

THE CROWNING OF THE KING See Page 147

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The New York

ONE DOLLAR A YEAR

Magazine of Mysteries

NEW YORK

SEPTEMBER 1902

VOL. 3 No 5

THE AGE OF LITERATURE See Page 175



PSYCHOLOGY FOR MOTHERS (Continued)

See Page 152

The New York Magazine of Mysteries

22 NORTH WILLIAM STREET, NEW YORK CITY

CHARLES E. ELLIS, Proprietor

PUBLISHED MONTHLY BY

THOMPSON & CO., Publishers

SUBSCRIPTION PRICE, \$1.00 PER YEAR

To all parts of the United States, Canada and Mexico. Subscribers in the City of New York and Foreign Countries please add 36 cents for extra postage.

SINGLE COPIES, 10 CENTS

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

The New Religion

By Charles H. Mcader

RELIGION'S not dying. It's just at its birth.
Its light shafts the dawn of the new-coming day;
From its swaddling clothes freed, it inherits the earth.
But the creeds of our fathers are passing away.

And why should you cling to them, child of the light?
Why hold the bruised reed that's forsaken of sound?
Why nurse the spent candle that served for a night?
Why cherish the shell when the pearl has been found?

As the light of God's sunshine shall scatter the clouds,
The spirit of man shall arise and shall cast
From its shoulders the burden of long worn-out shrouds,
The prayer in the street and the meaningless fast.

As the old leaves must fall from the tree to make room
For the lovelier garment the springtime has wove,
So dogma must fall from the mind ere it come
To partake of the rapture of infinite love.

So delve not in tombs that your fathers have made,
But walk with the mighty who mountain tops tread;
And the kingdom within you, though long time delayed,
Shall show you your birthright, your oneness with God.

God's Mysteries

WE cannot comprehend the plan
Of God's redeeming love to man,
We would not know it if we could,
For we are God's and God is good.

We do not know how it is done,
How food is changed to flesh and bone;
The process is too high for us,
For God is *The Mysterious!*

We cannot see how eagles fly,
And pause, or circle in the sky;
Each path is marked ere it is trod
By the omniscient will of God.

We cannot feel with mortal heart
Why from our loved ones we must part;
It is to teach the erring mind,
For God is love, and love is kind.

We cannot hear the songs of love,
Sung by angelic hosts above;
Because our souls do not accord
With the vibrations of our Lord.

'Tis not for us to understand
The mysteries of our Father's hand,
But we can taste His love divine,
And each can say, "Lord, I am Thine!"

But when, with constant prayers sincere,
We cry to God, "Lo! I am here,"
Our God, descending from above,
Illumines us with light and love.

—D. E. Hardy.

Family Savings

DR. CHALMERS was a great man and said many wise things, but he presented an epitome of economic wisdom in his injunction, now become proverbial, "Take care of the pence and the pounds will take care of themselves." Not less true is it that independence is consequent, not upon the amount of income, but on what is saved out of it over and above expenditures. These things lie at the foundation of all wealth and should receive the profound consideration of every family.

I assume that every member of the household is concerned in the prosperity of the family and interested in securing a competence for future exigencies. Especially is the wife concerned in this matter, and in the achievement of independence much depends upon her judicious and economical expenditure of the family funds for the family living. There should be the most perfect harmony in the aims of the family and accord in carrying out their plans.

Every family should determine to lay aside a certain definite percentage of their income, to be sacredly kept as a reserve fund toward future independence or to meet future exigencies. Sickness and old age should be provided for, even at the cost of the severest self-denial. When the income is small, it is hard to carry out the purpose of laying aside a definite amount, and often the only way it can be accomplished seems to be in husbanding small savings. But those who will give careful attention to the matter will be surprised to find how much can be laid up by saving the small sums which are so easily spent, under the mistaken idea that they do not amount to much. The condition of poverty or affluence of a family may lie just here. Small savings, carefully treasured, will in time, and not a long time, amount to a large sum.

Any family who will set resolutely about it can lay aside a margin between receipts and expenditures, which forms the basis of wealth and independence. Readers of this article, who find it so easy to live up to the limit of income that it seems impossible to cut down expenses, will say that it is easy to write such a statement, but impracticable to carry it out. Barring what seem to us untoward dispensations of Providence, it is by no means so difficult a matter as it appears.

While these suggestions are worthy the consideration of families of limited and small incomes, they are especially applicable to a great middle class of our American people who think it incumbent to keep up a liberal style of living, even to the expenditure of their entire income, not infrequently in advance of its receipt, to the inconvenience of tradesmen who supply their wants. It is a matter of astonishment how many families there are who make no attempt to regularly lay aside a reserve fund for future exigencies. There cannot be the genuine happiness in such a condition that there is in the feeling of independence and security which true economy brings.

There is real joy and satisfaction in feeling that the future is secure, come what will. The husband and wife who, by a modest style of living and scrupulous care in laying aside savings, are enabled to own the house they live in, carry a policy of life insurance which is at all times a security against want in case the bread winner is taken away, and who have a fund upon which to draw in case of sickness, to educate the children as they grow up, and to take care of themselves when they are old, are in a position to enjoy unalloyed happiness. To secure such blessings, humble, but comfortable, surroundings will be enjoyed with satisfaction, and the care of the pence will be a delight.

Each human heart has its cross and must bear it with patience and love. When your cross seems heavy let your mind dwell on THE MASTER, and how gentle and patient He was. Beyond grief and sorrow there is a happy day. We do not weep eternally. Sometime and somewhere we ask God and CHRIST to help us.

"Weeping for a night alone endureth,
God at last shall bring a morning hour;
In the frozen buds of every winter
Sleep the blossoms of a future flower."

Horace Greeley on Spiritualism

THOSE who discharge promptly and faithfully all their duties to those who "still live" in the flesh, can have but little time for poking and peering into the life beyond the grave. Better to attend to each world in its proper order.—Horace Greeley.

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; but you know, dear friend, everything involves an expenditure of money, and no matter how good our intentions are, we must have money to pay the necessary expenses of our Spiritual Healer, and we ask every one to contribute whatever sum they can afford toward paying the expenses of this grand work. 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.

Work, Life and Love

LET me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;

Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall

At eventide, to play and love and rest,
Because I know for me my work is best.

Let me but live my life from year to year
With forward face and unreluctant soul,
Nor hastening to, nor turning from the goal;

Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
Through rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

Let me but love my love without disguise,
Nor wear a mask of fashion old or new,
Nor wait to speak till I can hear a cue,
Nor play a part to shine in others' eyes,
Nor bow my knees to what my heart denies;

But what I am, to that let me be true,
And let me worship where my love is due,
And so through love and worship let me rise.

For love is but the heart's immortal thirst,
To be completely known and all forgiven,
Even as sinful souls that come to Heaven;

So take me, love, and understand my worst,
And pardon it, for love, because confessed,
And let me find in thee, my love, my best.

—Henry van Dyke.

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Two Copies Received
AUG. 23 1902
DEPOSIT ENTRY
CLASS XXc No
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THE NEW YORK Magazine of Mysteries

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Vol. III

NEW YORK, SEPTEMBER, 1902

No. 5

Entered as Second-Class Matter at New York Post Office



HELPFUL
AND
INSPIRING
THOUGHTS

THE CROWNING OF THE KING

THE King in his robe of crimson,
The Queen in her cloth of gold,
With flashing and splendid jewels—
All priceless souvenirs old—
With pages stately and solemn,
With Bishops and peers of the realm,
Paced slowly into the minster
To be crowned and given the helm.

The helm of a glorious vessel,
Called in symbol the ship of state,
To rule o'er a mighty Kingdom—
A Kingdom so vast and great
That not in the whole world's spaces
Is another of such estate.

All nations sent to the crowning
Their best and wisest souls—
Their statesmen, scholars, generals—
All whom the Great enrolls,
To rejoice and give homage of nations
To the King and his beautiful Queen.

They brought gifts from the far-off islands,
And tributes from the Land of the Free—
In all was this pageant splendid
With riches from land and sea.

All hail to King Edward the Seventh!
All hail to his wife, the good Queen!
May forever the wisdom of Heaven
In their rule o'er their kingdom be seen;

May the wine the King poured,
And the Book that he kissed,
Be the wine of the Lord,
And the Light that shall bless
Not alone the one realm, but the world!

The day is now past. Its fair splendors
Surpassed all history's mark.
Its joy, and its solemn meaning,
Like lightning's flash in dark
Night cloud, is now revealing
To souls a vision sweet
Of Kingship's deeper essence.

Within, your King is now waiting
For the glad coronation hour,
For the crown and its radiant glory,
For the throne and its kingly power;
Yet not until chastened surrender
Of all that a Kingdom implies,
Will the Soul arise from self-sickness—
White-sandaled and robed for the prize—
Will the crown in its beauty be given,
Or the Kingdom which all realms comprise.

All hail to this King in his palace!
The King to his Kingdom come!
The King whose presence is solace
To all who are stricken and dumb—
Whose name is known ever as Spirit,
Whose Bride's name is Heavenly Love—
These two who may rule in the Kingdom
Below as well as above!

—Helen Van-Anderson.

God, the Loving Father of All, loves us with an infinite and everlasting love, and eventually will draw and win all of His children to His loving arms by His mighty and persistent love. No soul can forever withstand the Light of Love, as it shines eternally for all. In time we all get tired of dwelling in darkness.

We must be more than true believers in God and the Son and the Holy Ghost—we must be true lovers fired and inspired with a burning, consuming (of sin) love. Love burns away the CAGE OF SIN.

"Honest occupation is the price of happiness."

THE Gospel of Love is now transforming this world into a paradise.

And teach me, MASTER, in thy way:
Through loving human voices,
Through earth's great mystery, day by day,
Through faith that aye rejoices.

To read, to think, to love, to hope, and to pray—these are the things that make men happy. The world's progress and prosperity or adversity depend upon our knowing and teaching these few things.—*Ruskin.*

Where there is hope there is a soul near God.

