.

MAY 28, 1902, was the date selected for the centennial celebration of the founding of 'The Sailors' Snug Harbor, New Brighton, Staten Island, now an integral part of Greater New York. It is a bigger, broader and more beneficial institution than most people are aware of. If the evil that men do lives after them, while the good is oft interred with their bones, no such untoward fate has marred the benevolent intent of Peter Cooper or Robert Richard Randall. Cooper Institute is the monument of the one; Sailors' Snug Harbor of the other.

Emphasizing the ferocity and rapacity of the Spanish conquistadors of this hemisphere, Emerson awards to them a meed of praise for giving to rivers and lakes and mountains "names which are poems." So, too, when the veteran mariner, Robert Randall, by the terms of his will, dated in 1801, bequeathed the bulk of his real and personal estate to establish an asylum or marine hospital for aged, decrepit and worn-out seafarers, he chose for the institution a felicitous and suggestive name—"The Sailors' Snug Harbor." The title embodies an inspiration, as well as an invitation, to repose and comfort after prolonged buffetings from stress of storms and tides upon the Seven Seas.

As formulated in his instructions to his executors and trustees, Robert Randall's intention was that the projected Home, or Snug Harbor, should be erected on his farm in the suburbs of New York City. This site, comprising twenty-one acres, and previously known as the Minto Farm, he had purchased from Baron Palintz for "5,000

York pounds," and at one time the buyer had been negotiating to exchange it for a tract of land in Virginia and a bonus of \$500. The negotiations were not completed, and thus it befell that Robert Randall bequeathed the farm as a perpetual anchorage for sailors condemned to shore duty by age, casualty or infirmity.

Building perhaps wiser than he knew, he selected as his trustees "the Chancellor of the State of New York, the Mayor and Recorder of the City of New York, the President of the Chamber of Commerce in the City of New York, the President and Vice-President of the Marine Society in the City of New York, senior minister of the Episcopal Church and senior minister of the Presbyterian Church in the said city for the time being, and their respective successors in the said offices, forever," to use the rents and profits of his estate for building upon some eligible part thereof "an asylum or marine hospital, to be called 'The Sailors' Snug Harbor,' as soon as they, my said charity trustees, or a majority of them, shall judge the proceeds of the said estate will support fifty of the said sailors, and upwards." To-day the Snug Harbor has income and accommodations for 1,000 inmates.

Nurturing the trust confided to them, the Trustees procured its incorporation by Legislative Act in 1806, the following gentlemen composing the first Board:

JOHN LANSING, JR., Chancellor of the State.

DEWITT CLINTON, Mayor of New York City.

MATURIN LIVINGSTON, Recorder.

JOHN MURRAY, President Chamber of Commerce.

JAMES FARQUHAR, President, and THOMAS FARMER, Vice-President of the Marine Society.

Rev. BENJAMIN MOORE, Senior Minister of the Episcopal Church.

Rev. JOHN RODGERS, Senior Minister of the Presbyterian Church.

In addition to the Minto Farm, the Trustees became custodians of four lots in the First Ward, \$723 in 3 p. c. stocks, \$6,430 in 6 p. c. stocks, and 50 shares of Manhattan stock. At the expiration of three decades, New York City was flourishing and expanding at so encouraging a rate that the Trustees, in 1831, resolved to devote the land on Manhattan Island to income-earning uses, while for the site of the projected Snug Harbor they purchased a tract of 160 acres on Staten Island, overlooking New York's magnificent gateway to the ocean, and now irradiated by the torch of the bronze Goddess of Liberty—altogether a healthful, picturesque and admirable location. The Minto Farm was partitioned into blocks and lots, which are let for terms of 21 years, and which embrace nearly eleven city blocks between Fourth and Fifth avenues, Waverly Place and Tenth Street. Within this territory are the Wanamaker store, the Sinclair House and scores of other big and busy homes of prosperous enterprises. The revaluation and readjustment of rents at the end of every term of 21 years is a source of steadily increasing receipts, the annual income already

exceeding \$380,000. Good realty in New York City is a gold mine that grows richer as fast as the ore is extracted from it.

On Oct. 11, 1831, was laid the cornerstone of the Snug Harbor's first permanent building on Staten Island, and the formal opening occurred on Aug. 1, 1833. Where at the outset there were thirty old sailors, there are now nine hundred. Where seventy years ago there were only the main structure and a farmhouse, there are now fifty substantial buildings, the style and solidity of which are revealed in the accompanying pictures. There are no large dormitories, such as one finds in the typical home or hospital. Two inmates to a room is the general rule at Snug Harbor, and congenial chums can manage to be berthed together. There is a handsome church; a hospital fitted and arranged in keeping with the latest improvements; a sanatorium, where convalescents and decrepit and incurable inmates find a cheerful, well provided home; a fine music hall, where entertainments are given for the inmates every two weeks, and handsome houses for the officers of the institution.

A delight to the senses of sight and smell are the rich lawns and stately trees, amid which the inmates wander at will. No bar of race, creed or color confronts the appli-

Spacious and well-lighted rooms are available to all who wish to occupy themselves at crafts wherein the sailorman is expert; and here they may be seen daily manufacturing mats, nets, etc., and producing other articles, useful or curious, which are vended for the profit of the maker. Not only is time thus well spent, but comfortable sums of pocket-money are earned. A room and working materials are especially provided for the blind, whose infirmity debars them from the pleasure of reading ordinary books, magazines or newspapers, and whose lot would be doubly cheerless if relief were not found in the activity of their deft fingers. Some of these old sea-rovers turn out work that is really artistic in design, decoration and finish.

What strange, true yarns of adventure are spun amid the smoke-drift during the social hours!—tales of whaling, and shipwreck, of blockades and cannibals and tempests! W. Clarke Russell or any other competent writer of salt-water romance, if permitted to spend a week here incognito, could gather material for a basketful of thrilling literature.

No matter in what denominational school (if any) Jack may have received his early training, he is usually sincere and earnest in his belief, and he endeavors to

Mayor Seth Low, Recorder John W. Goff, Morris K. Jesup, Capt. D. A. Scribner, Capt. Andrew J. Newbury, Rev. Morgan Dix, D.D., and Rev. Howard Duffield, D.D., Trustees.

Capt. Daniel Delehanty, Governor. Arthur Sloan, Chaplain; Rev. Dr. Charles J. Jones, Chaplain Emeritus; Dr. J. R. Tryon, late Surgeon-General, U. S. N., Resident Physician.

Looking at this great institution as it stands to-day, and recalling the small beginnings from which it has developed, one may well repeat the words of the first message sent across the first Atlantic cable: "What God Hath Wrought?"

Moderate success and much failure are due to man's failure to pray and listen before he pushes. "Fools rush in where angels fear to tread." Pushing and Rushing without Divine Leading is sure to cause much loss. We must pray and plan and then wait and listen for the VOICE. "A man who is always rushed has no time to plan. A breathing spell gives opportunity for thought and is often more profitable than constant work." The Divine Way is the best way. In all nature we see God working slowly but surely—persistently and patiently.

He always wins who uses as his textbook the Bible, and asks God in fervent prayer to guide, direct and lead him.

The best foods for man need little or no preparation. These are the Sun ripened (Sun cooked) foods, such as nuts, berries, fruits, tomatoes, lettuce, celery, etc.

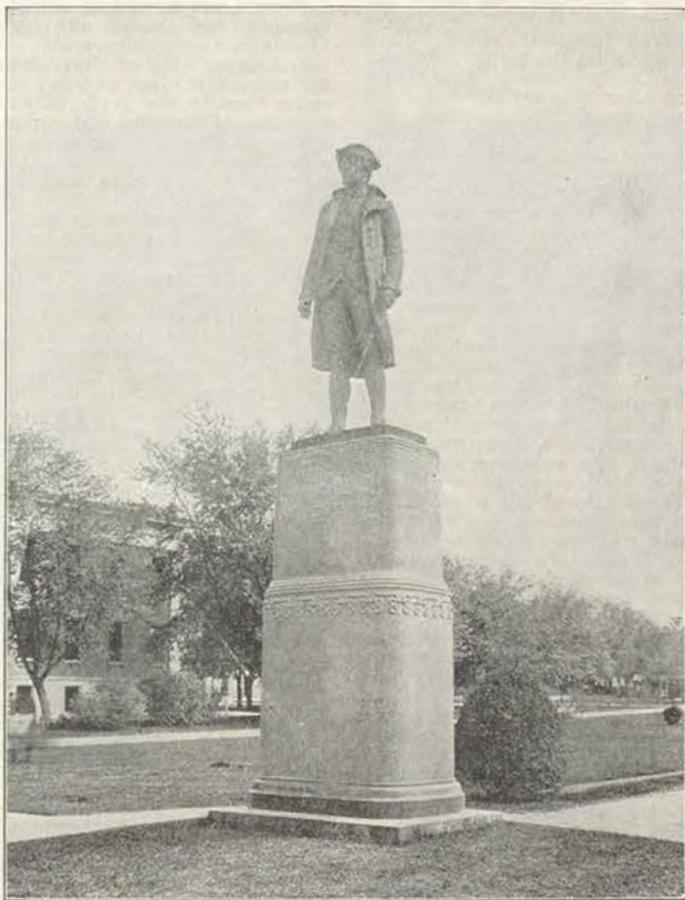
It is both sacrilegious and blasphemous to refer to the Lord Jesus Christ as a demonstrator of Truth. He is the living truth—the Light and Life of the World.

The promises of God can always be relied on because they are always kept and are never broken.

"Who can say who God is and what He is?" ask the leaders of cults. Certainly only a Holy Man who has passed through the cleansing fires of regeneration is authority about God and Holy things.

Man's close relation to God is not a mystery to the Holy Men who walk and talk with God and the Angels continually. The whole science of being is a dark and unfathomable mystery to the carnal-minded and unregenerate. To an Adept there are no mysteries.

Help to circulate any book or paper, or magazine, that prints anything about the cruelty and injustice of killing animals for food or for sport. God has provided an abundance of pure, healthful and nutrient foods which can be obtained at a much lower price than flesh-meats.



Statue of Robert Richard Randall

cant for admission to this Home, provided he has sailed at least five years under our flag either in the navy or the mercantile marine. Every bearer of an honorable discharge from the United States Navy, if aged, decrepit or worn-out, is eligible for admission, regardless of the length of his service. The qualifications as to age, decrepitude and a worn-out condition are fair and liberal.

Among so diverse a multitude of world-rovers, it is obvious that discipline must be maintained with firm hand; but at The Snug Harbor the iron fist wears a velvet glove, and to the credit of the inmates it must be said that they themselves are quick to resent and punish any gross violation of decorum or the rules. The training and work have impressed upon them the value of order and self-control. Doubtless their behavior is all the better because of the advantages and liberties they enjoy. Leave of absence is accorded to any inmate as often as he desires it. The rules are in no way arbitrary or oppressive. Every man able to do so is required to keep his room and kit in ship-shape order. This done, his time is his own. He gets the best of care, with better and more varied food than can be found on any fo's'l menu, and he may employ or amuse himself as he pleases.

live up to it. Whatever may be his youthful weaknesses in yielding to temptations that beset him during brief stays in port, the ocean is a resistless teacher of awe and reverence; and, with rare exceptions, the most rough and reckless Old Salts that ever trod a deck become pillars of conservatism and devoutness in their riper years. Altogether they are at Snug Harbor as cheerful and happy a lot of veterans as can be found on the planet, and they have abundant reason to bless the memory of Robert Richard Randall, whose dust reposes beneath a handsome marble monument fronting the central building of the Snug Harbor. His body was first interred on the farm bequeathed by him for the Home; but the resistless march of commerce evicted it, and the casket was transferred to Staten Island in 1834. One of the inscriptions on the monument is this:

Charity Never Filleth;
Its Memorial Is Immortal.

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GARDINER'S MAGAZINE
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THE WANDSWORTH MYSTERY

ON
THE
FOURTH
DIMENSION

BY Theta

(Written Especially for the MAGAZINE OF MYSTERIES.)

I LIVE under a heavy and grievous cloud of suspicion, and as I pass by my neighbors point me out to one another as a marked man, mothers draw their children away, as if a glance from me might do them some deadly mischief, and none care to be accounted my friend.

If I enter a shop the salesman serves me first that the house may be the sooner freed from my presence.

In short, I am ostracized, and the word I catch most frequently as I pass on my lonely way is—Murderer.

Yes; I am suspected of having taken innocent blood and have only escaped the clutches of the law through one flaw in the case for the Crown—the body has never been found.

And I am innocent.

Nevertheless, I know that I shall never be able to clear myself and must walk through the world a second Cain until I die, and I write this in the hope that after my death some may be found who will accept the last statement of a dying man who will then have nothing to gain, and will believe what must appear to most an impossible tale.

The following extract, copied from the Middlesborough Gazette, dated the 6th of September, 1890, just ten years ago, will explain why I go about with the brand of Cain on my forehead and yet am allowed to wander at large:

"No further light has yet been obtained on the mysterious disappearance of Robert Wandsworth, Esq., of Wandsworth Hall. It will be remembered that on the 18th of August last Mr. Wandsworth disappeared under somewhat remarkable circumstances. The facts were these: Mr. Wandsworth, a gentleman of great learning, a county magnate and J. P., was residing at his country-seat, Wandsworth Hall, his younger brother, James, living with him and acting as steward of the estate. This man, James Wandsworth, was with his brother, on his own confession, at the time of his disappearance, but refuses to give a rational account of what occurred; he alleges in fact that Mr. Wandsworth voluntarily disintegrated himself and— But really we have not the patience to recapitulate his extraordinary rigmorale and will confine ourselves to a plain statement of the facts of the case, leaving our readers to judge for themselves. On the 18th of August, then, the unfortunate man, his brother James, and a house party of eight well-known society people were assembled at the Hall. At half-past ten that evening Mr. Wandsworth, having made arrangements for the next day's amusements, which was to take the form of a boating party on the beautiful river Ripple, which runs through the estate, and being apparently in his usual health and spirits, excused himself, saying that he wished to devote an hour to some investigations he was engaged in, and retired to his laboratory, followed by his brother James, who insisted on accompanying him, leaving his guests to be entertained by Miss Wandsworth. At 11.39, as the ladies were retiring to their rooms, loud and angry voices were heard proceeding from the direction of the laboratory, which was situated at the end of a long passage leading from the hall toward the back of the house, and the following suggestive words were heard by nearly every person present: 'Don't! for God's sake, don't!' Several persons are

ready to swear that the voice uttering this entreaty was that of Mr. Wandsworth. Almost immediately afterward, a sound like that caused by a heavy blow, followed by a heart-thrilling cry, broke on their ears, and then the words: 'Oh, James!' and a moment later, in a thrilling voice, 'Help!' Several of the gentlemen ran down the passage and attempted to enter the laboratory, but found the door locked. They shouted to know what the matter was, and receiving no reply became thoroughly alarmed, and after a consultation lasting about ten minutes decided to burst the door open, which they accordingly did, and entering the room discovered it to be quite destitute of ornament or curtains of any sort and furnished very plainly, with a large table in the middle surrounded by wooden chairs. Into the wall opposite the door a small furnace was built, and on the right of the door was the one window of the room, which opened on the flower garden. At the moment of their entrance this window was open, and they saw James Wandsworth with one leg over the sill, in the act, apparently, of climbing into the room. His coat was torn, his hair disheveled, he was perspiring freely, and, in fact, bore every trace of having been engaged in a desperate struggle of some sort. To questions as to the whereabouts of his brother, he replied by waving his hand toward the window. A search party was organized, but no trace of the missing gentleman could be found, and as James Wandsworth refused to give any rational explanation of his disappearance, the police were notified, and that able and efficient officer, Sergeant Collis, was soon on the spot. Unfortunately, the first search party, in their well-meant, but undirected, efforts, had trampled the ground in front of the window so much that it was impossible even for the trained faculties of Sergeant Collis to gain any clue as to the direction any person getting out of the window had taken. Mr. Wandsworth, if he be still living, which we very much doubt, left his house without hat, coat or money, these former and his purse being found in the room from which he disappeared.

"If he was foully done to death, as there is too much cause to fear, his remains have been so carefully hidden that no trace of them has yet been discovered, and until this is done, or at least some remnant found, which would distinctly prove his death, no person, however much suspicion may attach to him, can be put on his trial for murder."

No trace of my brother has ever been discovered, and though it has never, therefore, been possible to charge me with his murder in a court of law, my friends have dropped from me one by one.