Show your wounds only to the doctor.

Grief is a species of idleness; it certainly is a lack of faith and hope in God.

Sorrowful penitence, on bended knee, before the Throne of GOD and CHRIST, will lift the soul to peace.

Live the life, and you will see the bright side of things.

Less thinking and more prayer to God is what all men need to-day.

"He that hath mercy on the poor lendeth to the Lord, and He will repay him," says the Bible. God has never yet broken one of His promises, and never will do so. "Give unto all, lest he whom you refuse be Jesus Himself."—*St. Augustine.*

Full consecration of conscience to duty is the way the Holy Mystic gains a satisfactory knowledge of God and reaches Oneness with Him, the Blessed One.

For You

WHAT are you doing to-day? Are you progressing or standing still? Are you happy? Are you asleep or awake?

"Each day we need to take some forward step,
Till we gain power to study nobler things."

Life's True Lesson

Is to realize what we are, why we are here, and what we are here for. Browning said:

"Take what is, trust what may be!
That's life's true lesson.—Eh?"

It is a blessed privilege that God gives each one of us to come to this world to love, and learn and serve in it—that is the lesson we must learn. Love, Knowledge and Service, as taught by THE MASTER, will carry the soul to eternal peace, joy and bliss.

"I regard, although I do not profess to be an apostle, the Christian Religion the basic stone, the living root, of all Western civilization and government and society."—*Senator Quay in the Senate.* The Holy Adepts know that it is not only the "basic stone" and the "living root" of all great civilization, but without Christianity there could be no real civilization such as we have in the Western World. AMERICANISM to-day is the fruit of the Christian Religion, and clearly and fully shows to the world what Christianity will do for a nation. To attribute the basic cause of our progress and prosperity to anything else is to be disloyal to God and THE MASTER.

Announcement FOR THE Universal Brotherhood

EARLY IN SEPTEMBER, in NEW YORK, BROOKLYN, JERSEY CITY and other accessible suburbs, CLASSES WILL BE FORMED FOR instruction in the Principles and MINISTRY of the Brotherhood, including Healing, SELF-TRAINING and SPECIAL METHODS of Spiritual Development, etc., etc.

This teaching will be preliminary to the formation of Chapters in which members will be initiated into the secret work and privileges of the Order.

Applications for membership in these Classes should be made at an early date, as it is necessary to complete arrangements for the great work in which all members of the Brotherhood, it is hoped, will take an active and earnest part.

For further information address, with self-addressed stamped envelope,
H. A. K. 1Δ, Magazine of Mysteries.

Helpful Thoughts

MEN on this planet are now in one of three degrees of evolution, namely:

Some are dominated by the Animal Will, and are the lower types of men.

Others are dominated by the Intellectual Will, and are reaching out for ideals and mental powers, and are working through this degree with a good deal of worry, apprehension and suffering.

Others have given up all will and are ruled entirely by Divine Will. These are Holy Adepts who have passed through all the degrees—all pain and suffering, and have become one with God—the Blissful State.—*The Blissful Prophet.*

Souls here on Earth who have fully realized God—their oneness with the Blessed One—are not subject to the Law of Reincarnation. Some of these Great Souls remain here on Earth in the body for great periods of years and help serve humanity; others pass out of the body into the Angel World and work there; while others are taken by God to work and serve on other planets further advanced in evolution than the Earth. Great Souls are omnipresent, as it were, and are not limited; the universe is their field of action.—*The Blissful Prophet.*

Each soul sometime, somewhere, must become a GREAT SOUL. A GREAT SOUL is a soul entirely freed from sin, doubt, fear, illusion, and who, through fervent love and work for God and Christ, with the help of the Holy Spirit and the Holy Angels, has become one with God, and of course is always in the Hands of God.—*A Mystic.*

The religious man knows there is a continuance of life and energy after our service and experience here on Earth; that this continuance of life is a progressive and active working continuance; that the more work we do here the more and better work we will do there; that no soul can be thrilled with continuous happiness unless it is actively engaged in work; that Heaven is more than a place of rest—it is a place of intense and continuous joy, through intense and continuous activity along progressive lines.—*F. H.*

Christ came to this planet to show man the true way and the simple way to overcome sin and evil and all discord. No mortal can improve the simple teachings of the MASTER, which any child can comprehend. The Mystery of all mysteries is that so many seek Truth and Light and Freedom in so many involved and complex systems of philosophy and the countless cults.

Character is the thing. "Reputation is what men and women think of us; character is what God and the Angels know of us." Character comes out of living a religious life. THE MASTER taught the way to build character.

"It is one of the paradoxes and yet the commonplaces of life that only by seeking the happiness of others can we truly find any for ourselves."

What a blessed hour when forgiveness of sins is sought and found!

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 THE GOLDEN THREAD RUNNING THROUGH ALL RELIGIONS

Long ago, between the years of 1006 and 1182, lived the gentle Saint Francis of Assisi, and in that fierce and stormy season of the world's history he proved the reality of human brotherhood. In that age there was oppression and cruelty: war, poverty and hopeless misery, man against man and class against class was the order of the times. Yet this quiet, gentle soul, with his God-like standard of life, his keen sympathies, his intense love of God and man, said NO WORD OF CONDEMNATION. Love, brotherly love, was his theme always. His intense love of God gave him the living, passionate power that wrought miracles of reformation and redemption.

This love prompted him to go among the poor and miserable, to live with them and work with them and love them. His soul's love kindled their souls into life and they became their own reformers.

When in time a little band of followers gathered about him to live and work as he did, he sent them out with a message of the sweetness of Christianity and the abiding love of God. So did St. Francis put his love-filled life in touch with the dormant, miserable lives of his fellows until many were awakened and saved. He felt and acted on the principle of a Divine Brotherhood of man, and this was the secret of his success as a reformer. But Brotherhood meant more to him than kinship with humanity. He loved everything in Nature. The swallows and larks were his sisters, the lambs his brothers. In his great poem on the Creation, he speaks of the sun as his noble brother, the moon as his sister, etc. In his nature Love was literally the light of his world.

St. Francis was a Catholic? Yes, and this only proves that the great Father is no respecter of creeds, sects or persons. God is love. Love embodied in man. Love differentiated makes Brotherhood possible. Catholic or Protestant, Christian or heathen, where God reigns there is Love. Where Love reigns there is Brotherhood. The single eye sees only light. In all times, among all peoples, there have been Brothers whose lives have proclaimed universal Brotherhood. Some channels are wider than others, but through all flows one stream.

The sturdy Martin Luther, with his stern measures, was no less standing for the unity and solidarity of religious faith which, as he thought, would right all conditions. He was moved by the great Power to send forth his mighty protest, and in his willingness to die for the cause if need be, he showed his utter abandonment of self.

"Here I stand, so help me God, I can no other!" he cried, at the Diet of Worms, not knowing but this very utterance would bring him to the stake. What but his desire to be true to his own light, to be true to the Cause he had espoused for his brothers, gave him this magnificent courage, or won for him a victory that changed the whole history of the world?

That which makes Brotherhood a universal principle is this very willingness to do and dare and suffer for those who may not speak for themselves, to merge the interest in a few into a love for the many. The stars that have shone with illimitable brightness through all the ages of human history have been those self-abnegated, divinely-illuminated souls who have lived and wrought and taught according to their vision of the Brotherhood

of Mankind. They might have been poor, unlearned, obscure or despised, yet when the great light within them began to shine they became leaders and saviors of men.

Who can read the story of Peter Claver, the Spanish priest, who devoted forty years of life, much of the time fifteen hours a day, to teaching, helping and comforting poor, degraded African slaves, without feeling a thrill of the sublime impulse that inspired him? The prayer of his heart, as written in a little book carried always with him, even to the day of his passing through the gates, was to "acquire a habit of thought, feelings and aspirations by which all his endeavors should be directed exclusively to the enlightenment and regeneration of souls, cost what it might, even an ignominious and cruel death."

"CHRISTIAN PATIENCE AND BROTHERLY LOVE is the only salvation for them," Peter Claver would say of those poor creatures, the African slaves, brutalized and suffering, out of whom the image of humanity had been almost obliterated, and the image of God never found, for they were to him deserving objects of his tenderest care. Not great things, but little, every-day things in which he might show loving thought and helpful service—the doing of these seemed the highest aim in the consecrated life of the Apostle of Carthage.

But it is not those who have been known by their deeds alone of whom we would speak as representing and advancing the Cause of Brotherhood. There are many whose voices have been lifted in tones of stirring eloquence, whose fire-tipped pens have written words that live, and will forever thrill the hearts of men with the true sentiment of Brotherhood. Tennyson's "Knights of the Round Table," Lowell's "Sir Launfal," and many others, are poems that will live as long as language, because of their lofty ideals of consecrated life and human fellowship.

In all religions, in all times, seer and prophet, poet, priest, slave or ploughman have seen the heavenly vision, and held aloft their light that all men might see.

The Fatherhood of God, and the Brotherhood of Man, was the clarion note uttered practically by every participant at the grand and never-to-be forgotten conclave, the Parliament of Religions at the World's Fair in Chicago in 1893. On that memorable platform were uttered these words by one of our foreign brothers, Shaku Shoven, a Buddhist, who referred to the plan of Brotherhood in India 3,000 years ago, and concluded by saying: "Not only Buddha, but Jesus Christ, as well as Confucius, taught universal love and fraternity. . . . Then let us true followers of Buddha, true followers of Jesus Christ, true followers of Confucius, true followers of truth, unite ourselves for the sake of helping the helpless and living the glorious lives of Brotherhood under the control of truth."

Has the goal been reached, are we yet united in the fellowship of an undivided aim, a selfless love? Perhaps not yet, but we are going forward grandly. Hear the many voices speaking, men and women around us everywhere. More and more do they emphasize the one word LOVE, the one aim WORK, the one goal UNITY.