My sister, on hearing my account of the events of that awful night, declared her inability to believe me, and desired me never to come into her presence again until Robert was found, or I was prepared to confess where his remains are hidden.

And now I am dying, but before I go to face the Supreme Judge before whom I have much to answer for, but who knows that I am innocent of this sin, I will leave the world the true record of the events of that night.

STATEMENT OF JAMES WANDSWORTH

I was born in the county of Middlesborough, on the tenth day of April, 1845, and was the second son of Robert Wandsworth, of Wandsworth Hall. My elder brother, named Robert after my father, was two years older than myself; my sis-

ter, Jane, the youngest of our family, two years younger.

My father was a country gentleman of moderate fortune, who had married a neighboring squire's daughter and settled down early in life to the business of looking after his property and tenants, neither my mother nor he caring for town life. They seldom went up to London, and when they did were always eager to return to their home in the country.

Robert and I were at school and college together, and though our aptitudes were utterly diverse, inseparable friends and companions. Robert was, from the first, an earnest student and later devoted his spare time to the study of out-of-the-way branches of learning and curious inquiries, while athletics had for me greater attractions than conic sections, and a good horse appeared to me a more beautiful thing than a Latin ode.

Robert had just taken his degree, passing with high honors, when a great calamity fell upon us; this was no less than the loss of both our parents, who were among the passengers drowned on the ill-fated steamer "La Bruyère." They were returning from a Continental trip, which they had been induced to take in the hope of bettering my mother's health, which had not been good for some time, when the accident occurred. Robert, of course, inherited the Hall and estate, and immediately took up his residence there with our sister Jane, then a girl of 20 years old. My mother's private fortune of some £300 a year was left to me.

The following year, having taken my degree, I determined to travel, and spent the next ten years of my life, for the most part, in Africa, hunting and trading, big game having always had an attraction for me.

At the end of my tenth year of absence, on trekking into Bulawayo for supplies, I found a letter from my brother awaiting me, in which he urged me to return home and occupy myself with the management of the estate, as he said he found this duty interfered with some researches he was engaged in, and to which he wished to devote his whole time. I had made up my mind, on my last trip, that I was getting tired of the veldt, and this letter decided me on returning to England for a time at least.

Upon my arrival, we soon settled down into a humdrum life, Robert engaged in his studies, my sister in entertaining visitors, of whom we generally had one or two staying at the house, and I in nursing the estate.

By degrees Robert took me more and more into his confidence, and at last, after pledging me to secrecy, informed me of the real trend of his researches—this was no other than the discovery of a fourth dimension, which he was convinced existed.

"My dear James," he said, when I showed my incredulity, and endeavored to persuade him from wasting his time in pursuit of what I then believed to be a chimera of an overwrought brain; "my dear James, though it is perfectly true that I cannot at present prove the existence of a fourth dimension, nor tell you in what direction it lies, for if I could do so my object would have been already obtained, I can and will prove to you that its existence is not only possible, but logically probable.

"Be good enough to look at these diagrams," he continued, handing me a paper, on which were drawn—first, a single straight line; next, a square, with a circle beside it, and last a cube.

"You see," he continued, "the first figure represents a line, viz.: length without breadth. Now, imagine a creature dwelling on this line, and supplied with an eye at each end of its body incapable of perceiving any ray of light striking it at an angle, and you will at once see, that a dweller in Line-

land, as we may call it, would be cognizant of one dimension only, viz., length; and it would be very difficult to convince this linear creature of the existence of the second dimension, width, since it could neither see nor feel more than a single point at a time of any object presented for its inspection, and were the object to be moved across its line of vision a series of points only would be presented which would not appear to move in any direction, but would simply appear and disappear.

"Now imagine the eye we spoke of to be endowed with the power of moving in a lateral direction, and of receiving rays of light falling on it from any angle in its own plane. What will be the result?"

"The creature will become aware of a second dimension."

"Exactly, my dear James; and it will now be possible to explain to it the nature of a circle, square, triangle, or, in fact, any superficies; but it will be still impossible to explain to it the direction in which the third dimension, height, lies, and a cube moved across its plane of vision will resolve itself into a number of superficies of varying shape and size, which will simply appear to change from one shape to another without any motion in the upward or downward direction being visible, for the reason pointed out while we were dealing with the dweller in Lineland."

"Quite true," said I; "but how does all this prove the existence of a fourth dimension?"

"Let me take you one step further," he replied, "and I think you will see. We

and will therefore go straight on to the night of his disappearance, the 18th of August, 1890.

That evening, having followed him to the laboratory with the intention of obtaining his consent to certain improvements I wished to effect on the estate, I found him in a state of high excitement.

"James," he began, the moment I entered the room, "congratulate me. I have discovered the fourth dimension."

"My dear fellow," I replied, seriously alarmed for his sanity, "pray calm yourself."

"I tell you I have discovered the great secret, and opened up a new world."

"Well, my dear Robert, no doubt you have proved the existence of a fourth dimension to your own satisfaction," I said, soothingly, "and I congratulate you heartily. And now, perhaps, you will give me your attention on a matter of real and practical importance in which I want your advice."

"Ah," said he, "I see you do not believe me; but I have more than wordy arguments for you this time. Did I not tell you that, once found, it would prove itself? Look here"—holding up his hand—"it lies in this direction."

I heard a slight concussion, and his hand disappeared. I could distinctly see his arm, but at the wrist his cuff seemed to be empty.

"I don't see your hand," I declared, somewhat startled. "What an extraordinary illusion! It really seems to have disappeared."

toward it, when the door was burst open and several men rushed in.

Since that hour I have never seen my brother. What happened to him when he stepped into the unknown, why he could not return, whether he is yet alive—all these are, and ever will remain, mysteries in this life, though perhaps I shall solve them in a few hours.

One last word, if I can find strength to hold the pen. I have heard Robert's voice again. He is near me once more.

"Yes, Robert—I hear—I am coming. Oh, blind world, the fourth dimension is—"

NOTE BY JANE WANDSWORTH

The above extraordinary manuscript was found on my unhappy brother's desk on the morning when his servant discovered him sitting dead in his study chair. Two or three words were written after the "is" in the MSS., but are quite illegible. Death had evidently overtaken him in the act of writing.

Whether he was guilty or not of the murder of my brother Robert I leave the world to judge.

Each month THE MAGAZINE OF MYSTERIES will print fascinating occult stories of interest, beautifully illustrated. You should subscribe now and have the Magazine sent you regularly. Won't you also call the attention of your friends to its many interesting features? It stands for all that is good.

Prophetic

THE most powerful man in the world this minute is the CHRISTIAN AMERICAN OPTIMIST. He is the great and good man behind all great and good enterprises, and is making himself and his great and glorious country felt and admired in all parts of the world. The spirit behind true "Americanism" is the HOLY SPIRIT. Our giants of State and Commerce are Christian gentlemen, and that is what makes the United States of America the most prosperous and progressive country in the world to-day. Remember, this is a growing and lasting progress and prosperity. The World has now entered the NEW FOURTH GREAT CYCLE or GOLDEN AGE, which is eternal, and Christian America is the home of the New Race, which is to lead and lovingly and peaceably dominate all nations of the World.

What is Life? What are you? Why are you here? Where are you going? Who created you? Who created the world? What is it all about? Where is the Center of all we see? What is the great force and intelligence and order back of all we see in the universe? Where and what is the Intelligent and Infinite Power back of and in all Nature? What is that, knowing which, all is known?

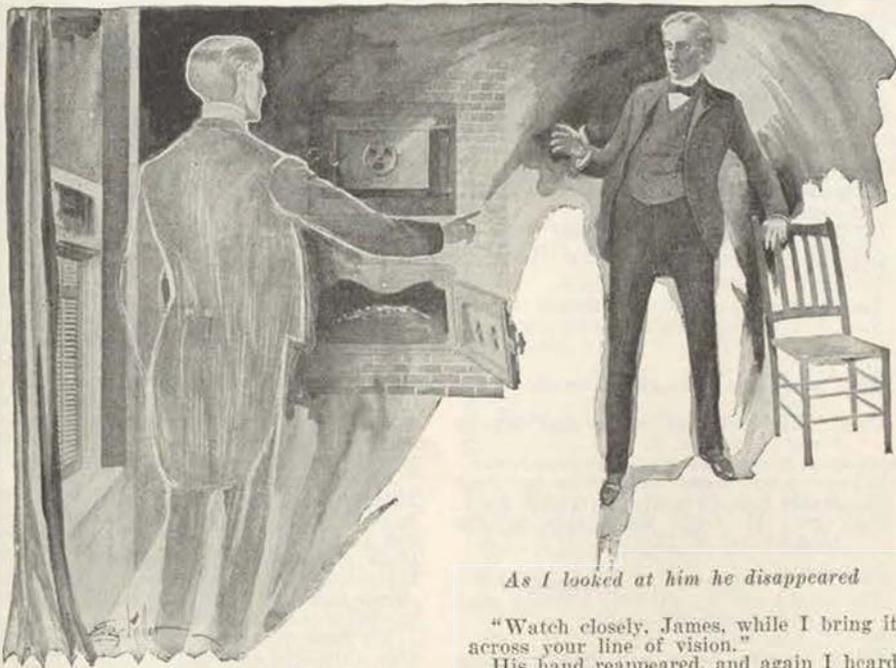
The latter part of the Nineteenth Century closed or ended the Metaphysical Age. We now live in the Soul Age—the Golden Age. The world has moved on a higher plane—beyond metaphysics.

Those who are always thinking optimism and see only orderly progress in the universe, live in the Vibrations of Success—progress and prosperity. The real Christian is an active optimist and a wonderful servant of God and man.

Obsession takes place now just as surely as it did in Bible times; and hatred, malice, uncharitableness, and wrong-doing call to the one indulging in them a train of evil spirits, who, if not repulsed, will eventually take possession of that person, using him as a tool to work their evil designs to his ruin, both in body and soul. On the other hand, if we call the angels, they will come to stay.

He who says God is full of anger, wrath and hatred and is a punishing God does not know God. The Blessed One, for the good of His children often withholds power to do, because He, the Omniscient One, is wise and loves us so much that He would not bestow power to do to sinful children who would only abuse His Mighty power and bring misery and unhappiness to themselves and others. To the sinful, the carnal, the ignorant and superstitious this Withholding Power of God appears as a punishment; it is not; it is a blessing.

TO DO SO NO MORE IS THE TRUEST REPENTANCE.—Luther.



As I looked at him he disappeared

"Watch closely, James, while I bring it across your line of vision."

His hand reappeared, and again I heard that curious, breaking sound.

"Yes, I see your hand again now," I cried. "How on earth is it done? What a splendid trick!"

He became suddenly exceedingly angry.

"I tell you it is no trick. I simply move my hand into the fourth dimension. Don't be so ridiculous as to treat the matter as a foolish sleight-of-hand trick. I am glad you are here, however," he added, more calmly, "as I intend now for the first time to step bodily into the fourth dimension, and it is as well that you should be a witness to the most remarkable event that has ever taken place in the world's history. I will explain the manner in which I made the discovery when I have convinced you of its reality by the evidence of your own senses."

A great terror seemed suddenly to take hold of me.

"For God's sake, don't!" I cried out. "Don't!"

"I shall certainly do so," he replied, "and I request you to watch closely. Now," he added, after a moment's pause.

As I looked at him he disappeared—vanished utterly from my sight, and at the same moment a loud report echoed through the room. I was utterly unnerved.

"Robert," I whispered, "where are you?"

"James," I heard a voice say, in a frightened tone, "James, help! I can't get back. I am being swept away. Take hold of me—quick. Here, man, here!"

His hands appeared for a moment and clutched me. They were wrenched away the second after with such force as to tear the lapels off my coat. Again I saw a hand, this time outside the window, and rushed

to dwell in what we may call Cubeland. Now, the dweller in Lineland could not perceive the second dimension, and yet it exists. And the dweller in the land of the superficies could not understand in what direction a third dimension could possibly lie, and yet it was supported and covered by a third dimension.

"Is it not possible, at least, that we are surrounded by a fourth dimension which we have not yet discovered?"

"I see," I replied, "that you have proved that our not perceiving a fourth dimension does not disprove its existence, but I do not think you have shown any probability of its actual existence."

"Wait a moment," said Robert. "You have been in India. Have you ever seen the great rope trick, the basket trick, and one or two others?"

"Yes, I saw the rope trick about three years ago, and very wonderful it is."

"Can you explain how they are done?"

"Certainly not; nor have I ever heard a really satisfactory explanation."

"Now," said Robert, "grant me for a moment a fourth dimension, and the explanation becomes perfectly simple—the explanation, mark, not only of these two tricks, as they are called, but of countless well authenticated, but hitherto unexplained, phenomena."

I do not intend to give a detailed account of my brother's arguments and experiments, nor of the line of inquiry he pursued, and indeed I could not do so, as, always looking on his theory as a harmless delusion, I discouraged his attempts to take me with him or draw me into argumentative discussions,

Live to a Great Age

EVERY one who reads this magazine regularly and gets into the vibrations of the Holy Mystics will live to a great age—a ripe age. The Mystics urge all to live long, useful and happy lives. Here is an account of a practicing physician who is nearly ninety-nine years old:

It is claimed that the oldest practicing physician in the United States lives in Akron, Ohio. C. F. H. Wilgohs, should he live until November 20, will be ninety-nine years old.

For many years Wilgohs lived at Doylestown, Ohio. His wife recently died, and he then went to Clinton, Ohio, where he made his home with Charles Wilgohs, one of his sons.

A few days ago the aged doctor came to Akron, and he is now living at the home of one of his daughters, Mrs. Geo. Zimmerman, 1109 W. Thornton Street.

Dr. Wilgohs was born in the southern part of the Danish peninsula, and at one time was a surgeon in a Russian hospital. He explored North Cape, and has fought on many battlefields.

He came to America in 1833. He reads the daily papers without glasses, and he keeps well posted on all current events.

"I am yet in the harness," said he to an Associated Press reporter, recently, at his daughter's home. "I am in good health, and am still practicing medicine. I expect to live several more years."

Dr. Wilgohs is as active as many men a quarter of a century younger than he. He often takes long walks about the city. His mind is perfectly clear, and he is an intensely interesting man.

Religious Thought and Incident

EVERY promise is built upon four pillars: God's justice and holiness, which will not suffer him to deceive; his grace or goodness, which will not suffer him to forget; his truth which will not suffer him to change; his power, which makes him able to accomplish.—*H. G. Salter.*

"I believe the Bible. The very things I don't understand I believe most of all. I wouldn't exchange my faith for any man's knowledge."—*Josh Billings.*

The temper of the mind in which we meet the hundred and one tiny circumstances of every hour determines our happiness or unhappiness far more than does the detail of what those circumstances are. We cannot choose the circumstances, but we can choose the temper.—*Lucy H. M. Soulsby.*

"As my Father hath loved me, so have I loved you," said I unto my beloved disciples; whom doubtless I sent not out to temporal joys, but to great conflicts; not to honor, but to contempt; not to idleness, but to labors; not to rest, but that they should bring forth much fruit with patience. Remember thou these words, O my son!—*Thomas à Kempis.*

Personal work is the warp and woof of Christian activity; therefore this important element of service has the largest place in the extension of Christ's Kingdom, and every disciple of Jesus Christ is under obligation to engage in it. It does not necessarily involve the conversion of the person approached, but the attempt to win him, which is the ultimate object always in the mind of the worker. The work itself consists in directing the attention of men to Christ and with discretion urging them to accept the invitation of the Gospel and order their lives by its teaching.—*S. M. Sayford.*

Rest from a guilty conscience. No matter what the past has been, no matter how black the record or how sinful the heart, when the peace-speaking blood is applied it removes all fear of God or man.—*W. J. Mosier.*

"Peace and Good Will" cannot be complete and perfect on earth so long as we have men of prominence going out into the fields and woods and killing birds, ducks and deer for "sport."

This magazine preaches the gospel of hope and peace through Jesus Christ. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Let us all live and think peace by living the Christ-life.

He Leadeth Me

IN pastures green? Not always; sometimes He Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be.

Out of the sunshine, warm, and soft, and bright, Out of the sunshine into darkest night, I oft would faint with sorrow and a-fright—

Only for this—I know He holds my hand, So whether in a green or desert land I trust, although I may not understand.

And by still waters? No, not always so; Ofttimes the heavy tempests round me blow, And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry Aloud for help, the Master standeth by, And whispereth to my soul, "Lo! it is I."