"Liberty and equality based on fraternity must be interpreted as the ideal state, made to promote the universal and unqualified Brotherhood of Man," said J. D. Buck, the eminent and learned writer on Freemasonry.

"Those who are workers, and really feel the universal brotherhood of man, do not talk much, but by their acts, their whole body, their posture, their movements, their whole life, show brotherhood for mankind, love and sympathy for all," wrote the beloved Suami Vivekananda.

"We find our own lives in losing them in the service of others"—as that great and sweet soul who, when with us, lived at Concord, said—"that generous giving or losing of your life which saves it," says Ralph Waldo Trine.

"Each is not for its own sake. I say the whole earth and all the stars in the sky are for religion's sake."—Walt Whitman.

"Love is the attractive force which clasps each soul in the universal embrace. Every message of ministry brings back a response of equal intensity, so life is a constant giving and receiving," says that earnest advocate of New Thought truths, Henry Wood.

"Pity your fellow-men and love them and work for their emancipation and your own."—Ella Wheeler Wilcox.

But the songs and prayers and hopes of all are voiced by Lewis Morris, who, with prophetic vision, years ago wrote:

"There shall come a time when brotherhood shows stronger
Than the narrow bounds which now distract the world;
When the cannons roar and trumpets blare no longer,
And the ironclad rusts, and battle flags are furled;
When the bars of creed and speech and race which sever,
Shall be fused in one humanity forever."

And thus we catch glimpses of what Brotherhood is, and what Brotherhood may accomplish. May we all work with unabated effort toward our glorious end.
Yours in Holy Fellowship,

H. A. K. 1 Δ.

This magazine is striving hard and persistently for the upbuilding of God's Kingdom.

A real Christian has no negative qualities. The Christian is positive and a "human magnet in his focalizing" and attracting power; he attracts all the good in the universe and repels all the bad; hence the tremendous success and great progress and happiness of Christians as a rule.

We should all live to make the world brighter, happier and holier, and that is what this magazine is printed for. We try to spread the gospel of sweet and cheering Christian optimism and spiritual cheerfulness. We know the world improves every minute, and we also know that there is great room for more improvement, and we urge our readers to do and achieve in a Divine Way for the good of the WHOLE.

Flesh food makes man nervous and restless. All animals, like cats, tigers, lions and leopards, that live on flesh foods are restless and nervous. These nervous, fretful animals are dangerous to man and render him little service. Look at the mild, strong, forceful and helpful animals that live on grains and vegetables exclusively, namely, cows, horses, sheep, elephants, etc. Flesh-food eaters are always nervous and restless—cannot be serene.

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Vegetarian Diet in the Arctic Region

"Our body is the temple of God, and He holds us to account for the way we treat it," says Adah Sparhawk Young, in *The Vegetarian*. "It is scientifically true that the spirit of life is the tenant of the body, and we should not defile it, or shorten life by disobeying nature's laws by self-indulgence or intemperance. How true the much-quoted passage, 'Whatsoever a man soweth that shall he also reap.'"

"The great need of the world is more strength—physical, mental and moral. It has been clearly demonstrated that if one is to eat for strength, basing his eating upon the nutritive value of foods, he must choose grains, leguminous seeds, vegetables and nuts; eggs and milk might also be accepted.

"The tendency of conforming to the custom of the society in which I have lived has, at times, induced me to depart from the strict path of vegetarianism, but when I did so I paid dearly for it, as on a non-flesh dietary I am conscious of a greater capacity for enjoyment, both physical and mental, and also possess more strength and endurance.

"Many labor under the impression that they cannot keep warm during the winter months, especially in Alaska, unless they eat an abundance of meat and animal fat. This is an erroneous idea, and has been amply and practically demonstrated. Our houses are not plastered and are not made extra warm, yet I wear thin shirt waists most of the winter, and keep comfortable. I have no difficulty in finding good, nourishing food. At present I am following a strict vegetarian diet. My health is none the less robust, and perhaps it is to this régime that I owe my keen sensibility to impressions and a hopeful, contented disposition."

Toleration

TOLERATION is a part of Religion. Intolerance has done more harm to true religion than anything else.

Some Christians (?) complain that Toleration is an attack on Christianity.

As a matter of truth, Christianity has thriven and grown under persecution and so-called attacks. It is a poor sort of religion that cannot stand up under any and all attacks.

Burke said: "I am persuaded that toleration, so far from being an attack on Christianity, becomes the best and surest support that can possibly be given to it. Toleration is good for all, or it is good for none. God forbid, I may be mistaken, but I take toleration to be a part of religion."

The Magic Seven

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HEART TALKS

By Helen Van-Anderson

HAVE you found it, dear heart, that Heaven of which Jesus tells us—the Heaven within? If you have, all the other precious things are true—the “peace that passeth understanding,” the “green pastures and still waters,” the “joy in His presence,” the “health and strength in the Lord” and all that you have dreamed of in connection with Heaven.

Yes, truly, that makes Heaven on earth, right here and now. The great change of the old passing away and giving place to the new referred to a change in the soul, not any change on the part of our Father. So if the change has come to you, in your heart and life, you have found and may enter into the “new heavens and the new earth.”

You have “tried so long and failed?” Never mind. Try again and keep on bravely. Some day the manacles that hold you will fall away, melted in the fervent heat of real love. Love has many names. Tolerance is one. This means toleration of the thoughts, theories and lives of those about you, perhaps nearest you. But before you can be truly tolerant, you may have to take away the veil of selfishness, that is a veil we all wear sometimes, and have to put off before we can see clearly.

Do you ask how? Well, the first step is to form in your mind an ideal, something fair and beautiful that will represent your character as you would like to have it. To dwell upon this image, to live with it in thought, keeps you in a masterful state of mind, a high, noble, heroic state in which it is impossible to do anything base or ignoble.

Be strong and let the master
State within thee have full sway.
Then canst thou rise to heights
Majestic, and give that liberty
To other souls which brings
Forth life in all its rich
Completeness.

This kind of thinking and living will remove the veil of selfishness. Then you can be tolerant, not only to others, but yourself. And this means much, very much. Can you really do your best when torn with bitter self-judgment or condemnation?

Think kindly of yourself, even when you fail. Remember you are growing, and, in the growing soul as in all processes of Nature, there are advance steps and periods of waiting. There are seasons of bloom and barrenness, seasons of joy and despair. The times of waiting, barrenness and despair are growing times. Longing and unrest are but signs of the breaking of a shell, of the building of “more stately mansions.”

Suffering will last until self is lost in the larger world, the greater bloom, the surer freedom, to which it is many times the prelude. When the darkness comes, self-abnegation, total abandonment to the law that is working through every circumstance, hastens the blossoming time. This means for the time and in a certain way the dropping of every burden or sense of responsibility, not only for oneself, but for all those to whom one is related in any way, sympathetically or otherwise. It is non-resistance put in the form of *disinterested* interest, *dispassionate* judgment, *disentangled* affection. The responsibility of keeping oneself receptive, sincere, willing, is one that can never be dropped. With this a patient waiting will insure the loving state, so necessary to the evenly poised soul.

Yes, it may be you have a friend, a wife, a son, or daughter, or husband whose tastes and ideas are wholly different from yours, and whom you would fain lead into your pastures, or bring to your standpoint of thought and action.

But are they not individuals with not only a life to live, but a privilege of choice as to how it shall be lived?

Let go. Your dominion lies not with others, but with yourself. Perceive this truth and your “master state” will be freedom—freedom from anxiety, selfish preference, or disappointment. You may be interested but not selfishly, may give advice but not passionately, may love dearly but not with chains.

Learn this lesson and you have gone far on the path of the self-conqueror. As the

sun to the flower, cool water to a parched throat, so will be this atmosphere of mental freedom, this unseen air of liberty to all who come within the radius of its influence.

There is a subtle but spontaneous opening of many hidden springs of being, which makes the free soul like a “watered garden whose waters fail not.”

And ever as the days go by, the soul a sweeter guerdon earns, a rarer life secures, because of patient waiting in the dark of working days and months and years, till light breaks in and life seems born anew.

“Up and out of thy narrow
Self-chamber!” Truth is
Forever saying to her children
Up! Grovel no longer in
The dust of earth. Point
Thine eyes toward the
Larger view.
“Twill burst upon thee some
Fair moment when thy heart
Is free, and thou wilt find
Thy heaven within thee, and
Thy life grown strong with
Victory and radiant with
Peace.”

Is not Life a beautiful, gracious gift? The more fair it seems, the more precious it becomes.

Do you know *everything* depends upon the view you have as to your conception of life and the beauty you find in it? It is like choosing a site for a home. You want it in a high, sightly place because your friends had just purchased a piece of land whereon they were to build a home. It was a beautiful spot—a lofty hill overlooking the Hudson River, with purple mountains in the distance, green glades and rippling hillsides, trimmed and fringed with trees, carpeted with emerald velvet round about, and over all the wide expanse of sky and mantling golden sunlight.

Oh, what sweet thoughts will come to these dwellers in the land of beauty! What splendid inspirations to be received direct from the Oracle of Nature, the sanctuary where always abideth the Spirit that teaches the humblest listener!

To you all dear friends
May each day bring thee
Something fair to hold in
Memory—some true light
To shine upon thee in the
After days. May each night
Bring thee peace, as when
The dove broods o'er the
Young she loves. May
Day and night the circle
Of a rich experience weave
About thy life, and make
It grand with knowledge
But radiant with Love
And warm with that sweet
Tenderness that blesses all.

What this magazine aims to do is to put the Crown within the reach of every soul, the Crown that is bejeweled with hope, joy, peace and brotherly love, the Crown that outshines the crown of any king or potentate in all earth's fair dominions.

The youth of wealth, talent, ambition and high aspiration in all parts of the world are beginning to come to the United States to get imbued with the vibrations of “Americanism.” In a few more years this wonderful Christian Country, with its marvelous civilization, will attract the progressing and enterprising young men of all countries, who will come here to study our methods and plans of doing and achieving. This will be good for the *Whole*. Americans are invading all countries to the material advantage of *all*. The Mystic Adepts for centuries have seen in the astral, the symbols that indicated the unfolding and developing of the greatest nation of progressive and prosperous people the world has ever seen. It is a blessed privilege to live in the United States.

Man never hears the Voice of God and the Angels until he is fully and completely converted, regenerated and sanctified.

It is almost a definition of a gentleman to say he is one who never inflicts pain.

Books That Help One to Acquire Psychic Power

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

- By Henry Wood
IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY. Octavo, cloth, \$1.25; paper, 50 cents. Eleventh edition.
GOD'S IMAGE IN MAN. Some Intuitive Perceptions of Truth. Cloth, \$1.00. Thirteenth edition.
STUDIES IN THE THOUGHT WORLD. Fine cloth, \$1.25. Sixth edition.
EDWARD BURTON. A Novel. Cloth, \$1.25; paper, 50 cents. Eighth edition.
THE POLITICAL ECONOMY OF HUMANISM. Fine cloth, gilt top, rough edges; 320 pages, \$1.25.
VICTOR SERENUS. A story of the Pauline Era. Fine cloth; 500 pages, \$1.25. Third edition.
THE SYMPHONY OF LIFE. A Series of Constructive Sketches and Interpretations. Fine cloth, gilt top, rough edges; 300 pages, \$1.25.
PSYCHOLOGY FOR MOTHERS. By Effie W. Merriman, now being published in this magazine, to be issued in book form, handsomely bound, about Sept. 1st; \$1.00, postpaid; in unique pamphlet form at 50 cents.
LESSONS IN PALMISTRY. By Maria Andrews. Fully illustrated. 25 cents.
NEW PSYCHOLOGY. By J. P. Gordy, Ph.D., LL.D. \$1.25.
THE LAW OF PSYCHIC PHENOMENA. By Thomas J. Hudson, LL.D. \$1.50.
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THE HEART OF IT. By H. W. Dresser, 75 cents.
VOICES OF HOPE. By H. W. Dresser. \$1.25.
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LOOK UPWARD. By Susie C. Clark. \$1.25.
DOMINION AND POWER. By Chas. B. Patterson. \$1.00.
THE WILL TO BE WELL. By Chas. B. Patterson. \$1.00.

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

A Holy Prayer

O, God! I thank Thee for each wish
Denied as well as granted,
Since oftentimes what I craved, if given,
Had been what least I wanted.

His thoughts are wiser far than ours,
Who sees from the beginning,
And he who doubts the gracious end
Repays the grace by sinning.
—Caroline A. Mason.

Life a Grand Opportunity

LIFE here on the Earth-plane is both a God-given privilege and a God-given opportunity. Longfellow said: “All that one can say is that life is opportunity.” What are you doing with this life? Are you happy? Are you doing anything or achieving anything or are you idly moping and dreaming? Are you living in your mind instead of in the realm of Soul and Bliss? Are you trying to “think” away your sins instead of praying them away? Remember, life here is a grand opportunity.

THOUGHT HELD BY THE SILENT BROTHERHOOD

(HELD DAILY AT 9 A.M.)

"In the secret hiding places of the Divine Love is everlasting joy!"

"This is what thou needest to know, that joy is Omnipotent. Thou shalt know it as thou hearest the clear song of Life. This thou canst not hear until thou hast opened thine ears in the right direction. Listen! in the right direction! There is nothing but glittering, enticing, triumphant joy for those who are prepared to acknowledge it."

NOON THOUGHT

(HELD DAILY AT 12 M.)

Joy, joy, joy! I am filled and thrilled with joy! I ring the bells of joy for all the world!

"I only ask to sing

A little song, so true and strangely sweet
That, though it be not wise or e'en complete,
The tired world, while going to and fro
More glad and faithful, hearing it shall grow."

Imagine the grace of a character moved by this desire. So much is revealed in the first modest words.

"I only ask to sing a little song." No great ambition to accomplish what lies only in the power of genius to accomplish, no disdain of little things, of small opportunities, no repining because of limited time, talent or environment; only the loving wish to do something, some little thing that will be as a song "true and strangely sweet."

There is nothing in all the world that marks the kinship of humanity so quickly as a song, one that is true to the human heart with its lights and darks, its heights and depths, its struggles and aspirations. And this song may do unutterable things for the soul awake to its truth and sweetness.

The very desire to sing implies a possible harmony, a linking together of the best in oneself with the best in every soul, that intangible something that makes life sweet and tender and rich in the living.

And the singing. Is it really a word song set to note music? It may be that, but it is infinitely more. Perhaps the words and the music may be caught through a smile, a love-ray from soul-lit eyes, a gentle word, a patient silence, a helpful service rendered, it may be a tiny flower, a bird song, a summer dawn, an evening sky, have inspired it. He who has to give also receives. Like a wind-blown harp, the lightest sweep of air from any source will fill his soul with music, and on invisible wings it glides forth on its mission of blessing. Even when he is least conscious of it, the melody is sweetest, the tired world is listening, and to many waiting hearts comes a sense of kinship with all that is good, beautiful and true.

"Sing to my soul the sweet song that thou livest,
Read me the poem that never was penned—
The wonderful idyl of life that thou givest
Fresh from thy spirit, oh beautiful friend!"

is the tacit pleading of every soul in its meeting with other souls, whether they be friends or strangers, for this generous pouring out of the wine of life—soul sympathy.

Give, and the receiving will take care of itself. Do not look for it, and when you least expect it, lo, it is as though some fairy had suddenly waved her wand for you.

Patience and wait, dear heart, for as surely as you sing the song, you shall hear many and ever-nearing refrains.

What though the night seems long? The morning with its music is on its way to you. Mystic No. 7.

What Makes Things Happen

RELIGION makes one hopeful, optimistic, enthusiastic, cheerful, healthy and happy.

Without these qualities man is weak and impotent—helpless.

Without hope we are lost in a maze of despair and are bewildered and fearful and apprehensive.

Without Love and Faith, which inspire Hope, where would the world be?

Martin Luther said: "All which happens in the whole world happens through hope. No husbandman would sow a grain of corn, if he did not hope it would spring up and bring forth the ear. How much more are we helped on by hope in the way to eternal life?"

Blessed is the man who has hope, for that man is very near God.

Blessed is the man who can fully realize that Jesus Christ is THE MASTER, now and forever, world without end, for that man is perfect in hope.

The only failure one ought to feel sad about is the failure to realize God and THE MASTER.

"The question is not, Art thou in the nobility? This is the question, Is there nobility in thee?"

What had the life of Jesus been to us, if we had only the record of His sermons, without the record of His going about doing good! I think the everyday life of Jesus touches the human heart more than the great truths which He uttered.—*Bishop Simpson.*

There is never a way so narrow and short. But THE MASTER'S work is there: There is something to do for His dear sake, Or something to calmly bear. —A. L. Wyman.

There can be no moderate success to a true God-loving Christian.

Forgetfulness

LET others ask for wealth or fame or power,
Low bending at Thy shrine:
But I, O Lord, who come to Thee this hour,
Ask for a gift divine.
Bright gold is good, and fame is passing fair,
And many souls may bless;
But I must humbly ask a gift more rare—
Give me forgetfulness.

I would forget all envy, pride and hate,
And never know them more:
All loss and sorrow the stern hand of Fate
Hath given me full store,
All injuries and fretful words and slights
That dash the soul with gall,
Dimming the brightness of our days and nights—
I would forget them all.

Aye, let them all, I pray, be buried deep
In that unsounded sea,
Whose tideless waves forever silent sleep—
The past eternity.
Then the rapt soul on Love's strong wings
Can rise
O'er all the ills that be,
Trilling forever from the morning skies
The light song of the free.

For I say unto you that God is able of these stones to raise up children unto Abraham.—*Matt. iii, 9.*

Through countless ages of the dim,
The unremembered past,
Ye builded better than ye knew,
Long slumbering soul;
In minerals and plants up to
Self-conscious man;
The image of the God enthroned
Within the temple of the body;
Each step of ascent
Up the shining rounds
Of Jacob's ladder, leading
Upward and onward,
To the golden round,
Symbol of light celestial,
From minerals to plants,
From man to angel
Is thy glorious destiny.

—*Helen C. Clark.*

"The Infinite Unknown" is unknown only to the unregenerate and carnal-minded.—*An Adept.*

The Angel of the Infinite comes to him who lives the life. Holy men are finely attuned instruments on which GOD, CHRIST and the HOLY SPIRIT, and the HOLY ANGELS strike beautiful notes.

Prayer to God, in the name of our Blessed Master, is the only ever-present help of man in trouble and sorrow.

There is not a problem of life, here or hereafter, that Christianity cannot easily, fully, completely and satisfactorily solve.

A GIRL'S PLUCK

Food That Cut Work In Half

The food that will enable a person to accomplish in one year the work laid out for two years is worth knowing about. Miss Annie Avery, a student in Lanark, Ont., writes: "I know I felt my ill health even more than if I had been engaged in any other work, as the confinement of school only increased my sickness and inability to study.

"Last year I was on the way to a general breakdown in health; I suffered from severe headaches, was becoming a confirmed dyspeptic, nervous system broken down and my condition went on from bad to worse until I was unable to study or even go to school.

"My parents were very anxious about me, as medicine did not help, and mother, hearing about Grape-Nuts, obtained some, and I commenced to use it at once. I was very much surprised at the quick effect the food had on me. I began to get better, and as a result from its continued use I am no longer troubled with sick stomach and headaches, nor am I the nervous girl I was last year. I feel so well and study so well that I am making an attempt to get my certificate with but one year's work, when, at the very least, two years are always allowed for it. I have gained 30 lbs. since using Grape-Nuts and now enjoy good physical and mental health."