Above the tempest wild I hear Him say, "Beyond this darkness lies the perfect day, In every path of thine I lead the way."

So, whether on the hill-tops high and fair I dwell, or in the sunless valleys where The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead He gives to me no helpless, broken reed, But His own hand, sufficient for my need.

So where He leads me I can safely go; And in the best hereafter I shall know Why in His wisdom He hath led me so.

Rejoice

By Mrs. M. F. Rowe, in *The Advent Review*

LISTEN, O Christian, to the Master's voice: "Rejoice alway; again I say, Rejoice."—*Phil. iv, 4.*

Yes, so I may, when all is bright before, Nay, but Christ says, "Rejoice for evermore."—*I Thess. v, 16.*

How, when the storm-cloud lowers darkly round, Under His sheltering wings may joy be found?—*Ps. lxxiii, 7.*

When tempest-tossed and driven far from land, Fear not; He holds the billows in His Hand.—*Isa. xl, 12.*

Can I rejoice when I my weakness see?—The Lord's own joy thy very strength shall be.—*Neh. viii, 10.*

When harvests, flocks, and fruits untimely die, Rejoice; the Lord will all thy need supply.—*Hab. iii, 17, 18.*

Can I rejoice when other hearts are sad?—The upright heart may well be light and glad.—*Ps. xcvi, 11.*

When pressed by busy cares that will annoy?—Cares vanish in the fullness of His joy.—*Ps. xvi, 11.*

Fullness of joy! Can this indeed be mine?—The Lord himself has promised; it is thine.—*John xvi, 24.*

When strength and senses fail, life's lamp burns dim, Yet will the Lord sustain; rejoice in Him.—*Acts xx, 24.*

When waiting in death's dark and lonely vale, Rejoice e'en here; His presence will not fail.—*Ps. xxiii, 4.*

Then in the glory of eternal day, With joy unspeakable, rejoice for aye.—*Jude xxiv.*

The Universalist Leader has the following: "The persistence of God and goodness through the ages is too often overlooked. Again and again have God and goodness been voted out of existence only to reappear clothed in new power and majesty. God is God, and will not be defeated."

"The same LORD over all is rich unto all that call upon Him."

Special Notice to Our Readers

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

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

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

We also take this opportunity of telling our readers that, as the first numbers are now out of print, subscriptions cannot start earlier than 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.

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

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

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

Harvest

By Mary Frame Selby

THE heights to which we may attain

Few souls have understood. Most men have sought for earthly gain, And missed the highest good.

But now an age is coming in, When truth will hold full sway, The light will banish pain and sin, And give us endless day.

Great minds have seen, in part, the bliss That God in Christ makes clear, When peace and righteousness shall kiss And death will disappear.

The first fruits saw it from afar And sighed to see the day When there would be no woes to mar The new and living way.

The harvest time has come at last, When sickles sharp will reap From fields where saints sought, in the past, To separate the sheep.

Oh, student in God's school to-day! Heed thou the Christ within, That Jesus Christ may have full sway And put an end to sin.

For he will reign, as Paul has said To people long ago, Till the last enemy is dead And all His name shall know.

The Book of God

THE Bible is an authoritative book. It comes from God and speaks for God. It is the expression of His will. It is His law—His directory for man's faith and practice. Let it be so received, and its influence will be more quickening and dominating. Read it, think of it and treat it, page by page, chapter by chapter, and verse by verse, as an authority. Thus consulted and studied, it will assert its power over the conscience, the heart and the life. In these days of individualism there is more and more need of the restraints of the Divine in thought and experience. If human law is losing its hold, so much the greater necessity for God's law to come into play. Man is dangerous to himself and to society without the checks of wise and holy authority. Put the Word of the Lord into his nature as a regulator, and he rises in the scale of being and proves a blessing in all life's relations.—*The Presbyterian*.

It is the bubbling stream which flows gently, the little rivulet which runs night and day by the farmhouse that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power of God there, as he pours it forth from the hollow of his hand. But one Niagara is enough for the continent of the world; but the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets which water every farm and garden, and shall flow on every day and night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of martyrs, good is to be done, but by the daily and quiet virtue of life.—*Onward*.

If the multitudes only fully realize the great and mighty power of the unseen forces, they would very readily see how God and the angels love and care for us. The Holy Mystics know that the loving Father of all cares for His children when they will permit Him to do so. The editor of *The Presbyterian*, in writing on God's care of us, said: "The Lord has a care of His people. They may not always be conscious of it, but His promise of favor and protection cannot fail. Faith gathers around a covenant-keeping God, and He who never slumbers nor sleeps guards His own by day and by night. This assurance brings comfort and cheer to all who receive it with an open and confiding heart."

The Mystics know, through realization, that religion brings to the soul eternal joy, calm, peace, harmony and melody; that it makes one healthy, cheerful, optimistic, hopeful, full of energy, vigor and endurance. In this connection we quote from *The Presbyterian* as follows:

"True religion is no gloomy, disagreeable and hard affair, but a soul-developing and life-improving force. It brings into action hidden elements, and spreads over sentiment and action a charm as well as a freshness of experience that attract and win. It holds out privilege as well as duty, and evokes a responsiveness to life's demands that adds a relish to their performance. It makes those who yield to its claims and potentialities wise, loving, kind and helpful. It fosters the spirit of Jesus Christ, draws out the finer features of human nature and enriches and blesses all circles where it has an opportunity to manifest itself."

The Song of Life

REMEMBER your life is to be a singing life. This world is God's grand cathedral for you. You are to be one of God's choristers, and there is to be a continual eucharistic sacrifice of praise and thanksgiving going up from your heart with which God shall be continually well pleased. And there should not be only the offering of the lips, but the surrender of the life with joy. Yes, with joy, and not with constraint. Every faculty of our nature should be presented to him in glad service, for the Lord Jehovah is my song, as well as my strength.—*Hay Aiken*.

Religion cures all lust, envy, greed and selfishness. What is religion? Rebirth and living the life as taught by THE SAVIOUR OF MEN. Is there no other cure for lust, envy, greed and selfishness? *Positively* no other way!

Powerful Angels are continually listening for the prayers of the Earth Children that they may help them.—A. Z.

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Publish

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Let Something Good Be Said

WHEN over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow yet
May fall so low but love may lift his
head;
Even the cheek of shame with tears is wet
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified
If something good be said.

And so I charge thee: by the thorny crown,
And by the cross on which the Saviour
bled,
And by your own soul's hope of fair renown,
Let something good be said!

—James Whitcomb Riley.

Edelweiss

God loves His mountains; on the height
The day dawns first,

When from the ebon cave of night
The sunbeams burst,
And there in amethyst and gold,
The dying lights

Fall softly when the day is old;
God loves His heights.

Last touch of beauty, there He set
His edelweiss,

To gem some mountain minaret
Of snow and ice,
So near the stars those rugged crests
Have dared to rise,

Perchance the blossoms on their breasts
Fell from the skies.

Though life be often bare and bleak
With sacrifice,

God grant to us, as to the peak,
His edelweiss;

Some starry blossom in the snow
That chills us here,

By whose white token we may know
His skies are near!

How We Help the Sick

Any of our readers that are suffering from sickness of any kind are requested to write a personal letter to our Mystic Adept Spiritual Healer. Tell him candidly the nature of your disease, and he will immediately give you SPECIAL TREATMENT, surrounding you with MYSTIC HEALING VIBRATIONS, also giving you TRUTHS that will UNFOLD THE KNOWLEDGE OF LIFE'S LAWS, revealing the secret of PERFECT HEALTH AND LONG LIFE.

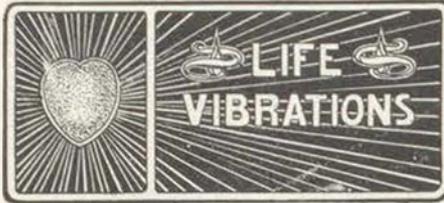
There is absolutely no excuse for anyone to be sick or suffering if they understood God's Laws of Perfect Health.

This is truly a spiritual work and cannot be estimated by dollars and cents. IF YOU ARE SICK YOU WANT OUR HELP, AND WE ARE EQUALLY ANXIOUS TO HELP YOU, UNTRAMMELED BY THE DOLLAR MARK.

We want every one of our readers to be HEALTHY, STRONG AND VIGOROUS. If you are sick or suffering, let our MYSTIC ADEPT SPIRITUAL HEALER RESTORE YOUR HEALTH. We make no definite charge for this service; all we ask is the opportunity to help our suffering Brothers and Sisters. If at any time you desire to assist in this great work financially, any contribution that you see fit to give will, of course, be gratefully received. Understand, Dear Brother or Sister, we leave that entirely in your hands.

In writing enclose a two-cent stamp for reply. Address Mystic Adept No. 12.

God's Bright Angels always help Holy Men.—A. Z.



Work and Hope

THERE can be no true and great work without hope, any more than there can be hope without work.

Man is on this planet to hope and work, and work and hope; he is not here for pleasure. Happiness is man's goal and not pleasure.

There is no work and hope where there is only pleasure. Those who live on the Plane of Pleasure must take the opposite of Pleasure, which is Pain.

There is a much higher plane than Pleasure—the plane of Happiness. Living on this plane far above Pleasure, we live with God and Christ and the Holy Angels, and work and hope, and hope and work, and soon reach the bliss of real Happiness.

Every man has a religious duty and responsibility whether he believes so or not.

"They shall see the Son of man coming in the clouds of heaven with power and great glory."

Does the world need a New Gospel or a New Revelation from God? No! What we need is a mightier faith in what we already have. The great Doctor Cuyler, in speaking on this subject recently, among other things said: "We need more power in preaching the truths that have outlived nineteen centuries. Do we need a new revelation of Jesus Christ? Yes! Yes! in the fuller manifestation of Him in the more loving, courageous and consecrated lives of His followers. A new baptism of the Holy Spirit? Verily, we do need it; and then our pulpits will be clothed with power, and our preachers will have tongues of fire, and every change will be a change for the better advancement and enlargement of the kingdom of our adorable Lord." What the world and the churches need are fervent holy men rather than brilliant learned men. The world is crying for Christ-like ministers. We want spirituality in the pulpit.

The steps out of the grave of self and sin are first, Love, Confession, Repentance, Surrender of Mortal Mind and Will, Faith, Remission, Baptism of the Holy Spirit and Sanctification. Tennyson said:

"I hold it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

"He that hateth his brother is in darkness, and walketh in darkness, and knoweth not where he goeth."

For to him that is joined to all the living there is hope.—*Solomon.*

No man can afford to ignore God.

We weep in vain, if we do not take our sins to the Merciful God.

The only rule for bringing sunshine into the soul and into the world is to be reborn in Christ. Rebirth and Regeneration will "keep your heart's window always open toward Heaven, and let the blessed light of Jesus' countenance shine in. It will turn tears into sunshine."

Health of mind and body comes when the soul is awakened. The reason we have sickness is because the soul is sleeping or dormant through sin and ignorance of the real self (soul).

True character is developed when man has completely surrendered mortal mind and will to God. Then he realizes "Conduct is the great profession."

How a man *lives* tells what he is. The Spanish have an old proverb which says, "Live with the dogs and you will soon learn to howl." If we live a sinful, sensual life we show it in a million ways. Again, if we live with God and Christ and the Holy Angels, the whole world will discover it.

We are saved by hope.—*Romans, viii, 24.*

Would You Really be Happy?

THE unhappy man is he who stands with his nose against the plate glass in the jewelry store longingly, or he who watches with envy the carriages, yachts and private cars of the very rich.

A man is really happy who can feel as did old Socrates when he looked at the articles of luxury offered for sale.

He turned up his snub nose philosophically and remarked, "How much there is in this world I do not want," and went on his way in search of some one whom he might overwhelm with his everlasting questions and answers.

We write this to suggest to fathers and mothers that they impress on their children old enough to understand it that they apply to themselves this idea:

Happiness, to be found at all, must be found in ourselves.

If your children are studying French and German, get them to translate these two short quotations:

"Le bonheur n'est pas chose aisée; il est très difficile de le trouver en nous, et impossible de le trouver ailleurs."—*Chamfort.*

(Happiness is not an easy thing; it is very difficult to find it within ourselves and impossible to find it anywhere else.)

"Volk und Knecht und Ueberwinder
Sie gestehen zu jeder Zeit,
Höchstes Glück der Erdenkinder
Sei nur die Persönlichkeit."
—*Goethe.*

(People and slaves and conquerors admit at all times the greatest happiness of earth's children is personality.)

The father of all wise men, Aristotle, divides life's blessings into three classes—those of the body, those of the soul and those that come to us from the outside.

Teach your children to rely in life on the pleasures of the soul, or, as Goethe puts it, the pleasures of personality.

The pleasure that comes to you from the outside world depends on the favor or approval of those whom you cannot control. The pleasures of the body depend on youth, on health, and are very easily exhausted.

The pleasures of the soul are within your own control, you can only lose them through your own fault. Inside yourself you are master, and nothing can touch you except your foolish ambitions, vanities and lack of self reliance. Of course, if you talk to young people in this strain, with dry quotations and every indication of an offensive intention to do them good, they will promptly say: "This is a sermon. Let's go out for a walk."

Remember that sermons and other kinds of medicine can be made palatable. In talking to your children of the importance of developing themselves, of finding happiness in themselves, point out to them the fact that every great man has found in himself the seeds of his greatness. Give them special instances to fire their aspirations—detailed accounts of success. Then impress upon them the fact that in every case the successful and happy man found happiness in himself.

[The above excellent article from the magazine Thought would be stronger if it had closed by saying the successful and happy man finds his success and happiness in only one way—through GOD. Man must give GOD more honor, more glory and more praise; indeed, give Him all honor, all glory and all praise for everything that is done or accomplished.—*EDITOR.*]

God, the Loving Father of All, has made wise provision for all. Of course, a few will not listen to the Voice and cannot hear the Angels whispering hope and courage and advice. Our failures and griefs and sorrows come through our lack of love and faith and because we are so full of sinful vibrations that we cannot discern the vibrations of Spirit. The Vibrations of Sin and error are disturbing and deafen the spiritual ears and blind the spiritual eyes. There is a cause for every effect in the universe. There is a cause for all pain and all sorrow, and all dis-ease. The sin of selfishness causes about all nervousness and closes the doors of the soul and heart to DIVINE LEADING. No one can be happy without DIVINE LEADING.

All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul
And God stand sure.

—*Browning.*

Affirmations for the Immaculate Conception of the Christ in Consciousness.

Repeat these statements at intervals of ten seconds of silence

USED BY R. C. DOUGLASS IN HIS CLASSES
From *Occult Truths*

I AM not a material being—a "worm of the dust." I am not a "fallen being"—"totally depraved." But I am a Spiritual Being—a Son of God. I "call no man upon earth my father: One is my Father, even God." Therefore, I am wholly Spiritual—Now. I "live, move and have my being in Spirit." I am enfolded in Spirit Omnipresent. I am strong with Truth's omnipotence. I am filled and thrilled with Omnipotent Life. I am enfolded in Infinite Love. I am bathed in the cleansing fountain of Love. I am purified by the "Consuming Fire" of Love ("For our God is a Consuming Fire.") I am thirsting for the "fullness of Love." I am yearning for the "life more abundant." I am discerning the Spiritual Substance of my Being. I am resting in the consciousness of the enfolding Presence. "The Holy Ghost now comes upon me, and the Power of the Highest overshadows me." I am receiving the living Christ-Truth. I am conceiving the living Christ. I am discerning the living Christ within. I am feeling the "Quickening Spirit." I am conscious of the quickening Christ-Life. I am consciously a Son of God. I am filled with the spirit of peace: "Peace on earth; Good Will to Men." I am now identified with Christ. "In the City of Love (David) Christ is born today: Glory to God in the Highest." I am awakening to a new Consciousness. I am unfolding the Christ-Consciousness. I am now governed by the new-found Christ-Principle. "I live; yet not I; Christ liveth in me." Christ is my Life unceasing. Christ is my health unending. I am in at-one-ment with Christ. A new Life-Blood now circulates in my veins. It is Christ-Life living in me. And so "The Blood of Christ cleanseth me from all sin." I—Am—Every—Whit—Whole. Now the Christ indwelling moulds me in His likeness, and fills me with ineffable peace.