Psychology for Mothers

By MRS. EFFIE W. MERRIMAN

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"Psychology for Mothers" was commenced in the August issue, and will be completed in five instalments. We shall also publish in pamphlet form (ready about September 1) at 50 cents; or in book form, uniquely and handsomely bound, for \$1.00, postpaid. These articles are most valuable to mothers, and the books will meet with a large sale. Mrs. Merriman, the author, is widely known, and the Editor of The Magazine of Mysteries considers it good fortune to get from Mrs. Merriman so important a series on this subject.

BABY'S FIRST LESSON

ONE of the many beautiful points in the method of self-education outlined in the previous chapter is that it may be begun at any time. It may be obtained "without money and without price," and its value is "far above rubies." It truly educates, and gives its possessor a fine influence in the world, even though he may have never looked into any book but the Bible. It may be obtained without interfering with other duties, and the earnest student will not have to go very far before he finds his new learning of practical value. Then it is possible for the one who comes in at the eleventh hour to receive compensation equal to that of the laborer who has spent his life in the work, and without doing injustice to any one. It simply depends upon his ability to receive. He can have all he can take, for the Source is exhaustless.

While it would have been better for us and for the world if this psychological training had not been so neglected as it has, we need not spend precious time in bemoaning that fact, but go to work to correct the mistake so far as lies in our power.

We will suppose that the mother's first hour of serious thought on the subject comes when her little, new-born baby lies sleeping beside her. She has passed safely through her trial, has had a nice rest, and is very comfortable. The room is quiet, and she has every reason in the world to be filled with thankfulness. It is indeed a hard heart that is not stirred to its depths at such a time as this. Don't call the strange new emotion palpitation, or sentimentality, or weakness of any sort; but allow yourself to recognize it as the spirit of God within you. Remember that "I am in the Father and He in me" is just as possible for you as it was for Christ. You have only to recognize that fact, and welcome the indication, and you have taken a long, long step on the road to perfect freedom.

But even if you are not quite sure that you feel the spirit, you need not be discouraged or in any way cast down. Instead of waiting to make sure, go ahead; go on, even as you stumbled over some unexplained problem when a child at school. You had to go on then, without understanding it, and do the best you could, and after a time you were surprised to discover that you understood it so well that you could hardly comprehend why it should ever have troubled you. It will be just so in this case. Go right on and don't worry. Light will come when you least expect it. We all have more of the truth when we think we have. As soon as we recognize the good in ourselves it will spring into new life and make us feel its influence more and more, and there is no better way for the mother to reach the point where she can make such an acknowledgment than by talking it over with her baby.

From the first day of baby's life on earth, dear young mother, accustom it to the sound of your voice while it is asleep. You will find that it will absorb the education you wish to give it much more readily while asleep than when awake, and you can make a more indelible impression upon

its brain if you talk aloud, just as you can upon your own.

In order that you may feel that there is reason—good scientific reason—in the method of the training you are about to adopt, you might try to accept the statement, made by some scholars of renown, to the effect that each one of us has a subjective personality, sometimes called the soul, and an objective personality, usually defined as the reasoning power. I find this theory very easy of acceptance, and I am sure that my objective personality is responsible for all my doubts. It is materialistic, and so closely related to my physical eyes and ears and fingers that it can hardly believe in any information that does not come through them. But my soul or subjective personality looks beyond. It keeps watch over me, and when I seem unusually intuitive, I believe that the intuition is simply a whispered message that my objective personality has caught from the soul. I also believe that if I were not so steeped in materialism, my objective personality would hear many such messages, and my life would be much more beautiful in consequence.

When we sleep, so the students of mental phenomena tell us, this subjective personality comes closer to the portals of consciousness, and is more easily reached. That is why it is well to talk to baby while he sleeps, for it is his subjective personality which we wish to train.

Say to him something like this:

"We have given you a little body in which to live on earth, baby, and as long as you remain in it, you must control it. Never, never let it control you. Every day you will make changes in it. Do not be influenced by the bad thoughts around you, but let your best self speak in this work which no one can do for you. You can build yourself a whole, sound, beautiful body if you will, and it won't be difficult if you work in the right way, and begin now. No one can harm or help your body but yourself. You may be influenced to do some unwise thing, but the blemishes which result will be your own work, not that of the one who influenced you. Baby, you are never to be influenced to do harm to yourself; remember that. You are never to shut out God's spirit. Fill yourself full of it, dear, now, while you sleep, for it is the source of life, and health, and all things good, and the supply is never-ending."

This may seem rather old talk to the little mite of humanity beside you, but remember that you don't know anything about the soul in that little body. It may not express itself until its body has been made over into a more useful machine than it is now, but it has the power to begin that task immediately. Can you not see, then, how foolish it is to cling to the belief that it knows no more than it can express? It is not wise to insult it with the tootsy-wootsy vocabulary so dear to most mothers, more especially during those precious hours when you and it are alone together. No one can tell when a baby's brain begins to register impressions, and so it is best to waste no time. Better be a day too early than a day too late.

And now comes a suggestion that I am going to ask you to accept without explanation. Give the baby a name, as soon as you can, conveniently, and when you

talk to him, while he sleeps, call him by his name, instead of calling him Baby. There is a reason for this, a reason which you will very soon discover for yourself, and then you will be glad that you were willing to accept it without waiting for explanations.

Before closing this chapter I must once more refer you to Froebel's "Education of Man," for I want his support in my belief as to the necessity of religious training for the baby.

"Genuine and true living religion," he says, "reliable in danger and struggles, in times of oppression and need, in joy and pleasure, must come to man in his infancy. * * * If father and mother would give to their children as the choicest portion for life this never-failing hold, this ever-steady point of support, parent and child must ever be in intimate inner and outer unity, when in prayer—in the silent chamber or in open nature—they feel and acknowledge themselves to be in union with their God and Father. Let no one say the children will not understand it, for thereby he deprives them of their greatest good. If only they are not already degenerate, if only they are not already too much estranged from themselves and their parents, they understand it and will understand it; they understand it not through and in the thought, but through and in the heart. Religious spirit, a fervid life in God and with God, in all conditions and circumstances of life and of the human mind, will hardly, in later years, rise to full, vigorous life, if it has not grown up with man from his infancy. On the other hand, a religious spirit thus fostered and nursed (from early infancy) will rise supreme in all storms and dangers of life. This is the fruit of earlier and earliest religious example on the part of the parents, even when the child does not seem to notice it or to understand it. Indeed, this is the case with all living parental example."

The most materialistic mother, who has even a limited knowledge of the value of kindergarten training in the education of the child, must admit that Froebel knew whereof he spoke and so the above quotation cannot be lightly regarded. It seems to me that the mother who refuses to give her child proper religious training assumes responsibilities that only the very thoughtless would dare face. Religious training does not mean that he should be brought up to believe in the Catholic or the Protestant religion, or any other form of religion, but simply that he must be taught to look to God as the source of all that he is or has or desires. When he is old enough to reason for himself he can then decide as to the church with which he will unite, if with any, and his childish faith in God will not stand in his way at all. "If," says Froebel, "he acknowledges himself to be a child of God, and lives in accordance with this, he has the Christian religion, the religion of Jesus," and this can be so strongly impressed upon the mind during the first seven years of the child's life that it can never afterward be quite forgotten. The wise mother will, therefore, begin her baby's religious instruction in her very first hour alone with him.

Instead of singing silly little lullabies to baby, try chanting the sentences which you wish to impress upon his mind. It is not difficult to do this, when once you've made the start. If words won't come, just at first, write them down, and when you have learned to chant what you have written, you will soon begin to improvise, and, oh! what a source of satisfaction you will find in it!

Suppose you begin something like this: "God's spirit is within you, baby dear, and you will recognize it as you grow. Your destiny—your life, depends on Him. Your health, wealth, happiness all come from Him. He is your guide. He is the 'light within.' He forms a part of each experience. Without Him you are nothing, but with Him, all things, dear child, are possible to you."

There is nothing difficult in such improvisation, and there is no limit to the good it may do. Baby likes it just as well as the nursery rhymes, before his taste becomes vitiated by the latter, while you cannot help finding it much more uplifting and in every way satisfactory, more especially when you recall the lesson in psychology which teaches that it is the early impressions which are found most lasting.

KEEP BABY QUIET

The wise mother will teach her baby, from the start, that he is not to dissipate

his force. To do this she must first give some thought to the subject, that she may fully realize the advantage to be derived from conserving one's energies. She will find illustrative examples all about her, even should she fail to find sufficient food for thought in her own lack of concentrated force.

The woman who speaks ten words where one would better serve the purpose; the woman who takes ten steps where but one is needed; the woman who giggles, nervously, whenever she speaks; the woman who emphasizes every remark with her hands, and last, but by no means least, the woman who rocks—all such women dissipate their force. They expend in dribbles the energy which, concentrated and intelligently directed, would have been sufficient for deeds of importance.

Now, dear mother, do not condemn this as nonsense until you have proven it fallacious. When next you feel very tired, do not throw yourself into a rocking-chair and rock yourself back and forth, but take an easy chair, make yourself comfortable, and sit perfectly still. Try not to think at all for a time. If you cannot be perfectly passive, let your mind dwell on this thought: "God is the source of all strength. He will give me what energy I need. God is rest and peace and love. His spirit dwells within me, forming an inexhaustible fountain from which I may draw as I please. If I am tired, it is simply because I have failed to take what I need." Then become as relaxed as you can, breathe easily and deeply, let your eyelids droop lightly, and say, aloud, if you are alone, but otherwise in silence, "Dear God, fill me full of Thy spirit. I need it. I demand it. I believe in its power to rest me, and give me strength for other duties, and I now open myself to its influence. God, fill me full of Thy spirit."

Sit quietly as long as you can keep your mind on this little prayer, then go about your work without nervousness or worry or undue haste, and, if you can, without a doubt as to God's willingness to give you all you need.

You will not try this three times, if you go about it in the right spirit, before you will see that ten minutes thus spent will bring you more rest than a whole hour given to rocking. A few such experiences will serve to show you the folly of rocking baby when he is fretful, or when you think he should go to sleep. Decide on the very first day of his life that he shall not be rocked, or swung up and down, or carried back and forth across the room. His nerve force must not be dissipated, nor must his poor little passive body be subject to the nervous conditions of others. You are his protector. If you realize this, and have obtained self-control, keep him with you as much as possible, and shut every one else out of the room. Do not hold him more than necessary. Deny yourself to visitors, for it is not wise to allow baby to become a victim to the influence of every curious person who wants to hold him or play with him, or pet him. It is not treating him fairly. Remember how helpless he is, and protect him. By so doing you will save yourself much anxiety, for it is a fact, acknowledged by any observing old lady who has cared for many children, that baby is capable of taking on many conditions that will make him exceedingly troublesome, if not positively ill. "Babies always worry when you go visiting with them," they say, or "We expect babies to act their worst when there is company." If they could only go a little farther and ask "Why?" what a blessing it would be to the babies!

You must often have realized, although you may not have thought about it, that some persons make you nervous and uncomfortable, others have an exhilarating effect upon you, while still others depress you without reason. Without knowing it, you are passive to their influence. With knowledge properly applied they should have no such influence over you. But the baby cannot have such knowledge, or apply it. He has all he can do to mold his little body to fit his needs, and mother must guard him from the burdens which loving friends so thoughtlessly impose upon him. So keep him as quiet as possible. If you have self-control, keep him to yourself, but if you are nervous and fretful and lacking in self-control, you must trust to another to do for him what only a mother can do perfectly.

A baby who is deprived of a self-controlled mother comes into the world with the axiomatic mill-stone about his neck; but since even that condition may be overcome in time, do not be discouraged if this thought failed to reach you while your

first baby was small. Go to work at once and take all possible comfort from the parable of the laborer who entered the field at the eleventh hour.

When baby cries, you are not to become nervous. You can control yourself in this matter, if you will. He is not at all likely to cry himself to death, or even into a spasm, more especially before he has reached an age where evil passions get control of him. Let this be your first thought. Then consider that a certain amount of exercise is necessary to the development of the lungs, and you will be ready to regard the situation with a fair degree of philosophy. Philosophy is one of the cornerstones of self-control.

Now, make absolutely sure that baby is comfortable—that no pins prick him, that his feet are warm, that his clothing is dry and that he is not hungry. We will take it for granted that he is fed at stated intervals, for a sensible mother knows better than to invite the indigestion which is almost sure to follow any other method.

Having made sure that he is comfortable, lay him on the bed. Try to influence him by some such thought as this:

"Let God's spirit reign within you, baby. God is peace and comfort and rest unspeakable."

If you are inclined to lose self-control and to become nervous, as you may very likely do, just at first, and more especially if he cries, offer up this comforting little prayer.

"Dear God, give me power to help my baby. Give me wisdom and strength and faith."

It is a simple little petition, but more than one mother has found it effective, especially when it is followed by the exclamation, "everything is all right now. God is with me! God has charge of this case!"

Wring a soft napkin from luke-warm water, fold it and place it on baby's head in such a manner that it will cover the eyes and ears, and so shut out distracting sights and sounds that may be irritating to the tired nerves. Then take one little hand in yours, and with your disengaged hand gently stroke the spine from the head down, all the while talking to the soul that dwells in the fretted body.

"This body is not you, baby; it is only your dwelling-place. Assert your authority over it, and command it to express harmony. You are well and happy. You are strong and beautiful. The spirit of God dwells within you to such an extent that no harm can reach you. Sleep, baby; sleep sweetly, for God's love shuts you from the inharmonies of the world, and nothing can disturb you."

The damp cloth and the gentle motion of the hand serve to distract the baby's attention from himself, and give you an opportunity to impress his sub-conscious personality. As he grows older you can gain the same effect by looking straight and steadily into the pupils of his eyes, for a moment, at the same time commanding him to listen to what you have to say.

You will find great comfort in the habit of talking baby to sleep. It is certainly more inspiring than the singing of nursery rhymes that have little meaning, and its effect upon the impressionable mind of your child cannot be overestimated. The words I have suggested may be used, if you like, but not unless you fail to think of those which will better express your thoughts. But try to think, for each mother should be a law unto herself in this respect, and whatever you say, try to believe it. Refrain from saying what you do not care to believe, but do not hesitate to declare what you would like to believe, even though you may have grave doubts as to your convictions. Remember, that drops of water can wear away a stone in time, and that it is much less difficult to make a lasting impression upon the brain by the reiteration of forceful words. Sentences formed by yourself have more force than those quoted from another, because they require distinct mental effort. You can repeat the words of another without thinking, but you cannot frame a complete, forceful sentence without giving it your whole attention. For that reason, it is better not to memorize your little prayers, or your psychological talks with your baby, but let the occasion furnish its own inspiration, and always endeavor to frame each sentence carefully; this requires an amount of thoughtful attention that is of untold benefit to any one who practices it.

Talk freely to your baby as he goes to sleep. Give him all the good precepts you wish him to have, and never tire of repeating them.

Say, "Your body is resting, baby; resting and growing according to God's laws. It is such an exquisite expression of harmony that it cannot know pain or sickness. God's spirit dwells within it, and rules over it, and keeps it free from all discomforts. Now, while the body rests, the soul must gain strength and knowledge. Let your soul talk with God, baby. Let it go to the source of love and truth and honor and purity, and become imbued with the principles that go to the making of a perfect man."

When talking to your baby keep fear out of your own mind, for fear prevents success. You cannot control another when you fail to control yourself; but with every success your courage will become strengthened, and victories will seem more easily won.

You will soon discover that baby is more easily managed when he has not been subject to the influence of strangers, and this should serve to emphasize the truths in this chapter. It is foolish to declare at this time that baby must become accustomed to strangers, and then proceed to make that declaration good. It is possible for the human frame to become used even to very active poisons, but it isn't well to insist upon such an education. Baby has many years before him in which to go through all the social experiences necessary to his development, and although it is quite possible for him to become used to strangers, he cannot gain, by so doing, anything like what he will miss by being deprived of the training mother can give during those first precious weeks when she has him all to herself.

You are your baby's guardian. His whole life may be dwarfed by the laws you make for him, so try to devise wisely. Understand that it is possible for him to become used to the atmosphere of strangers, and that he shall be introduced to the world in good time, but be happy in the fact that, just now, he cannot gain from others what you can give him. Why compel him to spend his entire force in resisting outside influences, when he should, instead, be contentedly growing, and passively absorbing and building into his brain the wonderful truths that are to be expressed in his life as his reasoning power develops? You need have no fear of limiting him by this method of quarantine; instead, you are helping him to a freedom which knows no limitations, and which can never be realized until one gains self-poise.

(To be continued.)

SUSPICION

Leads to the Real Cause

The question of coffee disease or Postum health becomes of the greatest importance when we are thrown on our own resources. Many a woman when suddenly left without means of support can make a comfortable living if health remains.

A brave little woman out in Barnes, Kansas, says: "I feel that I owe you a letter for the good Postum Coffee has done me. For years I was a great sufferer with nervousness without ever suspecting the cause. Two years ago I came down with nervous prostration. My work was light, but I could not do it; I could not even sew or read.

"My sleep was broken and unrefreshing; I suffered intensely and it seemed only a matter of time till I must lose my reason.

"My mental distress was as great as my physical, when one day a friend brought me a trial of Postum Coffee and urged me to use it instead of coffee for a few days, saying that Postum had cured her of liver trouble and sick headaches. I replied that I thought I could not give up coffee; I had always used it as a stimulant. However, the Postum Food Coffee proved to be pleasing to the taste, and I used it and was surprised to see that I was resting and getting better.

"My husband bought several packages and insisted on me using it altogether. Gradually, but not the less surely, I fully recovered. I never used coffee afterward, and when I was left a widow a year later I was able to open a dressmaking shop and support myself and little girls." Name given by Postum Co., Battle Creek, Mich.

Death and the Child

By CORA MARIE ARNOLD

I AM not allowed to carry a sword now, a real one, I mean; but when I get big I'll have one, and I'm going to kill Death with it."

"Why?"

"Because Death took my mother away," said the child.

A tremor passed through the hooded figure, whose draperies fell about the low step upon which they were sitting.

The dusk of early evening had begun to gather.

"Death is often kind," said the low voice of the stranger, who leaned wearily against a pillar which supported a part of the massive stone-work of the piazza.

"It is a kindness to end suffering. Sometimes people beg to die."

The voice was slightly muffled by a hood pulled far over the face.

"But my mother did not want to die. That's why I'm going to kill Death, if I ever find him. She wanted to live to see me grow up. She told me so."

"What would you say to Death, my child, if you were to see him?"

The underlying tenderness in the voice was like a caress.

"I wouldn't say anything. I'd just stick my sword through and through him!"

The figure shivered in the warm air of the summer evening.

"Are you ill?" said the little boy.

"Oh, no!"

The sound of a smothered sob fell on the child's ear.

"Are you tired? Do you want anything to eat?"

"I am only sorrowful. Few people give me a welcome. They try to turn me away."

"I wouldn't," said the child; "and I'll ask daddy to let you stay here, if you'd like to. There's lots of room. There's only daddy and me and the cook and Jane in this big house. Hobson lives at home. There's a nurse now, but that's because daddy's ill, and she has to take care of him. My pajamas would be too small for you, and daddy's would be too large. What will you do about that?"

"I have no time to sleep."

"If you weren't a stranger—"

"Alas! I am no stranger to your father. He knows me well."

"Then stay! Daddy will be so glad to see you when he is better. He is not well enough to sit up yet, and I am not allowed to see him very much. That's why I'm sitting out here by myself. I'm glad you came along, for I was very lonely. You see, Jane would rather go out walking in the evening with the butcher's boy than stay and tell me stories. She says William's her beau. I wish I could be Jane's beau, for then she would take me with her when she goes out walking, and I wouldn't have to stay alone. I am tired of playing when night comes. Have you got any little boys at home?"