An Offering to God

(Translated from the Old Irish)

I OFFER Thee
Every flower that ever grew,
Every bird that ever flew,
Every wind that ever blew,
Good God!

Every thunder rolling,
Every church-bell tolling,
Every leaf and sod
Laudamus te!

I offer Thee
Every wave that ever moved,
Every heart that ever loved
Thee, Thy Father's well-beloved,
Dear Lord!

Every river dashing,
Every lightning flashing
Like an Angel's sword!
Benedicimus te!

I offer Thee
Every cloud that ever swept
O'er the skies, and broke and wept
In vain, and with the flowerets slept.

My King!
Each communicant praying,
Every Angel staying
Before Thy throne to sing!
Adoramus te!

I offer Thee
Every flake of virgin snow,
Every spring the earth below,
Every human joy and woe,
My Love!

O Lord, and all Thy glorious
Self, o'er Death victorious,
Throned in Heaven above!
Glorificamus te!

Take all of them, O darling Lord,
In Thy Blessed Sacrament loved,
Adored!

Multiply each and every one;
Make each of them into millions—
Into glorious millions,
Into gorgeous millions,
Into golden millions
Of Glories, glorious Son!
And then, O dear Lord, listen,
Where the tabernacles glisten,
To those praises,
Holiest One!

Real Religion Wanted

DR. LYMAN ABBOTT TELLS WHY PEOPLE GO TO CHURCH

IN HIS commencement address to the senior class of the Yale Divinity School recently the Rev. Dr. Lyman Abbott, of Brooklyn, said that ministers were always discussing why people didn't go to church, but it would be more to the point to discuss why they did go to church. He said:

"I look across the ocean to Europe and see crowds of people kneeling at the altar rail while a white-robed priest in language unintelligible to his congregation is repeating a prayer which seems to uplift and cheer crowds about him. Again I look across another sea and behold Dwight Moody, abrupt, unlearned and murdering the Queen's English at every word, yet holding the closest attention of a vast concourse of people. Again I see Phillips Brooks, refined, cultured, the best example of a Christian gentleman, who does not use Moody and Sankey hymns to draw the attention of his hearers, but whom crowds everywhere gather to hear.

"The strangest and perhaps the saddest sight of all is to see the crowds flocking to the Christian Science healers with their superstition and, to me, ignorant faith, while selections are first read from our Scriptures and then from Mrs. Eddy's works. Yet these people, one and all, are seeking for a living faith in a living power, for all men are seeking God.

"Men do not go to church to hear the music, for better music can be found at the concert halls; men do not go to church because of the club attractions, for there are more entertaining clubs elsewhere. Men do not go to church to listen to an oratorical address, for there are few orators in the pulpit, and no man can be an orator fifty-two times a year.

"There is only one person who is more mistaken than the member of the congregation who expects to listen to an oration every Sunday, and he is the minister who hopes to be an orator twice a day every Sunday through the year.

"The papers tell us that the ministers of the present day must shorten their sermons; that the churches must have good circulating libraries; that good music must be provided; free stereopticon lectures must be given and smoking-rooms for the men members of the church must open out of the vestry, if we would bring people into the church. Let us have the circulating libraries. Let us have the lectures. Let us have all the attractions and the smoking-room, if necessary, but let us not forget that it is not these things that the people want to go to church to seek, but that they may know more about God than the men about them.

"People do not go to church to while away an hour. They go because they want to know about God and an invisible world. What they are seeking is a life of love and peace. You ministers must give it to them, must show them the way, or you have no business in the pulpit. The four questions every intelligent man is asking himself to-day are: 'What is man? What is God? What is the relationship between them? How can I bring about that relationship?'

In dealing with the theological side of these questions Dr. Abbott said:

"What difference does it make whether Jesus was raised from the dead 2,000 years ago or not? What we want to believe is that He is here to-night as truly as He was in Capernaum; that He is a living factor among us, that He is as certainly with us in this church at this moment as He was with His disciples in Palestine.

"Thank God, we are not brutes, but men, and can believe in something we can neither taste, see nor smell. I sometimes wonder if I really believe in the incarnation, if the Church ever truly believed in it; and I often doubt both. Yet it is easier to believe God could have done such a thing than that man could have imagined it. As I grow older, I disbelieve more and more in mere doctrinal discussions. They may have been necessary in the past. They may be a bone for the future, but I dislike to enter into them."

At this point the preacher turned his attention to the young men before him, to whom he said:

"You must be preachers of a religion, not teachers of a theology. Religion is rife, but theology is no more religion than botany is flowers. If you go to a doctor you don't wish him to recite a page from the text-book he studied while in the medical school. You want him to cure your aches or pains. If one of us should come down to breakfast in the morning and find, instead of the eggs, coffee and rolls which we were wont to expect, a page from some well-known cook book, it

would offer us but cold comfort. You will never win the world by any old or new theology. Men and women will come to you hungry for the food of life, and you must furnish them with faith, hope and love."

[What the world requires are ministers who are Spiritual—full of God. Dr. Abbott could have left unsaid the remarks he made about Christian Science, and his words would have been stronger. The Spiritual Giant is broad, liberal and tolerant.—EDITOR.]

Personality Here and Hereafter

By J. L. Reed

[The following article by J. L. Reed is of special interest to all aspiring souls.]



HERE are solemn facts in nature so mysterious or subtle as to be incomprehensible to physical understanding. It seems to tax the imagination to form any definite conclusion as to the elementary substance of spirit life. Consciousness, the jury before whom all cases in physical life must be presented, is habitually being educated in the process of reasoning through the organs of the brain, and therefore all evidence is necessarily surrounded by material coloring in order to secure any consideration. In order to establish a fact in nature outside of the ordinary conception of things constantly before the mind, recourse must be had to a different process of reasoning.

Human reason is simply a process of comparison enacted conspicuously in accordance with conditional knowledge and understanding. Every human being erects his own standard by which to base his conclusions upon all questions. Two men may, and often do, arrive at opposite conclusions upon the same subject. This is because a difference exists in the standard or process of reasoning. Now, in order to establish a fact relative to the immortality of spirit life, we must reason from a standard admitting the existence of unseen forces in nature which do not apply especially to the activities of materiality. Every expression of intelligence in physical life is a direct manifestation of spiritual supremacy, for in the absence of rational dictation by the personality within, there can be no intelligent expression. Every act and purpose would be chaotic and irrational. Permit the physical propensities to dominate and rule the actions of men, and the result will be imbecility, while, on the other hand, by compelling submission of such passions to the better judgment of the personality, or the responsible head of the temple, results are characterized by morality, order, system and intelligence.

Thus we have in physical life two expressive elements, which we may call the dominant and the sub-dominant. The dominant, let us say, represents the physical body. The sub-dominant, the personality, or that power of soul which can subdue and control the base passions of the physical body. These elements certainly exist in the character of physical life. We size people up by their capacity for moral and sentimental rectitude; in other words, by their character, not by their physical capacity for eating pork and beans.

There are men who are positively honest in deal, positively moral in aspirations, positively human in character. Such people do not differ materially in outward appearance from others less positive in character. All of which goes to show the difference in the nature of the two embodiments in every human personality.

It is a self-evident fact that character is the only true representative of personality, and this indicates where to place the responsibilities of physical life.

The physical body should not be placed before sub-dominant personality and be compelled to assume responsibilities it cannot sustain, for it is in no sense responsible for any act, good or bad. It is only the instrument, the vehicle, the servant of the sub-dominant self within, and nothing more. It is naturally automatic so long as it is kept in proper order by the intelligence of its possessor, but when out of order to any great extent its possessor cannot use it to express his own personal will and sentiments, and to all outward appearance the possessor has disappeared, or never existed, when in fact he still exists, but through the derangement of his means of physical expression he is unable to manifest in his usual way, and after final collapse or dissolution his only means of physical expression is to get possession, through the law of psychological or mental control, of some other physical organism which he may be able to manifest through. It is not reasonable to suppose that man loses

all of the functions of personality in consequence of his departure from physical life, or by the loss of his body. This is not evidence of personal extinction. It simply proves that he has lost the means he had which enabled him to establish his own personality in life, but he is not deprived of establishing this fact through some other physical organism.

Intelligence cannot exist without functional capacity, and it seems to me untenable to claim any functional capacity for intelligence in the physical body. It is purely material, and has no conception. It is subject to material environments, while the real personality obtains growth, vigor and development from an entirely different source. The kitchen is the repository of physical supply, while the concert, the lecture, the sermon, the book, the gallery of arts, etc., supply the demands of the intellectual personality within.

Chromotherapy, or Cure by the Colors

CURES by the vitalizing magnetic influx have their counterparts, their analogy in the cures called chromotherapeutic, the healing by the colored rays of the sun.

From yellow to red there is excitation; from green to indigo, there is sedation. The colors of the solar ray reunited form white light. Analysis divides the spectrum into seven rays:

Red, orange, yellow, blue, indigo, violet—green.

Green corresponds to *fa* in the musical scale; the vibrations of green are those corresponding to the sound of *fa*. It is the tonic note, the normal color for life. Nature sifts green from the sun and blue from the sky for the animal kingdom and mankind. These two colors, vibrations of the electro-magnetic rays of the great star life, the sun—*suria* of the ancient Vedantins, abode of the Logos or Supreme God of the Orientals, the votaries of Kabala and the occultists of every epoch—these two colors are spread in profusion and assure the vital equilibrium of the organisms. The sun, by its light, by its rays, spreads life, maintains it and produces it; without it there would not be electro-magnetism vigorous enough for the awakening and evolution of the life-energy in organic nature.

These colored rays are utilized in the practice of medicine. Smallpox and measles are quickly cured when one sifts the light through a covering which allows only the red rays to pass, those which excite. Facts obtained from numerous experiments and wide observation allow us to infer this remarkable action to be due to the effects of color.

Eczema will be quickly relieved and cured by the application of red muslin and exposing to the sun's rays. Paste some red taffeta or red muslin on the eczematous skin and expose the region thus covered to sunlight. This process will bring about a cure. This proves that different diseases are asthenic, due to a depression of the power of stimulation, because that stimulation increases from green to yellow, from orange to red. It is lowered when we pass from green to blue, to indigo, to violet, and the ultra-violet produces repose, death or the cessation of vibrations of sensible matter. The X-rays are fatal if they are ultra-violet. It is this last portion of the vibratory scale of colors that brightens and moves the soul. Thus the maniac, the madman, the enthusiast, the choleric, are cured by shutting them up in a room where violet or indigo is the one color; paper, glass, hangings, everything violet. This calms the transports and brings back the harmonic rhythm of the mental and higher psychic vibrations. Thus the musical rhythm cures, consoles and alleviates by sympathetic vibration.

This experimental idea, which occult science explains better than the positivist-materialistic science of to-day, will be the beginning of a small revolution in the art of curing, as was the application of vital magnetism. It is fitting to report on the magneto-electro action and the vibrations of the sun's rays in the cure of phthisis and tuberculosis in the sanitariums which have silenced the senseless and paradoxical attempts of Koch and Pasteur, armed with their virus and vaccine fatal to hygienic life. The light increases, and the science of Nature, of Life, will take precedence over the scepticism, negation and fanaticism of materialists—those who take refuge in academies and in the bosom of the government. Law and Life will triumph over Morticoles, and the rule of science will be affirmed in the rays of light and harmonic life.

Love, Hope, Charity—blessed Trinity—fill this Magazine. Their vibrations are free to all.



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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.

Miss H. H. M., Allegheny, Pa., born Aug. 7, 1873.—It is indicated by the positions which the planets held at the time of your birth that you will make some important financial gains, and will have good success in marriage and social affairs. You will also make many strong and influential friends. According to the works of ancient Mystics, your astrological colors are red and green. You should try to avoid any exhibition of anger and endeavor to control the mental action, bringing it entirely under the direction of your will so that you can direct your mind upon any subject and hold steadily. You will be much benefited by devoting some time to occult studies. You were born under very favorable planetary influences.

J. M., Kansas City, born March 6, 1867.—The Watery sign Pisces, the sign of the Fishes in the Egyptian Zodiac, is the one under which you were born. Those born under this sign usually possess great ambition, and are also somewhat restless and nervous. You should try to cultivate contentment and cheerfulness, and try to make yourself as useful as you can to those around you. You are shown to have many friends and through their assistance or advice you will make some financial gains, but you should practice economy in order to retain what you gain. Your Astrological colors are white and green, and the Amethyst is your birthstone. You should be careful to avoid taking any long journeys during the month of November, as there is a little danger of accident at this time, but otherwise you will be quite successful.

GEORGE S., Boston, born March 4, 1836.—At the time of your birth the planets were in very favorable positions, and you have been endowed with good vitality and will live to be quite old. You are shown to have some hypnotic or clairvoyant qualities which if cultivated would be of great benefit both to yourself and to others. You should devote some time to reading and study along occult lines. You are inclined to worry over trifles, and you should endeavor to overcome this as it is very detrimental to you. Cultivate contentment, and you will become much happier and will attract to yourself strong and influential friends, by whom you will be greatly esteemed. Your birthstone is the Amethyst.

Mrs. G., Denver, Colo., born Dec. 4, 1854.—You were born under the ruling of the Zodiacal sign Sagittarius. You are shown to be both impulsive and excitable, and should try to overcome these tendencies in order to become more successful and happy. You should always avoid any exhibition of anger, and cultivate kindness and sympathy toward all those whom you meet and do them as much good as you possibly can. You have Psychic power inherent within you, which will rapidly develop when you have learned the full power of self-control. You are most liable to illness of a rheumatic nature, but this will be much

relieved by taking plenty of out-door exercise in the sunlight. Your birthstone is the Topaz.

T. T., San Francisco, born April 7, 1851.—The positions of the planets at the time of your birth give excellent indications as to mental development and show that you would do well in some line of clerical or professional work in which there is a great deal of writing to be done. You are shown to have good success in business and social affairs and will make many strong and influential friends. There are strong indications of travel in your horoscope, and you are shown to take journeys by both land and water. Your fortunate days for commencing a new undertaking of any kind are Tuesdays, and your Astrological colors are red and white.

MARY VANDER W., born May 30, 1842.—You were born under the Airy sign Gemini, a vivacious and nervous sign, which causes you to be more active than is good for you. You must be very careful to concentrate your energies in one direction and learn to control the action of your mind. You must overcome your impulsiveness and restlessness in order to make your life truly successful. You can become quite well off and will receive some important financial gains if you do this, and you can become very powerful in assisting those around you. In starting on a journey, especially if it is a long one, you should use one of your fortunate days, which are Monday and Wednesday. Your birthstone is the Agate.

H. H., Lake Charles, La., born July 4, 1879.—The Zodiacal sign Cancer was ruling at the time of your birth, and this brings you strongly under the influence of the Moon, which rules this sign. At the time of your birth the Moon was in a slightly unfavorable position among the other planets, but you have been endowed with excellent mental qualities which if developed and utilized will bring you to a very influential position. You have clerical ability of a high order, which will develop rapidly by devoting a little time to reading and study. You should consider the feelings of others to some extent, and try to make yourself as kind and generous as you can. There are many indications of travel, and you are shown to take a long journey by water during the year 1903. You will be much more successful if you start this journey on a Monday or Friday, as these are your most favorable days. Your Astrological colors are green and white.

C. M. W., Grygla, Minn., born Oct. 16, 1861.—Libra, the sign of the scales, under which you were born, is the middle sign of the Airy Triplicity and one which is very often productive of an extremely well-balanced mind. Many of those who are born under your sign become very successful scholars, writers or educators. Some of the noted musicians also were born under the sign, for Venus, the ruler of this sign, is the planet of music. Franz Liszt and Helena Modjeska are notable examples of the development of this musical talent. Your Astrological colors are crimson and blue, and your fortunate days are Wednesday and Friday.

"CLEVEDON," Indianapolis, Ind., born Feb. 25, 1833.—Your birth, which occurred on this date, at eight o'clock in the morn-

ing, brought you under the influence of the Moon ruling the day of birth and Jupiter ruling the month and hour of the day. These are exceedingly favorable indications, and there are other planetary influences, showing that you have been endowed with good vitality, will reach old age under favorable conditions, and will receive many important gains. You have excellent clerical ability, and your occupation should be one that requires much writing. Your fortunate days are Monday and Thursday, and your birthstone is the Amethyst.

JAY BIRD, May 28, 1886.—The Airy sign Gemini, under which you were born, often brings out some of the noblest artistic qualities to individuals born upon the earth under this influence, but the position of the ruling planet in your case was such as to indicate considerable talkativeness and impulsiveness, which, unless brought under control, will be liable to cause you serious trouble. You should always make it a practice to think two or three times before you speak. You have very good indications of some magnetic power, which will be developed if you will practice a concentration of your forces. If you will get out into the open air and sunlight a great deal you will find it a very beneficial thing to your health, and if you have an occupation which requires much outdoor work, you will scarcely ever suffer from ill health. Your birthstone is an Agate, and your astrological colors are white and pink. I should advise you to devote much time to reading and study along occult lines of thought.

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THE SPIRIT OF THE INDIAN VASE

BY
DAISY
WRIGHT
FIELD



"I DECLARE, it's equal to a fairy tale, Bess. To have a rich uncle, whom you have never seen, die and leave you sole heiress to a quarter of a million, at eighteen! And you seem to take it just as coolly as if it were a very commonplace occurrence!"

My friend, Ellice Raymond, spoke a trifle impatiently.

"I'm ever so much obliged to him just the same," I answered; "not for dying, of course, but for remembering his penniless niece in his will. And I'm not more grateful to him for anything I have inherited than for this!"

The article to which I referred was a quaintly carved chest of ebony, filled with rare curios from foreign countries, most of them, doubtless, the fruit of many a strange adventure on the part of my deceased kinsman, who had been an ardent collector of relics and curiosities. I inherited, to a marked degree, his tendency in this direction, and was wild with delight upon finding that this rare treasure was included in his bequest to me.

It and my college chum had arrived upon the same day—the latter upon a vacation visit—and I had seized the first opportunity to turn the key in the curious silver lock and delve into the cabinet's contents with the true curiosity lover's enthusiasm.

As I finished speaking to Ellice I came upon a large box labeled, "From India." I opened it eagerly; for, since the fairy-tale days of childhood, my romantic fancy had eagerly turned to that mystic land. Of all the curios which I found in the chest—and they were strange and varied—I was most impressed by a hideous, ungainly vase of blue and yellow, that had a most delightfully foreign look. To me it was extremely fascinating, and set me to conjuring up in my mind weird and ghostly fancies concerning the strange land whence it came. It was decorated with a startling design of serpents, that seemed to issue from within

and writhe and swarm all over its surface. Fire flashed from their jeweled eyes, and, with little effort of the imagination, one could fancy forked tongues darting wickedly from their open jaws. It was horrible, but I declared that as its colors matched the furnishings of my room, it should occupy a place of honor therein.

Ellice—a dainty fairy, who loved life and sunshine and gaiety—replied, with a shudder, that nothing would induce her to sleep overnight with it in the room; it looked mysterious and outlandish enough to be haunted.

"Well, I'm not afraid of ghosts, anyway," I retorted, carrying my treasure closer to the light, "and I have often wished that I might be permitted to enjoy the blood-curdling experience of entertaining a real 'haunt.'"

Little did I dream how soon, or how thrillingly, my wish would be fulfilled.

That night, when all the rest of the household had retired, I laid aside the book I had been reading, and, taking my lamp, went down the stairway and through the long hall to the library, where the black chest reposed, temporarily, for safe keeping. Again I unlocked it and went over its contents lovingly and lingeringly.

At last I came to the vase, and, lifting it carefully, I deposited it upon the library table beside the lamp, intending to transfer it to my own room. I replaced the other articles in the black chest and let the heavy lid down, until I heard the peculiar snap that announced that it was locked. Then, feeling a little weary, I threw myself into a large armchair, and, burying my slippered feet cosily in a deep fur rug, was soon lost in a dreamy reverie.

Gradually I became aware of a subtle change in the atmosphere of the room. A grateful warmth had stolen over me. I involuntarily glanced toward the hearth, but no ruddy gleam explained the mystery. My nostrils, too, were pleasantly saluted by faint, spicy odors that were like the breath of tropical isles, and that strange subconsciousness of the presence of another person took possession of me.

At the same time I saw—or was it but the "figment of a dream"?—a thin column of smoke or vapor issue from the mouth of the vase and float upward till it reached the ceiling. I was conscious of a faint emotion of surprise, especially when there emerged from this cloudy substance a shadowy figure, which gradually resolved itself into the form of a beautiful woman. She was at first but dimly outlined in the semi-darkness—for my lamp was burning only with a blue ghostly flame—but gradually

the misty form took on definite shape and color, and as I watched, a rosy haze seemed to fill the room—and she burst upon my enraptured vision—I had by this time lost all sense of fear or surprise—a rare dream of voluptuous, tropical loveliness. Her great dark eyes seemed to hold in their passionate, liquid depths an imprisoned light that flashed forth at intervals like a living fire. A warm crimson stained the olive of her rounded cheeks and burst into rich bloom on her full, sensuous lips. Diamonds sparkled like a chain of stars around her full throat and slender arms, shone upon her slim, dark ankles and rose and fell upon her swelling bosom, with glittering undulations at every pulsation of her heart. A veil of gold enwrapped her exquisite form, and through its diaphanous folds her polished limbs shone faintly.

For an instant she remained motionless, airily resting upon the vase, then slowly began pirouetting upon one toe, swaying slightly from side to side as she did so, her clasped hands extending above her head, a rapt expression upon her upturned face. A strange, musical sound filled the air, a low, monotonous chant that I knew came from her parted lips, though they did not move; and as she revolved faster and faster in the dizzy circle, the sound grew louder and louder.

As I watched a strange drowsiness stole over me. I was unable to take my eyes from the vision before me. I lost all sense of time, place or being. It might have been minutes or it might have been hours that I sat thus, entranced by the motion of the phantom dancer, the magic of the strange, unearthly music, and the spell of the drowsy, fragrant atmosphere. Slowly, at last, the form of the beautiful spectral guest grew fainter and fainter, until it was merged in the rosy mist, then in turn gave place to the dull, yellow glare of my own lamp. The chant died away in a long, wailing sigh, and warmth and fragrance of the enchanted air vanished with it. I found myself surrounded once more by silence and cool, ghostly shadows.

The next morning I recounted for my visitor the experience through which I had passed. Upon my expressing a wish to examine it more closely, Ellice brought the vase from the library and placed it in my hands. As I grasped it it fell from my fingers, and, striking a corner of the table, lay in pieces on the floor.

A glance at the fragments showed that the vase had possessed a false bottom, and in the small cavity thus formed reposed a fine, grayish powder that gave forth a faint, sickening odor.

"It is ashes," whispered Ellice, in a hushed, awe-stricken tone. The next instant a low sigh filled the room, like the last breath of a dying soul, and, as if lifted by a phantom hand, the ashes floated out through the open window in a pearly mist—up, up, till they were lost in the gray of the morning sky—and we knew that the spirit of the haunted vase had departed!



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

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

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

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

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

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

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

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

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

E. C. H. GARNEILL, Montana.—If one possessed the power to have beautiful dreams at will, I am quite certain we would all be living in an eternal realm of Dreamland. But as the Bible has said, dreams were given us as warnings, or as a forerunner of some happiness we are about to enjoy. The opal is by most people accounted an unlucky stone, and it certainly proved such in your case, although there was some happiness vouchsafed you in the fact that your son was a brave lad and died for his country. This should be an everlasting source of pride because you gave this son as a sacrifice, and he, in so far as his spirit and zeal led him, was a savior for all that makes for peace and righteousness. Dreams of him will come to you again, for he is thinking of you, as you are of him. And, furthermore, it is your blessed privilege to have visions undimmed of your boy, if you will devote a time apart to that end. "And He shall give his angels charge concerning thee."

"LOWELL," 154 Sacramento avenue, Chicago, Illinois.—Your dream was a remarkably beautiful one, with its two-fold atmosphere, its shifting lights and shadows, the heavens themselves lending in the very dimness of the dawn, to the greater glory of the setting sun, as it sank in an effulgent shaft of light. Your own uplifted state as you beheld the eagle's wings tipped with the sun's golden beams, is the second atmosphere. Certainly, it is given to few to have such visions as these. It all means that some blessing is to come into your life that you will thoroughly appreciate and enjoy. You have a keen, critical sense of all things beautiful, and this gift will lead you into ways of pleasantness and paths of peace. Should another such dream occur, I pray you send it to me.

F. I. C., Danvers, Massachusetts.—You could not have landed on a happier planet than Jupiter. Jupiter has five satellites, and they can all be seen at the same time. That feeling of oppression and sadness very often comes to those with clear, sensitive minds, and in the dream, it merely means that you were in a certain soulful state of mind. You are naturally a clairvoyant. That is the reason you see the radiations from the trees.

X. X. X., St. Paul, Minnesota.—Certainly, you should develop the healing power of curing by the laying on of hands. I should take the dream as holding much significance in the way of your future development in this line of thought. And, if possible, I would make a point of holding an interview with Annie Besant. She is, as you know, a woman of marvelous pow-

ers. Indeed, she is the High Priestess of theosophy, an occult science which owes its revival chiefly to her efforts. Your dream was exactly true concerning her kind heart and generous hand. Mrs. Besant is a highly developed character, sincere, intellectual and spiritual. You would gain much if you could hold communication with her in any way.

AUGUST SCHULTZ, Brooklyn, New York.—A charming dream, and one, I hope, may recur often. Your life has been unfolded in many, beautiful and various ways, and the pity of it all is you have given comfort to hundreds and no appreciation has been shown. But yours is a fine soul that still struggles for an outward expression, to the one who can understand. And, while you have not yet met the affinity who can appreciate your true worth, still to you belongs that penetrative insight,

"that finer atmosphere,
Where footfalls of appointed things
Are heard in forecast echoes,
Like wave-beats from a viewless sea."

MYRAM, Aldan, Delaware County, Pennsylvania.—The third dream in your series of five is a dream of dreams, and it should encourage you to believe that many future ones will partake of its nature and essence. Surely, the star turning into a dove and flying toward you, means that it is a harbinger of peace. Glad tidings are on the wing to you now. We are indeed happy to number you among those for whom we pray. I might say, in passing, that the tender way in which you cared for the bird bespeaks a kind and loving heart, and as Tennyson has said:

"'Tis only noble to be good."

NETTA M. ROCHAT, Altamont, Illinois.—Your soul is filled with an unsatisfied longing, that nameless unrest, a feeling and condition that always comes to one who has ambitions for higher things. That little experience you speak of as having happened in the "silence" was both a dream and a reality, or a Revelation if you will. Watch and wait for more such fortunate results. They will surely come. The words of consolation spoken were indeed beautiful, and were an inspiration from the Bible: "Have no fear, for I am with thee." I rejoice with you in the beauty of the revelation.

E. H. OVERSEY, Birmingham, Alabama.—No, I must say I do not agree with you concerning the cataleptic state. I would fight against that, for the simple reason that it is an "over" state. We believe that as many things or phenomena as a man desires to see or hear, may be seen or heard by sitting in the "Silence." Your dream means that you will achieve an ambition. But let not your ambition get too much ahead of you, for, personally, you are energetic, ambitious, generous and inspired.

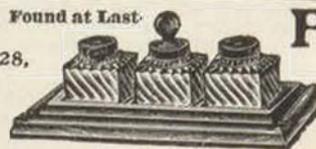
CARRIE KNOX, 2210 Thirteenth avenue, South, Minneapolis, Minn.—Have no fear. Your dream does not mean death for you. The one you had about the white flowers, is, to the contrary, a very excellent one. You must keep up a brave heart, and not harbor the fear that your dreams necessarily mean evil. The third dream is a particularly lucky one, and means that you will see or hear from an old friend in a totally unexpected manner. Turn to the promise that God, in His infinite goodness, has made you, that he will aid you in every sincere effort you put forth.

RUTH, Eckert, Colorado.—The reason he always looks so sad and never speaks to you is because he was unable to have you with him. He recognizes the fact that "it was not so to be." The dream of the tremendously huge ball shows you to be a woman of good courage, and that in itself,

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even in a dream, is a good sign. You are not one to turn away from a dangerous situation. Indeed, you are one who lends a helping hand whenever one is needed, and in any circumstance.

L. D. S., Reno, Washoe County, Nevada.—The joy that prevailed during your strange dream, and the feasting and merry-making, are symbolic of the happiness this vision is bound to bring you. Why should any one seem sad amid such gay surroundings? The good cheer, the bright lights,

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the beautiful flowers—all these you are to have in abundance when the appointed time comes. The pressing down of your neck, head and shoulders were merely demonstrations of affection. I am very glad you feel the unbounded confidence in the Dream Editor you have so charmingly expressed in your letter, and I thank you for it. Dreams sometimes, you know, go by contraries, and yours is one of the few in that category.

MRS. E. W. BURR, 79 Prospect Street, New Britain, Conn.—It is as you say. Those possessed of clairvoyant powers see much that is denied others. A soul or spirit can never die, for the soul is eternal. There are, of course, a thousand ways in which to express this thought. You yourself say you believe the spirit does not go into the grave with the cast-off garment of flesh, but is immediately clothed with a new garment, a spiritual body. The soul is ever progressive, and steps, as it were, from one divine circle into another. It is always the spirit of progression. Did you ever hear a masterful, entrancing musician? He will pass from tremendous chord-playing into ecstasies of single notes, trills and roulades, until finally he has gathered the whole gamut of the keyboard of the piano into his soul. It is then he gives to those who can hear it the "Music of the Spheres." In truth, Heaven only sings for those who can hear. This expresses my meaning exactly of "Progression." Everything is perfect. It is *ice who must rise to the perfected state of things*. Your dream means your clairvoyant powers are to be wonderful. The truth will be revealed. I should like to hear from you again.

LOU LAMPERT, 470 Jesse Street, San Francisco, California.—Your dream of the Emperor of Germany is the best and most significant of the three given. Most people deem it an honor and a privilege to converse with personages of high degree. At all events, it is certainly a good sign in a dream. It augurs advancement, promotion in your own calling. You certainly deserve this, for you are faithful in the details of your service, and you are loyalty itself to your friends. Remember now, you have held a conversation with your Emperor. This should inspire and exalt you—for the Kaiser has certainly led his people wisely in averting war. This is a wonderful and heroic record. Much better than can be given during the late Queen Victoria's reign, for there were twenty-eight wars that must count against a period of sixty-three years, or almost one war to every two years.

MRS. P. A. PIPER, 53 School Street, Pontiac, Michigan.—Your very interesting dream proves to me your enemies will never, by any chain of circumstances, get the better of you. I should think from the nature of your dream you would feel that. You have ardor and ambition and you will be successful in the pursuit of the studies you have wisely taken up. I ask you to pursue the even tenor of your way—and banish all fear from your heart. It is sometimes necessary to falter a little, but only that you may make your footsteps more secure. You have now passed the stage when success seems far away. You have only to reach for it and it is yours.

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.

Truth is the basis of all life. What is Truth? It is love. What is love? God is love.

\$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 on or before August 1st. 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 July 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.

If our homes were furnished with more character-building books, and less bric-a-brac and costly furniture, our children would get a much better start in life. To bring a child up in an atmosphere of books, to surround him with the works of great minds from his infancy, and lead him gradually to an appreciation of the works of the intellectual giants of the race, is equal to a liberal education.—*Success*.