"I have no home."

"What do you do all day?"

"I go from place to place."

"Are you always sad? Don't you ever laugh?"

"I see so much that is sad, as I go on my way, that my heart aches day and night. I do not feel like laughing."

"Why do people hate you? Do you belong to a trust? The men who come to see daddy always talk about trusts."

"No. There is no competition in my business. I have no associates. I do my work alone."

"I don't understand such big words very well. Don't you know any other way to talk?"

"I might try."

"Why don't people help you?"

"They do help me a little, sometimes, but it's not often, and it's generally against their wishes."

"I think that's mean. If I were a big man, I'd help you. Why is that thing pulled way over your face?"

"It's because people do not like to see me. They think I am an enemy."

"And are you an enemy?"

"No, my child."

"Well, then, why don't you tell them so?"

"It would be no use. They wouldn't believe me."

The child put out his hand and touched that of the stranger.

"Don't feel bad," he said. "I believe you and I like you very much."

There was a quick, responsive pressure upon the child's hand, which even he could understand as unspoken gratitude.

"I must go now," said the guest, rising wearily.

"Wait a moment," and the child ran off. When he returned he held a battered little sword in his hand, which he extended to the stranger.

"This is only a play sword, but I think you could scare robbers with it. Daddy says when you give away what you want yourself it is being generous."

"Keep your sword, dear child, I do not need it," said the stranger in a low, emotional voice. "I am not afraid of robbers. Robbers are more apt to be afraid of me."

"I shouldn't think they'd be. You are not a very big man—not as big as daddy, but perhaps you are very strong."

"People say that I am."

"I'm strong, too. Would you like to fight with me?"

"Not to-night."

"Will you come again, some time when Jane has gone off, and I've no one to talk to? I wish you would."

"I'll come some time, though it may not be soon."

"Do you know any stories to tell little boys?"

"Yes, a great many."

"What are they about?"

"Some of them are about little boys who have had to suffer a great deal and yet were very brave, as brave as the bravest soldiers."

"I like stories like that. Daddy says, when I'm hurt, 'Don't cry; be a little soldier.' And now, when I get hurt, I pretend I'm on a field of battle, and that I'm wounded, and I try to act just as a soldier would. But sometimes I have to cry a little. When I am bigger I shan't cry at all. Are soldiers the bravest of all people?"

"Soldiers are very brave, but there are people you see in the streets, day by day, who are just as courageous. They wear no uniforms. There is no sound of trumpets, but in the face of danger, hardship, suffering, death they do not flinch any more than the most fearless soldier on the firing-line. There are many brave people in the world. I meet them every day."

"I hate to have you go," said the little boy, wistfully. "Be sure to come again. Couldn't you stay till Jane comes?"

"I must go. I have work to do. Good-night."

"Why don't you say *adios*? That's what I say to daddy when he goes downtown. *Adios* is Spanish. Daddy can speak Spanish. Can you?"

"No language is unknown to me. I even know what people think when they don't speak."

"What fun that would be!"

"Not always."

The stranger started forward.

"Don't go!"

"If I stay, you will wish that I had gone."

"Oh, no! I am afraid of the dark when no one is near. I think of lions and bears coming. Jane says they like to eat bad little boys."

"It is very naughty of Jane to say such things."

"When you are here, I don't mind that it is night. I know you wouldn't let anything hurt me."

Was it the wind sighing?

"There is Jane coming! Do you want to go now?"

"Yes."

Half way down the broad walk the stranger turned and a word came back on the breeze, reaching the child's ear:

"*Adios!*"

My Safe Retreat

UNDER the shadow of Thy wings,
Close to Thy loving, throbbing breast,
My chastened spirit sweetly sings—
Content to find so sure a rest.

What if the sky be overcast,
I take no heed of passing things,
Not burning heat nor biting blast,
Under the shadow of Thy wings.

Famous Poems

The verses given below are from "The Vision of Sir Launfal," a poem which relates to the search for the Holy Grail, the cup which, in the olden time, was said to be that out of which Jesus drank at the last supper. Tradition declares that this cup was brought to England by Joseph of Arimathea who, according to Scripture, provided a sepulchre for the Savior's body after the crucifixion.

EARTH gets its price for what Earth gives us:

The beggar is taxed for a corner to die in,
The priest hath his fee who comes and shrives us,

We bargain for the graves we lie in:
At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;

For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking;
'Tis Heaven alone that is given away,
'Tis only God may be had for the asking;

There is no price set on the lavish summer,
June may be had by the poorest comer,
And what is so rare as a day in June?

Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays;

Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every cloud feels a stir of might,
An instinct within it that reaches and towers,

And, groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen
Thrilling back over hills and valleys;

The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf nor a blade too mean

To be some happy creature's palace;
The little bird sits at his door in the sun,
Atilike a blossom among the leaves,
And lets his illumined being o'errun

With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and sings;

He sings to the wide world, and she to her nest—
In the nice ear of Nature, which song is the best?

Now is the high-tide of the year,
And whatever of life hath ebbed away
Comes flooding back with a ripply cheer.
Into every bare inlet and creek and bay:

Now the heart is so full that a drop overfills it,
We are happy now because God wills it;
No matter how barren the past may have been,

'Tis enough for us now that the leaves are green;
We sit in the warm shade and feel right well
How the sap creeps up and the blossoms swell;

We may shut our eyes, but we cannot help knowing
That skies are clear and grass is growing;
The breeze comes whispering in our ear,
That dandelions are blossoming near.

That maize has sprouted, that streams are flowing,
That the river is bluer than the sky,
That the robin is plastering his house hard by;

And if the breeze kept the good news back,
For other couriers we should not lack;
We could guess it all by yon heifer's lowing—

And hark! how clear bold chanticleer,
Warmed with the new wine of the year,
Tells all in his lusty crowing!

Joy comes, grief goes, we know not how;
Everything is happy now,
Everything is upward striving;

'Tis easy now for the heart to be true
As for grass to be green or skies to be blue,
'Tis the natural way of living;

Who knows whither the clouds have fled?
In the unscarred heaven they leave no wake;
And the eyes forget the tears they have shed,

The heart forgets its sorrow and ache;
The soul partakes the season's youth,
And the sulphurous rifts of passion and woe

Lie deep 'neath a silence pure and smooth,
Like burnt-out craters healed with snow.
—James Russell Lowell.

"Thou who art misunderstood, be resigned! God sees. Thou who art forgotten, have hope! God remembers." THE MASTER taught resignation and hope, and this is the great truth for man to learn—to be patient and hope.

ARE WE WEALTHY?

By Henry Wood, in Boston Transcript

How many of the thousands who have visited the Boston Public Garden and feasted their eyes upon the beauty there spread out have felt any inclination to claim the whole thing as their own? It is not a visionary or impractical idealism which teaches that the truest ownership of objects of esthetic interest consists in their absorption and appreciation and not in their material control through title deeds or even public dedication. The charming fact about this deeper wealth is that while absolute and unquestioned it is not selfish or exclusive. The only value of floral or other beauty is found in its power to arouse certain mental sensations of delight and conscious satisfaction.

Every visitor to the Public Garden—and the same is true of the Art Museum, Public Library, parks, etc.—can say, "I am the positive owner of this whole exhibition, with no limitation except the boundaries of my own capacity." The sole use and worth of these forms, colors and ideals lies in their power to awaken conscious pleasure and soul opulence, therefore one may say, "They are all mine." One gets all there is without dispossessing any one else. It is not divided into individual fractions, so much for each, but is absolute and entire.

Mere material ownership, conveying only outward control, and always bearing a veritable mortgage of care, expense and responsibility, is poor and mean in comparison. While good in its place, if it be lodged in one who has little developed appreciation, what is all this combination to him? Merely so much prosaic stuff—property. Title deeds convey outward regulation, but not, necessarily, vital ownership, except perhaps on the lowest plane. No one can receive and really own what he has no room for. The realist may pooh-pooh at such idealism, but it is positively logical.

Upon its own plane the rights of material ownership must be sacredly preserved, otherwise chaos would result. Idealism presumes upon no material communism. The clamor for a grand divide is mainly based upon envy and selfishness, and any Socialism which deserves the name has a higher and purer purpose. But in the deeper sense every one can own everything. Emerson knew what he was talking about when he declared:

"I am owner of the sphere,
Of the seven stars and the solar year."

Such ownership constitutes the ideal capitalist. Paul touched the climax of conscious endowment when he affirmed: "All things are yours." The multi-millionaire is envied because of his supposed large possessions and great enjoyment, but if he be lacking in room for bestowment he is really a poverty-stricken character, regardless of the pile of dollars. If he owns them, it is well, but what if they own him? Without regard to the size of the pile he is truly poor who feels poor. But practical idealism is not limited to the enjoyment of the esthetic realm merely, for it covers the whole range of mental and spiritual quality and attainment. Even the ideal things in the character of our neighbor which we have not yet actualized are ours through love and appreciation. Every good quality which one really desires is his, wherever found. He owns the ideal which in due season will be articulated.

The wealth of the realist is very meagre, for he is only rich in deficiency and limitation. Title deeds form his only channel of influx. Instead of owning his neighbor's superior qualities, contrast makes him feel poor. Idealism breeds riches because the good, the true and the beautiful, in general, are brought into subjective possession. If the ego be soul and mind rather than mere matter it is obvious that all genuine proprietorship must be mental and spiritual. The treasures of the mind and investments in ideals are not subject to depreciation, and the market can never be glutted nor cornered. The riches of the mind should be increased for their own sake, and for the reason that character is essentially thought habit. All the achievements of science, refinements of art, researches of philosophy, triumphs of invention, penetration of logic, music or poetry, grandeur of heroism—even the ecstasy of love, beauty of virtue and the very inspiration of the Spirit of Truth—belong, not all to all, but all to each. From

Plato down to Emerson all the great idealists have been capitalists in the profoundest sense.