The Mystery of Grace

WHEN a weary, selfish heart comes to the Saviour, the Saviour meets his need by saying, "Take My yoke upon you." "But, Lord, he is tired and weary already; another yoke will crush him." No, no; he has just been carrying himself, and himself only, and that is the heaviest of all loads, heavier than any man can bear. But strange it is that if he adds another burden, his own burden will become light. That is the mystery of grace, that the burdens of a selfish man are lightened by adding more. "Take My yoke upon you." And what yoke is that, Lord? "The yoke of other people's needs—the burdens of the blind and the deaf, and the lame and the lepers—the burdens of other folks' sorrows—put them on to thy shoulders—take My yoke upon thee—increase thy burden, and thy burden shall become light, and instead of weariness thou shalt find rest."—*J. H. Sowell, M.A., in Apostolic Optimism.*

There is a great significance in this want of real learning in our leading skeptical writers and speakers. Young men are frequently fascinated with the ostentation of infidelity. They often imagine that doubt and knowledge are identical, and hence we find them playing the skeptic betimes. Let them not labor under a delusion. The greatest learning, the highest wisdom, the most salutary experience, the strongest pens, are on the side of the truth. There is a multitude of strong minds who have never bowed the knee to the idol of doubt. By them the world's thinking and believing is really directed. They do not attract so much attention as their enemies, for the destructive is always looked at by the gaping crowd. A throng will gather round the arrested felon, but nobody stops to look at the passing by of a hundred honest men. The time will come when the disguises will fall from the face of infidelity. Until then we need to wait, but work as we wait.—*Bishop John F. Hurst.*

It seems far more reasonable and safe to hold on to a long and well-established religion than to take up with modern religious inventions. Christianity has proven its right to live in various ways. It has a history of wonderful achievement, and it is too late in the day to set it aside at the mere dictum or demand of modern critics or claimants of a new faith. It is a religion of authority, and demands adherence to its tenets at all times and under all circumstances. It appeals to the entire being, and has its bearing upon this life and that which is to come. He is not wise who puts other faiths on a par with it, or who regards it as merely one of ethnic religions, to be accepted or rejected at pleasure. It has the only divine Saviour, the sole inspired Bible, and the only complete adaptability to the race, and on these grounds, it is entitled to supreme recognition and personal acceptance.—*The Presbyterian.*

For Thoughtful Contemplation

OUR life path is not straight, nor does it lie in gently varying curves. God marks his ways for us with angles. We may think we see miles ahead, but quickly we are whirled around an unsuspected corner. The whole direction is altered; the sun suddenly turns our shadows to a new point of the compass; the foliage that shone like translucent gold becomes in a moment dun and darkly green. The old path is in sight no longer, turn and view the road as we may. As we go on the aspect changes, the site changes, the man changes. This is what we live for—to move in new-appointed ways.—*Patterson Du Bois.*

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—*Charles Kingsley.*

No one knows who has not passed a whole night out of doors what takes place in the heavens in that length of time, and how it deepens and broadens the experience to behold the great genius of God thus displayed and flowing forth; how compassed by a new sense of greatness and majesty one is, and how near all men and worlds seem, with a greater intimacy between you and them.—*Emma E. Bailey.*

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.

APPLE BLOSSOM, Brantford, Ontario.—As you say, it is better late than never. The chief reason we think our magazine is so much more interesting than all the others combined, is because of our leaning toward the occult. The subject is everlastingly interesting; in fact, we have the vanity to think that our paper has made the subject almost popular. You would make a successful student in the hidden sciences, at least your handwriting so declares. We have found it a difficult matter to secure the services of a skilled palmist, nor do we know of any magnetic healer.

C. C. HOWARD, Minnehaha Park, Minnesota.—A charming handwriting of the old school, and a pleasure it is to see it. The point and importance of any man's life lies in the fact that he fights under any circumstances for what he himself believes to be true. This you have accomplished in a manner to be admired of all men. I sincerely wish there were more of your calibre in the world, serving as living examples to those who have the desire to follow in the same footsteps.

M. L. J., Grafton, Sierra County, New Mexico.—And you shall have our prayers if ever one did. I have stood in the midst of a vast forest whose lights and shadows fell upon and enclosed me. It was then my very soul rose to God in mighty thanksgivings. It is a wonderful thing to realize how small one is, and, again, how really great one may become through character-building. "Be still and know" bears a mighty meaning. Tread softly and speak low, for your old self is dead, and a new soul is awakening within you.

CHEERFUL, Manson, Iowa.—Never rest satisfied with yourself. In this way only can you make any real progress. There is such a thing as a "noble discontent." I once knew a lad who had lived all his youth in the deep reaches of the valley. When he became a man he yearned for the lofty hills, but when he had scaled their heights, he turned back to the restful peace of the valley. But I ask you to look toward the loveliness of the azure hills. There is a certain psychology in this, and an abiding peace as well.

I. A. BENJAMIN, Pilot Grove, Minnesota.—There is a fearlessness and sincerity in your handwriting that is charming. Still I see signs of a little melancholy. You should make the best endeavors to rid yourself of this trait, because it is one that cannot help you in any way. Of course, I know the spirit of sadness comes to us all at times, but your spirits are more than sad, and you are apt to fall into this state too often. You have the elements of success about you, and if you will only have a stronger faith in the hidden powers that be, your success will come all the sooner.

C. B. W., Haverhill, Massachusetts.—Yes, my good brother, you are quite right. The reading of our magazine makes one feel better in every way. We endeavor to be broad, and yet not over-sanguine. Every man has a right unto a belief of his own. That is something of which no one can rob him. Your handwriting shows a sincerity of purpose in everything you undertake, and there is a fine force back of this. Then, too, there are ardor, energy and ambition. Your vibrations are fine and lasting. This should give you tremendous courage for any emergency.

E. HOWELL, Des Moines, Iowa.—The handwriting of a sane, evenly balanced individual; one who never neglects the details. I can see the tendency to strong likes and dislikes in the choice of your companions, but since your judgments are usually sound in such matters, you are not one to suffer from over-enthusiasm. You are both generous and just, but just before you are generous, which, after all, is much the finer quality of the two. There is a general spirit of kindness pervading the whole, and a breadth of mind that is exceptional.

EVAN, Arapahoe, Nebraska.—You, too, can be in the same light if you so desire. To be sure, it calls for much patience, study and endurance. It will indeed be necessary for you to burn the midnight oil. But there is a virtue in this, for the calmness of the night hours lend an enchantment to the student that he cannot have at any other time. As for the early hours of the morning—"the immaculate hours," as the Italians call them—they are a never-failing source of inspiration and delight. These are the chosen times for the true student, who desires to commune in his own heart and be still.

MRS. HARRY W. SAYLES, Dry Bridge, Virginia.—According to your lines you will never lack friends, for you are kind-hearted, generous to the core, sympathetic to a degree and magnetic. You are an excellent conversationalist and as quick to see a point as to make one. Your chief impulse is to do a good turn for all who may come in your way; a charming trait, surely. Small wonder then that you are blessed with loyal friends. Your mind is particularly well balanced, and you shed sweetness and light wherever you go. I thank you for your patience in waiting for this delineation.

H. H. WRIGHT, Corpus Christi, Texas.—You are one of the chosen few whose opinion, when asked, is worth the having. This is a gift as rare as it is fine. I can see, too, the signs of a splendid self-control for the greater part, although the natural tendency is to speak quickly, and sometimes in anger. All the more credit to you for the cultivation of the self-control and the exercising of it. Your natural feelings are intense, and in conversation you enter into a sympathetic understanding of the ideas of the narrator. The first impressions you have of the men and women you meet are, as a rule, absolutely correct. Accordingly, do not attempt to cast these impressions aside as of no account, or you will be the sufferer.

C. C. MILLER, Foss, Oklahoma.—If your greatest desire is to relieve suffering, you will certainly be able, in time, to do so. And I think you could not begin on a more charming personality than the one you mentioned to me in your letter. Study hard, so as to acquire concentration. Read books that are certain to uplift you. Force your mind to soar above your present surroundings. You are whole-souled and determined, and of good courage. I feel sure you will come out victorious in the end. It would be well if you could take up your abiding place where there are trees.

MRS. GEORGE B. LANG, Rosenberg,

Texas.—There are evidences of a very fine spirit of evolution in this hand. You have psychic powers of a high order, and I hope you are doing all in your power to cultivate them, for your own benefit, and for the benefit of mankind. We ourselves have striven in every way, and we think we have placed our magazine on a solid foundation. At least, this is the testimony of thousands of our subscribers. It is very gratifying, as you must know, to receive such appreciative letters, and we thank you for your kind words of comment. Words of encouragement are always grateful, and doubly so coming as they do from a woman as psychic as you are.

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.

God Is Love

By Fannie Herron Cooke

THE flower that flings its perfume on the air,

Where weary toilers breathe its fragrance rare,

Speaks silently to all who see it there,
"God is love."

THE happy bird that floats through endless space,

Or flits from tree to tree with matchless grace,

Sings blithely from aerial resting place,
"God is love."

AND should the children of His tend'ring care

Alone refuse the hymn of praise to share,
Refuse the glorious tidings to declare,

"God is love"?

AWAKE! ye children of the heavenly King,
Awake! your great Creator's praise to sing—

Yea, let the whole earth with this message ring,

"God is love."

HAMPERS BUSINESS

Coffee Drinking Incapacitates Some People
for Business at Times

A gentleman from McBain, Michigan, says, "Coffee drinking has cost me much, for during my life I have been many times so thoroughly put out of condition that I have been compelled to abandon business for a day or two at a time. The attacks of headache would commence on the right side behind the ear and become so severe as to totally incapacitate me for any exercise, even mental. I have frequently had to take morphine to relieve the suffering. Sour stomach troubled me and I had a nervous heart that gave me a great deal of trouble."

"Four years ago I saw an advertisement for Postum Food Coffee which recited the ill effects of coffee on the nerves. I at once decided to make the change and leave off coffee and take on Postum. The result has been all that one could expect."

"I am never constipated any more, the bilious attacks never come on except from some indiscretion such as drinking coffee, which I am foolish enough to indulge in now and then. I have no more headaches, no more sour stomach and no bilious spells. I have not been sick to my stomach or had a nervous vomiting spell in three years. Am now 56 years old, and have better health and do a better business and more comfortable than ever before in my life. I certainly attribute the change to leaving off coffee and using Postum, for I have taken no medicine to aid in making the change."

"The experiment as stated is absolutely true. I am willing, if necessary, to attach my affidavit to it." Name given by Postum Co., Battle Creek, Mich.

The Path of Experience

BY FREDERICK W. BURRY

(Written Especially for The Magazine of Mysteries)



HE thought that we are gathering material for future definite use, when we are in the midst of perplexing trials, is sufficient to take the sting from them.

Stored up in the vast depths of our sub-conscious mind is a fund of resourceful capital, the product of hard experiences through months and years. How are we using this capital? Or are we making any particular use of it at all?

People do not half realize the value of experience. Their own minds are teachers, libraries, universities. The years of experience which all have passed through have been of the most practical value; they have created a wondrous state of Character, that rightly applied shall mold circumstances after the pattern of the Ideal.

Experience is better than Authority—it creates Authority. The true teacher is a guide leading one to the point where teachers become needless; he instills into the student's mind the necessity of self-trust; he teaches his client how to instruct himself; he places himself on the eternal Level; his mastery is nothing apart—he knows it is the potential possession of all, and he endeavors to show the way to Mastery.

True, he acts as though the world was made for him; he believes it was made for him, but he also recognizes in every Individual the same residing ownership. He exalts the Individual as the positive Centre of the whole collective human Unit.

It seems paradoxical, if not contradictory, that Power belongs alike to the Individual and to the Universal Life. But we must not conceive of each Individual as a separate soul; every person is forever at one with all; in fact, the Personal is the medium of expression for the Universal.

This eternal union with the Infinite Life bears tremendous significance for us. We are then actually in touch with a limitless supply of energy; and to recognize our hidden nature is *per se* to express more power.

We cannot find fault with our experiences, however bitter, if they are the paths toward Self-recognition. And, indeed, it is certain that the knowledge of Self comes by no other way than the path of varied and often hard experience.

The whole race to-day is what it is because of its experiences. Nature itself is the product of experience. Existence is the materialization of experience.

If we keep before our mental vision the thought that all growth is accelerated by heeding the daily experiences of life, we will not only make the most of our opportunities, and accomplish more, but our days will become happier at once. We will hardly complain at conditions we know to be working for our welfare. And we shall find by accepting them, instead of resisting them, that many of their distasteful features will vanish. There is a considerable degree of illusion about the "hard" circumstances we have to battle with. They often appear insurmountable because we stand with fear aloof from them.

We must dare to face the problems of the hour. By facing them we shall solve them. Difficulties fade away as we approach them, our fears vanish as we defy them.

It is by a bold stand that we attain freedom. By making paths for ourselves, by going at times opposite to precedent and custom, by trusting our own ideas, we give birth to a larger measure of the Infinite Power forever within.

We may thus fashion our own destiny; we may direct our fate.

All that is required of us is that we be attentive scholars in Life's school. As we master each experience, learning whatever it may have to teach, we are prepared to enter new fields of experience.

Promptness in obeying one's ideas leads to higher planes of consciousness, as it makes one in every way more successful and healthful.

It is the habit of putting off that keeps people back in all their pursuits. Not that there should be any hurry, either—simply a calm, steady, earnest endeavor. Our Ideas when they are born possess a certain vital flame which dies unless the same is

applied to the mold of material. So let us act at once—before we forget.

The necessity of promptness and obedience to the beckoning of the Ideal is brought home to us when we think of past lost opportunities and wasted hours; though, in an absolute sense, there is nothing really lost or wasted, we, to-day with our wider knowledge may improve on the past, may do better than we have done.

We will not bewail our lack of capital or resources when we fully apprehend the infinite power that belongs to us; our wills are great centres of energy, and when calmly, reposedly, faithfully exerted, outer conditions respond to their magical touch. Not that a single person has any exclusive power to change or transform surroundings; the will that acts with faith will recognize its divine origin—the word of command will be the voice of the I AM within.

All the longings of the race for worship, religion, mystery, have been glimpses of the celestial kingdom within—faint recognitions of the Infinite Self. The great truth that the Kingdom of Heaven is within, and that our bodies are temples of the Holy Spirit, give a reason for the universal existence of some religion; religious phenomena have been the results of the inner spiritual forces striving for expression. To-day, this heavenly realm is markedly declaring its existence by changing and re-organizing the world, by renewing the life of man, body and soul.

If any signs were wanted of the existence of spiritual powers, they could be seen everywhere in the healing and strengthening influences now at work every day. Man is learning to know and understand his divine nature; he knows at last that his varied experience is so much valuable material out of which he may construct and materialize his ideals; his eyes are being opened to the opportunities ever around him, waiting to be used, one by one, for the expression of his desires and aspirations.

And while he is realizing more deeply the need for immediate action, he does not lose sight of the law of Growth, of Development. Therefore, he complements his spirit of promptness with a spirit of patience; in short, he concentrates his energies for the best end in view.

All this is what the man does who recognizes the Path of Experience. The thinker is no mere idle dreamer; he is essentially the man of work and action. Neither are his thoughts boundless and endless, in a confused multitude. He thinks, but every thought is made to tell for something, and he lets his concept sink into the reservoir of sub-consciousness, storing the same on occasion for future action. He is the man who heeds; and he profits by his observation.

The thinker also knows when not to think. The negative pole of life is just as necessary as the positive; repose is an equal principle with action. "Balanced" is the word that most clearly suggests what should be the state of one's mind for the best results.

The ordinary hurry that characterizes the average active man does not produce either the best or the greatest number of results. Where there is haste, there must necessarily be considerable expenditure of energy; and this must soon be followed by exhaustion, which requires rest; and this takes up time. On the other hand, balanced, concentrated activity economizes time by prompt attention, steady perseverance, patient endeavor; concentration arouses interest in one's work, eliminates useless details, prevents mistakes, lessens labor.

Even in the common affairs of business, we see success only goes with concentration. In other words, the men who work, who promptly follow out their ideas, are the men who achieve.

We may not have much capital—what the world calls capital; but all of us have some ideas of our own; herein is a store of capital, which is truly of far greater value than money. This is the store that has been purchased by years of experience, the only thing that can give one any real sense of actual security, of real possessions and wealth.

It matters not what untoward or unpropitious circumstances you may be in, how

far you seem to be from a position of affluence, the wondrous storehouse of your mind will lead you to the goals of your desires.

Trust your Ideas. Recognize the dynamic quality of Thought—the force that has created the world around you to-day—and which shall evolve a still better world in the future.

Take hold of the opportunities presented to you by your present ideas. As you express yourself to the utmost now, as you conquer your habits of procrastination, you make yourself receptive for other and greater springs of opportunities to flow through you.

You are here for manifestation. Express your little ideas, and you shall prepare yourself for greater ones. Be faithful to the small things, and you shall become fit for large affairs.

Everything gravitates to the man who so fits himself. It is the activity of the law that makes the supply equal to the demand, that throughout every department of nature says the fittest shall survive.

You grow by expression. As you give, so you receive in just ratio. Your concentrated, joyful expenditure of your time and energy will enlarge your character, will increase your capacity for happiness, will lead to higher planes of consciousness and life.

Above all things, work and expression illuminate the mind, so that it rises above all thoughts of fear and failure. Courage is ours as we boldly face our fears and see them dissolve into their native nothingness. Success is ours as we solve the problems presented by our failures.

Where should we be if our little experiments always turned out successful? We should be at a standstill. We rise by the incentive of the sense of imperfection. We never completely express our Ideal, since while we are at work giving it expression, our Ideal widens, and as soon as our task is apparently finished, imperfections present themselves to our enlarged vision.

Not that life is to be always an unending chase after illusions and full of dissatisfaction; but we must recognize that our desires cannot find complete expression here and now.

Nevertheless, our Character is an eternal factor, and while the outside show of things fades away, while the appearance of our work crumbles into dust, while our best productions wear out and vanish, our Personal Character is an immortal thing.

And this is the purpose of experience—to give birth to Character. Character is the real goal for which we travel the Path of Experience. The subjective mind of man is the tabernacle that enshrines Character, for which evolution in all its rounds of manifestation has wended its spiral course.

As man rises to higher planes of consciousness, he leaves behind, one after another, the illusory mortal selves that seem for a while so lasting and real, but he takes from every plane and stage of experience something that adds to his Character. Though he rises to an infinite and universal plane of consciousness, he forever retains the ineffable gem of Individuality or Character.

The object of existence is to produce Man. Man is the point where the Cosmos meets with the Atom in a complement of intelligent recognition—the point where Divinity becomes actually conscious.

It is impossible to over-estimate the dignity of Manhood. For, in man, in every man, resides the king and the kingdom of heaven. The body of man is truly the temple of the Spirit, which is the very soul or life of man—to be manifested through each person, in due time.

Yes, every man must eventually come to a knowledge of the Infinite Self. To-day this Self-recognition is gradually opening to the race. Now, not only in a few scattered individuals, but in great numbers is the unfolding of the inner life taking place.

Men are awakening to the truths of their own being. They are realizing that a recognition of Self is the vision that leads to every attainment. They are beginning to understand what Jesus meant, when he said that all the lesser things of life would be added to the one who sought first the kingdom of heaven.

In fixing our attention on the all-inclusive realm of Self (not the mere narrow range of the mortal illusion of self), we embrace all that flows from the one Centre of Energy, we come in contact with the measureless region of Causation, and it is our part to simply set causes in motion, for in everything, spiritual, mental, or material, results surely look after themselves.

Dr. A. V. Raymond on the Kingdom of God

THE Rev. Dr. Andrew V. V. Raymond, president of Union College, Schenectady, N. Y., recently preached a powerful sermon, which should be read many times carefully and thoughtfully, on "The Kingdom of God." He took for his text Matthew vi, 33: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." He said:

"The question which our Lord saw written upon the faces that looked up into His that day on the Galilean hillside was the ever-recurring question of humanity, 'What shall we eat, what shall we drink, and wherewithal shall we be clothed?'"

"Its first meaning doubtless was and is the anxiety of the poor for the bare necessities of life, but its larger meaning includes desire for any physical ministries."

"Food and clothing are in a sense generic terms, standing for all material good, so that the question which our Lord sought to answer is the intensely practical question which naturally occupies the thought of men in general. The question of daily living is never settled. When it is no longer a question of sufficient food and clothing, it is a question of better food and finer clothing. Luxuries become necessities to those who have once enjoyed them; indeed, they become necessities to those who, never having enjoyed them, still covet them. The material development which marks our modern civilization only emphasizes the question, 'What shall we eat, what shall we drink, and wherewithal shall we be clothed?' Desire grows with what it feeds upon. The social unrest of our times is but anxious striving for the larger material blessings which the age offers. We see, therefore, the importance of the teaching which addresses itself to a longing so universal, the teaching intended to answer the most persistent question of humanity."

"The principle which Christ sought to impress upon all is that this blessedness is measured by the unfolding of a man's noblest powers. What he needs supremely is freedom to develop himself, freedom to live for the worthiest ends. The greatest curse is the bondage of his spirit. Whatever chains this down to earth, making it the slave of his body, is hostile to his highest good. And so Christ sought above all things else to set men free. If the increase of property would accomplish this He would doubtless have put emphasis upon money-getting as the sure road to heaven, but He knew, as we know, that more money does not mean necessarily larger liberty of soul. As a class the rich are at least as worldly-minded, as much the slaves of the physical, as the poor. Spiritual freedom is never secured by outward conditions. Great men are quite as apt to have little as to have much of this world's goods."

"What Christ sought was to make men great—great as men, created in the image of God, with broad conceptions of the meaning of life, with exalted aims, with high and holy ideals, with large faith, large hope, large love. To be men in the sense of being 'sons of God,' with all their latent divine powers quickened into life and ever reaching up into larger life; this meant more to Christ than all beside, and so He strove to make men."

"But Christ was not a dreamer, a visionary. He did not pretend to despise this world or its ministries. The flesh was as real to Him as the spirit. Instead of teaching men to ignore the food and clothing question, He taught them the surest way to answer that question, by giving it its proper place in their thought."

"Reason and experience ought to teach us the importance of this principle. Every part of a machine fulfills its end only as it maintains a right relation to every other part. Confusion and ruin are always caused by something out of place. To force a conclusion into the place of one of the premises of a syllogism is to get into a logical muddle. A great many questions answer themselves if other questions are first answered. Christ did not say, 'The question, what shall we eat, etc., is foolish or wicked.' He only said, 'It is foolish, yes, and sinful, to make that the first question. Take up other questions first and this will answer itself. Seek ye first the kingdom of God and His righteousness and all these things

shall be added unto you.' In nothing beside does His wisdom appear more conspicuously than in this adjustment of the great questions of life to each other, putting each in its proper place. Instead of showing lack of appreciation of earthly conditions, in His desire to develop the worthiest manhood, He showed the most comprehensive knowledge of these conditions; so that His teaching becomes intensely practical."

"We must first of all, however, reject absolutely the idea that seeking the kingdom of God and His righteousness is what is popularly known as becoming religious; so that the precept would teach, 'Attend first of all to your religious duties. Go to church, pray, sing, support your minister, give to missions, and God will see that you have all things needful.' Such a theory seems highly spiritual, but it is false. I do not say that if we care for our souls God will not care for our bodies. I believe that this is just what the precept means, but caring for one's soul is vastly more than doing what I have indicated. Caring for the soul, or, in Christ's words, 'seeking the kingdom of God and His righteousness,' is obeying the divine will. And what our Lord says is, 'Make it your first business to be right, to do right, to live according to all the commandments of God and the question of material good will settle itself naturally.'"

"Here is a principle broad enough to meet all the demands of reason, for the laws of God have to do with the body as well as the soul, and make work as truly a religious duty as prayer. Righteousness never means idleness. Spirituality in the truest sense is the right employment of all our powers. To do right is, among other things, to use brain and muscle as God intended them to be used, and the man whose faith in God works itself out in this way will never lack any good thing. 'If a man will not work, neither shall he eat,' is one of the righteous laws of the kingdom of God, and to substitute anything else, even prayer, for work, is not meeting the conditions which Christ named for release from anxious thought about material things."

"This, however, is not all. We accept the righteous requirement of doing what we can, but this does not mean doing always what we choose to do. Many a man has been brought into helpless poverty, not because he could find no work, but because he could not find the work he wanted, or work that paid as much as he thought it was worth. Such an one is not seeking the righteousness of honest toil, the righteousness of the kingdom of God. Because one is educated it does not follow necessarily that he is shut up to certain kinds of labor. If a lawyer cannot get clients let him get a clerkship. If he cannot get a clerkship let him get a spade and dig, rather than sit in idleness. That would be seeking the kingdom of God and His righteousness. Any one who obeys God's law of labor is more of a man than one who would rather beg than soil his hands. The most serious charge brought against education is that it unfits a man for certain kinds of work. That charge is false. Education makes a better workman in any sphere. What does unfit men, however, is unwillingness, and that springs as a rule from false ideas of what is worthy and honorable. The best corrective, the only sufficient corrective, is the truth of the kingdom of God—that all labor is honorable. Was not Christ a carpenter and Paul a tent-maker, and Peter, James and John fishermen?"

"But another principle meets us. The righteousness that demands work forbids waste. If the whole truth were known, it is not inability to make money, but inability to use it aright, that accounts for most of the anxiety about food and clothing. This involves, as you can readily see, the evil represented by the saloon, and beyond that the whole subject of domestic economy. Multitudes are in want for no other reason than that they have thrown their food away. The use which a man makes of his money strikes a great deal deeper than appears at first. As a rule, it holds the secret of his advancement, with all that implies of the larger material blessings for which he longs. There is practically no question about one's increasing his substance to the full measure of an abundant supply for all his material desires if he does not waste what he

earns. Here is a principle of the kingdom of God commonly overlooked, a part of the righteousness which a man must seek to meet the conditions of the promise that all necessary and desirable things shall be added unto him."

"But the kingdom of God means more than we have suggested. It stands for all that is morally right—honesty, justice, purity, truth, fidelity, honor—and the promise of Christ is that if we make these virtues our first concern, material prosperity will follow inevitably. Does any one doubt this? It is popular to decry our age, as illustrating the triumph of unrighteousness, and there is not a little that gives color to such a suggestion. We even hear it asserted occasionally that strict integrity is not a good business asset, that the man whose single aim is to be right, to do right, is out-classed, and sure to fail when he comes into competition with men who construe the moral law to suit themselves; but it is a significant fact that, as a rule, this assertion is made by those who have been left behind in the race and who feel that they must account for this defeat. It is easy to throw the blame of our own failures upon the conditions under which we are living, and surely it is comforting, but the wise man thinks twice before he accepts such a plea. No one will deny that there is corruption enough in the world to-day and that iniquity scores many seeming successes, but the fact remains that godliness is profitable for this world, as well as the world to come. The foundations of all stable prosperity are laid in righteousness. Honest hands are doing the world's work. Honor, truth, good faith, lie at the basis of the whole commercial and social system. If it were not so, the fabric of our civilization would fall at once. Where one man lives by fraud, a thousand live by fair means. Where a lie sells one bill of goods, the truth sells a thousand. Where one dollar is lost by being honest, a thousand are lost by being dishonest. There is no greater folly conceivable than that of imagining that unrighteousness pays more than righteousness. The history of the world is against it. Reason is against it. The facts of life all about us are against it. Our minds are filled with some great fortune, built up by deceit and cunning, and we forget that this is possible only because most men are honest. Make deceit, robbery, the rule of business life and no fortune will stand for a day. It is the honest dollar that floats the counterfeit for a season. Multiply counterfeits, substitute them for gold, and they cannot be made fast enough to buy bread for the starving multitude. It is gold that gives an occasional counterfeit its transient value. It is the righteousness of the world that makes unrighteousness, now and then, of seeming advantage. 'I counsel thee,' is the word of Revelation, 'buy of me gold tried in the fire that thou mayest be rich.' 'Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.' Justice, truth, purity, honesty, honor, these are the current coin in the kingdom of God. The man who has these things will never lack any good thing. This is the teaching of Christ, the law of God, that obtains always and everywhere, despite the sneers of unbelief. Integrity is sowing the seed, gathering the harvests, building the machinery, running the looms, conducting the business, in the world to-day; in a word, answering the question, 'What shall we eat?' etc."

"One of our modern leaders has said, as the result of long observation: 'Where one man fails from lack of ability ten fail from lack of morals.' That puts the case clearly before us. Just lawyers, conscientious physicians, truth-loving ministers, honest engineers, upright mechanics and laborers are doing the work that makes America great and prosperous."

"Seek ye first the kingdom of God and His righteousness.' This is the truth that sets men free, free to develop all that is worthiest and best in themselves. It says: 'Seek to be right, to do right, and you need have no anxiety about your share of material blessings. Yours is the liberty of the children of God, liberty to unfold your Father's image, to grow in all that is essentially manly, essentially divine. But the kingdom of God and His righteousness means still more. We have not yet reached the crowning principle. In the progressive revelation of Scripture, the law of labor was given in Eden, the moral law on Sinai, but the law of service waited for the fullness of times when Christ should come. 'A new commandment give I unto you,' says Christ, 'that ye love one another.' By this He meant the law of sacrifice, of service, as illustrated by His own life, for the 'Son of

Man came not to be ministered unto but to minister and to give his life a ransom for many.

"Now, every law of God is good for the whole man, body and soul. He does not proclaim one truth for our physical natures and another for our spiritual natures, for man is a unit. We never err more completely than when we put asunder, as we so often do in our thought, what God has joined together. Whatever is good for the soul is good for the body. This, it seems to me, is fundamental.

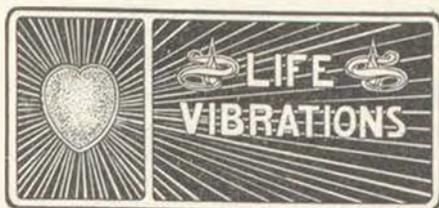
"When Christ proclaimed the law of service He was dealing directly with all our interests. The truth expressed by this law is that gain comes through sacrifice, as He illustrated. 'Except a grain of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit.' Our Lord's own life shows what He meant. What has given Him a name which is above every name? The spirit that led Him with all His wisdom and power to make Himself of no reputation and take the form of a servant, and to become obedient unto death, even the death of the cross. In losing His life He found it. The profoundest, the sublimest truth ever revealed to man is the truth that centers in Calvary. It has been the great redemptive force in the world for nineteen hundred years, and the truth of Calvary is the truth of gain through sacrifice, that love, the forgetting of self, the giving of life in service, is the mightiest power known among men for winning all that can be won. To the foot of the cross, to the Christ who lived and died for others, have been brought all the treasures of earth, honor, praise, reverence, gold and precious stones, such as no other of the sons of men has ever received. He gave Himself to the world, and the world has been giving itself to Him. Gain through sacrifice. This is the truth of the kingdom that holds the highest place in its relation to the practical questions of life. It is the supreme law of God for our good. It meets us in every field of desire and effort, a law for the whole man. And just because it is this we need not hesitate to apply it to our earthly interests.

"Honesty is better than dishonesty, but the spirit of service is better even than honesty. To go beyond the letter of any obligation and serve another freely, generously, to give time and energy more than is expected, more than may be rightfully demanded, is the surest way to advancement. The essence of this kind of service is sacrifice. There is no sacrifice in doing what one has agreed to do, what he is paid for doing, no more, no less. The man who puts the interests of another before his own, who gives up what he might regard as his rights that he may render better service, is, as a rule, the man who gets preferment. As a purely business proposition it pays to forget oneself, to lose oneself, to be more than honest, that is, unselfishly helpful.

"To make the most of ourselves, not only to seek but to find the kingdom of God and His righteousness, we need, as all the world needs, the power of Him who incarnated the truth, who was all that we would be. And when I speak of His power, I mean more than the wisdom of His words, nothing less than the influence of His spirit upon our spirits, a vital power that will transfer to us the energy that made Him divine. There is but one way for us to come under the power of Christ, with all that means for our ennoblement, the realization of our holiest aspirations; and that is to come under the power of the cross. To believe that for love of us Christ died is to come under the constraints of love, and in all the universe of God there is no such uplifting, transforming power as love. I can wish for you individually nothing better in this world than that you may be able to say, 'The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me,' for that will mean that your life in the flesh is the strong, upright, helpful, joyous, free life of a child of God."

Profaneness is an unmanly and silly vice. It certainly is not a grace in conversation, and it adds no strength to it. There is no organic symmetry in the narrative that is ingrained with oaths; and the blasphemy that bolsters an opinion does not make it any more correct. Nay, the use of loose expletives argues a limited range of ideas, and a consciousness of being on the wrong side. And, if we can find no other phrases through which to vent our choking passion, we had better repress that passion.—*Dr. Chapin.*

"One truth openeth the way to another."



THIS Magazine is filled with Vibrations of Love and Peace and Joy and Happiness.

He who acquires great wealth and is not liberal and unselfish in its possession is in great danger of losing it.

Action is one of the great prayers of the Christian. Christian America is full of action that produces grand results.

God-loving men obey The Law, because they love to obey—they follow Christ, THE MASTER, with a glad and joyful mind.

The real text-book of the Science of Being is the Holy Bible, as it contains all the Knowledge of Being, under Divine Law.

The Divine Image fully manifests in man when he becomes at-one with God, through Jesus Christ, Our Lord and Saviour and Redeemer.

The eater of flesh-meat is full of carnivorous tendencies and propensities. "Thou shalt not kill," to the Holy Mystics, includes all sentient beings.

The tremendous success of this Magazine is due to the fact that it was originated and founded by prayer, and so far has been sustained by prayer, as taught in the Bible by THE MASTER.

The Holy Adepts believe in and teach progress and prosperity. We believe in being the stewards of great wealth for the good of All. There is a Holy Way of acquiring and handling wealth, and a wicked way of acquiring money and letting money possess you.

Read this Magazine regularly and you will get into our Vibrations of Success and learn the Mystic way to do and achieve. All who help to circulate this Magazine will in a mystic and occult way be helped. The Unseen Forces are the great forces of the universe.

Only moderate success comes to him who does not pray or honor and glorify God and render service in helping to spread broadcast the Word of God and the sweet words of the Blessed Saviour. The Unseen Forces lead men to great wealth when they know that they will use it to help the Kingdom. Divine Leading is wonderful.

Without religion, man has little or no wisdom, power or sagacity. All of the great Americans have been Christian men noted for their wisdom, power and sagacity. When man comes into the fellowship of God and Christ he is assured of triumph. "Americanism" is triumphant to-day, because it is the highest manifestation of Christianity in the world to-day.

Jesus Christ did not come to this planet as a philosopher, theologian, scientist, healer or miracle worker. He was the very God who came to save us from our sins and show *The Way*. Philosophy, healing, science and miracles that naturally came from Him were merely incidental and phases of His great work—the salvation and redemption of souls. He or she who idolizes and worships THE MASTER as a man, a philosopher, a scientist, a healer or miracle worker belittles Our Savior, who was the very God incarnate.

Why this great multiplicity of new schemes and new text-books to reach God and Salvation? Is it because some of God's children are so willful and perverse that they will not take the Holy Bible for their guide and text-book? All truth is contained in the Bible. It has stood the test of centuries and ages, and has not been found wanting. More Bibles are printed, sold and circulated to-day than ever before. It is the only book in the whole world that is loved and revered more and more each succeeding generation. This truth alone stamps it as the true Word of God for all ages and all time.

Who Was Rich?

"If I were only as rich as he is!" muttered a boy who had just found a crust of stale bread in a garbage barrel, as he eyed a poorly dressed boy leaving a baker's shop with a basket of whole, fresh loaves.

"If I were only as rich as he is!" said the boy with the fresh loaves as he saw another boy on a bicycle munching candy.

"If I were only as rich as he is!" sighed the boy on the bicycle as another boy rolled past in a pony-cart.

"If I were only as rich as he is!" grumbled the boy in the pony-cart as he caught sight of a lad on the deck of a beautiful private yacht.

"If I were only as rich as he is!" this lucky fellow wished, as his father's yacht cruised in foreign waters, as he spied one day a young prince attended by a retinue of liveried servants.

"If I were as free as that boy is!" impatiently growled the young prince, thinking of the boy on the yacht.

"If I could drive out alone with a pony, and nobody to take care of me but myself!" thought the pampered boy on the yacht.

"If only I could have a good time like that boy on the bicycle!" longed the driver of the pony.

"How happy that boy with the basket looks!" said the boy on the bicycle.

"If I could relish my dinner as that boy does his crust!" said the baker's boy. "I'm sick and tired of bread!"

Which one was rich?

1906

ALL the great Mystic Adepts for years have been looking forward to the year 1906 with a degree of great joy, because then will begin many new reforms that will make for Peace, Harmony and Melody.

Commencing the year 1906 thousands of great souls will forever abandon the flesh-eating habit.

In the meantime all who work for God and THE MASTER and are loyal to The Holy Trinity, and earnestly and strenuously strive to help do away with *killing* God's creatures for food or sport, will in 1906 be selected and appointed to newer and higher spheres of usefulness. Those who are now struggling and battling for Righteousness will in 1906 have reached the highest attainment here on Earth.

1906 will be the beginning of a grand and glorious era for all Holy men and women.

In 1906 the world will more fully realize we have entered the Real Golden Age of this beautiful planet.

One Reason Why This Magazine Is So Successful

ONE of the principal reasons for our tremendous success is that the editor and the Mystics who help him love all beings, especially animals. We Mystics love animals so intensely that we *never* eat their bodies. The animals have no printing presses, so one of the works chosen by God for us to do is to print words for the dumb brute creation. Pigeon shooting, duck shooting and all sorts of killing for sport is cruel. Killing is cruelty wherever it appears. Killing is brutalizing and antagonistic to the development of the proper life and soul of man.

Any magazine or paper in this enlightened age, when we are all striving for Peace, Harmony and Melody, that will print articles against killing, butchering and slaughtering and eating meats will be favored by the Higher Powers. The great daily papers of the United States are just beginning to print much about the advantages of a non-flesh diet—both in health and economy. In time the prices of meat will reach such a point that it will make meat-eating almost forbidden. This magazine will always be the animals' best friend.

A great wave of humanitarian teaching commenced to spread over this planet January 1, 1901. One phase of this wave of spirituality is to let men know that *killing* and *eating* the bodies of animals is cruel, dangerous and brings into the world much sin, wickedness, drunkenness and all kinds of disease. He who eats flesh sows to the flesh.

The cruelties of the slaughter houses cannot be imagined nor described. Here are started many of the Hellish Vibrations that make for all evil and vicious and cruel deeds—drunkenness, suicide and murder.

JUN 23 1902

Spirituality the Key-Word of Religion

THE trouble with most in reading the utterances of Christ is that they go by the letter instead of the spirit. They seek to understand by the external mind, instead of opening their souls to receive the message. In this way much of the sweetness and beauty is lost, says the Rocky Mountain News.

The greatest literature is that which has back of it the greatest soul; and only those, who see this soul through the printed word, enter into the full meaning of the author. It takes a poet to appreciate a poet. It requires an artist to see the ideal which shines from the canvas. It needs a heart full of music to perceive in the melody the message of the composer.

If this is true of ordinary expression, how much more is it true of the greatest soul that ever appeared upon the earth? If we must appreciate the masters by reading the intangible something between the lines, how much more must we enter into the internal thought of the supreme Master.

Faith is the thought of the soul. The outward mind is meant to deal with outward things; but there is an interior perception, an intuition, that arrives unerringly at the deeper truths of being. It is this inward sense to which Christ most powerfully appeals.

The Master likened those in the kingdom of heaven to little children. It is the child-like mind, free from prejudice and eager for the light, that is most open to receive the truths of the spirit. For this reason it is well to throw aside preconceived notions, to be in the receptive attitude, in order to best drink in the peace, love and hope which He conveys.

Do not read Him to prove some pet theory of your own, but read Him with humble desire to enter into His realm, to see things from His point of view.

Not that you should cast aside your reason. That is the light which is given you to test all things. It is only necessary that you do not permit your outward mind to obscure your inward vision. In Him, when rightly understood, is a sweet reasonableness, a sublime common sense.

The great essential is to throw aside all creeds, all man-made interpretations, and read the message as He gave it. Do not take your religion second hand. Go to the fountain head. The four gospels are as open to you as to any. You can read them all in a few hours. Go to them. Enter into the spirit. Take their full message. And let your own soul go direct to the Throne.

The reason for all the so-called new thought movements of the day are not so far to seek. It is all very well to say that they have grown out of a craving of certain classes of minds for novelties. But this is only part of the truth. They also grew out of the hunger of human souls,

By rooting out our selfish desires, even when they appear to touch no one but ourselves, we are preparing a chamber of the soul where the Divine Presence may dwell.—*Ellen Watson.*

There are certain characteristics that all admit to be excellent in their way, but that few persons regard as serious and binding duties to cultivate. Accuracy is one of these.—*Philadelphia Ledger.*

The true democratic idea is, not that every man shall be on a level with every other man, but that every man shall be what God made him without let or hindrance.—*Henry Ward Beecher.*

The wealth of a nation, then, first, and its peace and well-being besides, depend on the number of persons it can employ in making good and useful things.—*John Ruskin.*

If you are true to God, you shall feel that there is a life of the soul that pales all other in its exceeding glory.—*Robert Collyer.*

If you would advance in true holiness, you must aim steadily at perfection in little things.—*Abbe Guillore.*

"If you have not what you like, like what you have."

that the formalism and creeds of the day did not satisfy. The world never yet has heard the full preaching of the Master's message.

It comes nearer to it now than ever before, but even yet very many deep, tender and true notes are left out of the harmony. To an even greater extent was this true twenty or thirty years ago, when these movements had their birth. Most of us can remember when there was not a great amount of love and spirituality preached from the pulpit; but most of the ministers gave us hard and fast theology, sprinkled liberally with hell and fire. It was the austere God of the Old Testament, rather than the loving Father of the New, of whom we heard.

The spirits of men revolted at this. There was an aching void that was not filled, a yearning that was not satisfied. As a result many went into open infidelity. Others started this new cult, and that, in search of the spiritual food for which they longed.

All this was not revolt against Christ. It was rather a revolt against the failure to preach Christ. Most were unconscious of this truth at the time, but they have become conscious of it since. It is well to be just in these matters. It is not well always to charge men who are looking for the light with simply seeking for something new. Those who have studied the religious movements of the past forty years have found therein some lessons worth taking home. Humanity does not work haphazard, and the hearts of the great masses of the people generally keep pretty close to God. This history of the past reveals the fact that the supposed teachers and leaders have been at fault fully as often as have the people.

However that may be, the present tendency is hopeful. More and more is there apparent a purpose to preach the genuine, simple and loving gospel of the Nazarene. Not only is this seen in orthodoxy, but the newer cults are throwing aside their extreme issues and are returning to the Christ ideals. They will not have been in vain if they succeed in striking into music some of the dormant chords in the full chorus of Christian harmony.

We sometimes rail at things we do not understand, but later we see them take their proper places in the working out of the greater Purpose.

Old thought and new thought are beginning to see that all things essential and true in their doctrines are included in the deep, broad and spiritual message of Christ. On His platform is ample room for the union of all who truly seek for the divine kingdom.

The need is for us to throw aside our divisions in the letter, and to enter into the full meaning of His message in spirit and in truth.

All Are Growing

We have confidence that, ultimately, all will come into tune with the Infinite, writes L. A. Mallory, for centered in each one is the Divine germ that sometime will blossom, no matter through what previous pathways men and women may have to travel to attain this growth. The germ of Deific Power is involved in the heart of each individual, no matter how degraded he may be. Even though he may be a demon in the lowest hell, he will yet become an angel. To think otherwise would be to limit the power of Infinite Love and Wisdom, and circumscribe the all-potent power of Life.

From out the darkness of earth the seed grows, and finally blossoms in the beautiful sunshine. The Bible of Nature tells us this is the universal law more eloquently than words can describe it.

When the animal man corrupts the elements, earth, air, fire and water become the cross on which he is crucified that his spiritual nature may be resurrected.

By three methods we may learn wisdom: First by reflection, which is the noblest; second, by imitation, which is the easiest; and third, by experience, which is the bitterest.—*Confucius.*

To cherish feelings of love for all beings is to love God. He is the living Father of every created being.

Saw Dead in Vision

John Riordan, Dying, Answered Call from Spirit World

THE following most pathetic incident is vouched for in a recent issue of The New York Journal. The mother of John Riordan, resident of Harrison, N. J., who died at 7 o'clock one morning recently, writes a correspondent, told the remarkable story of how at 7 A. M. the day before her son sat up in bed, called in a loud voice to his dead brother, Joe, and ere he sank back on his pillows cried with a peaceful expression on his face:

"All right, Joe, I'll be with you at 7 o'clock."

"I was sitting beside the bedside of John, my son," explained Mrs. Riordan. "I knew he was dying. The doctor had told me there was no hope. John lay on the bed on which his twin brother Joe had breathed his last six years ago, suffering with the same disease John had."

"Shortly before 7 o'clock John suddenly raised himself on his pillows and called in a loud voice:

"Joe! Joe!"

"I was too amazed to speak.

"Just as if Joe had entered the room the eager expression on my son's face relaxed. He gazed before him as he would if speaking to a person close beside him.

"He said something in a low voice and then, falling back peacefully, cried out:

"All right, Joe, I will be with you at 7 o'clock."

"John went to sleep. I discussed the strange happening with the rest of the family.

"He has seen and talked with his dead brother, Joe," said my husband.

"We were very sad, for we knew that John had seen, or thought he saw, his brother and promised to be with him at a certain time.

"We knew it foretold John's death.

"I was so sure that in some mysterious manner John had named the hour at which he would die that at 7 o'clock that night I gathered the rest of the family around his bedside.

"We watched with bated breath. The priest had done his office, and all that remained was the sad end.

"The peal of the church bells sounded at 7 o'clock, yet we saw that John still lived.

"At 7 in the morning we were once again grouped about the bedside.

"John stirred, and, bending over him, I caught the whisper, 'Joe.'

"Then, just as the morning whistle sounded 7 o'clock, the soul of my son John took its flight.

"John died at the very hour that Joe did six years ago, but the remarkable coincidences do not end there. It was on the 19th of June that Joe first went to see the doctor; it was on the same date this year that John went.

"My boys are together. In some mysterious way that I cannot explain John saw and talked with Joe, dead six years."

Obsession

We have had a personal contact with eight people who present symptoms of obsession. In nearly every case the person has experimented with spiritualism while getting into this condition. It is extremely difficult to cure. Its symptoms are nearly unbearable at times. Doctors would call the disease epileptic neurasthenia. The Bible calls it being possessed of devils. It is a form of insanity.—*Occult Truths.*

[The cure for obsession is constant and ceaseless prayer to God, Holy Meditation and attendance at church prayer meetings. These obsessing spirits hate anything that is Holy or Christ-like. Oftentimes they leave the sufferer when he or she enters a church or temple or holy place. Many of the cures by prayer are due to the fact that the sick one was obsessed, and they cannot stand prayer and depart.—*EDITOR.*]

The Holy Mystics spend much time in Churches, Cathedrals and Holy Temples and places where men assemble to pray and worship. Many churches in the cities keep their doors open most of the time so that those who are "weary and heavy laden" can enter and sit in quiet and holy calm and meditate and pray. This is very refreshing to the soul. We always go to Church at the hour when the doors are first opened and sit there in the silence until the services begin. Regular attendance at Church is uplifting to anyone. There is an occult reason why every one should support the Church, whether they believe in all it teaches or not.

Handwriting Reveals Character

FUTURE OF MEN AND WOMEN READ BY GRAPHOLOGY

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James Cardinal Gibbons
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GRAPHOLOGY READS CHARACTER FROM HANDWRITING

William McKinley

William McKinley
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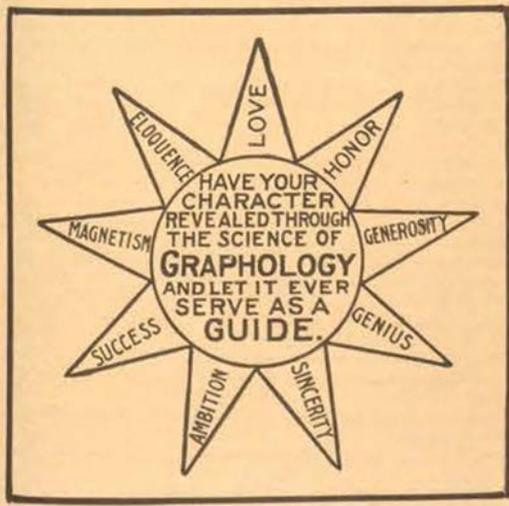
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Thomas A. Edison
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♍ All persons born from June 21 to July 20, inclusive, were born in Gemini. You are a very loving, sympathetic and emotional sign of Cancer. You have a love nature; are model husbands or wives; are very happy at home and family; can amass fortune and be very successful in business.

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♏ All persons born from August 21 to September 20, inclusive, were born in Virgo. You are a very loving, sympathetic and emotional sign of Cancer. You have a love nature; are model husbands or wives; are very happy at home and family; can amass fortune and be very successful in business.

♐ All persons born from September 21 to October 20, inclusive, were born in Libra. You are a very loving, sympathetic and emotional sign of Cancer. You have a love nature; are model husbands or wives; are very happy at home and family; can amass fortune and be very successful in business.

♑ All persons born from October 21 to November 20, inclusive, were born in Scorpio. You are a very loving, sympathetic and emotional sign of Cancer. You have a love nature; are model husbands or wives; are very happy at home and family; can amass fortune and be very successful in business.

♒ All persons born from November 21 to December 20, inclusive, were born in Sagittarius. You are a very loving, sympathetic and emotional sign of Cancer. You have a love nature; are model husbands or wives; are very happy at home and family; can amass fortune and be very successful in business.

♓ All persons born from December 21 to January 20, inclusive, were born in Capricorn. You are a very loving, sympathetic and emotional sign of Cancer. You have a love nature; are model husbands or wives; are very happy at home and family; can amass fortune and be very successful in business.

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