With no disparagement whatever of material good, poverty may be defined as a condition of soul. The eyes of the world are generally fixed upon deficiency, limitation and unfavorable contrast. But the pessimist will ridicule such a philosophy, and tell us to stick to facts; to get down out of the clouds and stand on solid ground. He hugs his own woes and asks: Is not the earth full of wretchedness and illness and poverty and oppression? Apparently, yes, and in large degree it is self-created. Negative conditions are in expression, and it is not claimed that idealism will at once transform them. True subjective wealth is a growth. But so soon as the law of accumulation is grasped the trend of mankind will be toward universal wealth on every plane. Every one can be rich because he can multiply his ideals and hold them. Then they will ever press toward articulation and actuality. Expression to-day may be faulty, but the constructive vision penetrates beneath the outwardly imperfect to the coming manifestation of the Real. Our opinions are based upon superficial incompleteness, but polish the subjective lens and everything will brighten. Man is the architect of his own conscious world. To "think no evil" is to have no ownership of it. Contrary to the conventional view, this increases our ability to correct it. Displacement is the law.

The mind is the safe depository of its own riches. Even the beauty of the landscape dwells in the beholder, for the man at his elbow may not see it. Idealism is the road from inharmony to harmony and from poverty to wealth. Riches are within, but we go to the ends of the earth to find them in climate, air, scenery, art, entertainment and health with indifferent success. The "divine restlessness" is upon us, but we misinterpret it. Every one loves his own ideals, and through concentration he can gradually improve and intensify them. He paints them in his own colors, and if he be an artist he may learn to throw a delightful and optimistic aspect around them. Thus the downward trend of thought may be turned and the most ordinary tasks and conditions transformed and brightened. Each may begin to make the world over and decorate it as he will.

An Educated Man

RUSKIN once said: "An educated man ought to know three things—First, where he is; that is to say, what kind of a world he has got into, how large it is, what kind of creatures live in it, and how; what it is made of, and what may be made of it. Secondly, where he is going; that is to say, what chances or reports there are of any other world besides this; and what seems to be the nature of the other world. Thirdly, what he had best do under the circumstances, what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and has his will so subdued that he is ready to do what he knows he ought, is an educated man; and the man who knows them not is uneducated, although he could talk all the tongues of Babel." With full love of God and Christ, and complete surrender of mind and will to God, a man becomes good and wise, and is beyond all education—he is nearly omniscient.

Men every day measure the Christ by themselves. How much better if we measured ourselves by the Christ!—Lew Wallace.

He who receives a good turn should never forget it; he who does one should never remember it.—Charron.

No More Persecution

THE Church has learned wisdom. The persecution of Galileo is not likely to be repeated, nor even the milder forms of persecution which assailed the geologist at the beginning, and the evolutionists in the middle, of our century. And science, too, has learned something. In all its wealth of discovery it recognizes more clearly than ever before the fathomless abysses of the unknown and unknowable. It stands with unsandaled feet in the presence of mysteries that transcend human thought. Religion was never so tolerant; science never so reverent. Nearer than ever before seems the time when all souls that are loyal to truth and goodness shall find fellowship in freedom of faith and in service of love.—William North Rice.

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Ideal Thoughts

SEASON and scene come back again,
And outward things unchanged remain;
The past we cannot reinstate,
Ourselves we cannot recreate,
Nor set ourselves to the same key
Of the remembered harmony.
—Longfellow.

"THE true remedy for anarchy is social justice, a social justice which shall be co-operation in simple, human, yes, divine love."—Lord.

"It is by control of (governing) himself that man is great. Man's most important task is to remain master of himself."—Cousin.

Who can make a conscience out of expediency? Expediency says "It may be," conscience says "It is!"

SHE had imbibed in her Sunday-school days the usual formulas of dogmatic religion, but upon matters of morality her ideas were of the vaguest description.

THERE is nothing more aggressive than the virtue of an ugly, untempted woman, or the determination of a young man to set every wrong thing in the world right.

THE wider your understanding and the greater your charity, the more patiently you will live and let live.

HUSBAND and wife are equal, the one not inferior to the other; the wife not a slave, not a housekeeper, but an equal, a companion. And just so far as a young man starts out with that idea fixed firmly in his mind—to make a companion, a comrade, a chum of his wife—just so far does he start out right.—*Ladies' Home Journal*.

No religion is worth having unless it proves itself a pure moral force in the social life of man. Spiritualism has come to the children of men with a glad message of immortal love and life, but it also demonstrates that the law of consequences is fixed and eternal in its purposes. As men sow, so must they reap, and as they live, so will be their reward. There is no escape from the consequences of wrongdoing, hence there is an absolute necessity of living right and doing right while in mortal form.—*Banner of Light*.

'Tis the coward who stops at misfortune;
'Tis the knave who changes each day;
'Tis the fool who wins half the battle,
Then throws all his chances away.

There's little in life but labor
And to-morrow may prove but a dream—
Success is the bride of Endeavor,
And luck but a meteor's gleam.
—Success.

"It is the infinite we love while we think we are loving truth, beauty or virtue."—Cousin.

VIRCHAND R. GANDHI, of Bombay, India, who represented the Jain community of India at the World's Parliament of Religions in Chicago, passed on at his home at Bombay, August 7. No better scholar ever visited this country from the far East than this noble and pure young man. His spirit was a tonic to all who came within the radius of his influence. He identified himself closely with the hi her spiritual thought while here, and delivered many thoughtful and valuable addresses. He was a thorough teacher. Best of all, he was in comprehensive touch with himself, calm, composed and certain.

The Cat

OLIVER WENDELL HOLMES speaks of the cat who

"Thrills the hand that smooths her glossy fur
With the light tremor of her grateful purr."

There are people who say that a cat has no affection. They are the same people who never neglect an opportunity to kick, strike or frighten the little animals. Those who give the cat kindness and affection have its gratitude and affection in boundless measure as their return.

Stanza

IN one still moment, when the soul sinks deep
In thoughts of Life and God, not dazed with
wine nor sleep,
Not wandering, but clear, not slumb'ring, but
awake,
Like the reflected sun in a wide, waveless lake;
When Far and Near, and Then and Now, and
Time and Space
Have passed away like foam upon the water's
face;
When thou canst feel the earliest, purest flow-
ers of Life
Bound closely to the breast; with fragrant
promise rife;
When Earth and Heaven close around thee as
a mist,
Thou think'st the flower a star, the star a flow-
er sun-kissed;
In such a moment, when, with holy, rushing
sound,
Creation's stream sweeps through thy very be-
ing's ground;
When thou thyself are not, not knowing why
nor how;
In such a moment, swift as a glance from
frightened eyes,
Comes the Love-longing, and all recollection
dies;
He, who a moment such as this but once has
known,
Knoweth Eternity, e'en before Life is flown:
And as the diamond gleams of radiant light
enfolds,
So he Eternity now and forever holds

"To be spiritually ready is to be in the at-
mosphere of love and of sympathetic activity.
That annoyances and hindrances exist all
about us, that they confront our comings in
and entangle our goings out, is forever true;
but, unless there is the inward response, they
cannot penetrate into our lives, and work us
ill."

Be Patient, Work Honestly and Faithfully

PEOPLE make a great mistake when they try
to give or do as little as possible for what they
are paid for; this is a short-sighted, suicidal
policy, since from a purely selfish point of
view, an honorable, active, generous tempera-
ment cannot but tend, in the long run, to one's
personal advantage; if there appears to be in-
adequate compensation, yet the lessons that
may be gathered from experiences alone shall
become, rightly utilized, of far more value
than what the most extravagant demand
would expect or call for.

As long as we keep acting, responding to our
ideas as they are born in us, continually on the
march, not afraid to enter untried paths, we
shall not fail to achieve. The explorer will
always discover—and this is invention or crea-
tion. Though we may not clearly see how
this can be so, yet it is true that faithful, un-
remitting industry never fails. Only the man
who stops can fall. True, there may be block-
ades at the end of some roads, and we often
have to retrace our steps; but the never-fail-
ing guide of Experience counts all steps as val-
uable lessons in the spiral rounds of life's evo-
lution; and, indeed, complete development
would be impossible without retraced and re-
peated steps.

While one should not make unnecessary
changes in his line of action, yet when seem-
ing failure presents itself, then may be the
time for branching out in new directions, in-
stead of giving way to a false notion of one's
inability to meet circumstances. As long
as there is any untried field there is no ex-
cuse for imagining one's self to be defeated.
There are unlimited fields before us; we are
simply to choose our own ground, for Desire
is a creative force, and will lead to achieve-
ment.—*Fred Barry's Journal*.

Sayings of Maltbie D. Babcock

PRAYER is a breath of fresh air—much else,
of course, but certainly this. It is inspiration
on a hill-top for new toiling on the plain.

WHEN I want to speak let me think first:
Is it true? Is it kind? Is it necessary? If
not, let it be left unsaid.

LIFE is correspondence to an infinite en-
vironment, touching God and true to God at
every point of feeling, thinking, willing, loving.

"TRY it, anyway," is a good motto. There
is a chance that you might succeed. Even
if you do not, you will be no worse off than be-
fore. Paint-hearted refusal is the worst kind
of failure.

No lot in life is small enough to stunt a
soul. Lowly circumstances are no bar to high
thoughts.

Fear a Bondage

FEAR is a terrible bondage which keeps one
in the very lowest depths of life. We try to
ascend from these low depths, but find our
fears mill-stones which keep us down. When
we learn to get out of this slavery which fear
imposes, we find we are beginning to get
glimpses of heaven—a new life—which we
little dreamed of in our most hopeful thoughts.

To cast out fear entirely we must know
God, and the only way to know God is to love
Him. God is good and all love, and when we
realize that, we see how groundless are our fears.

When inclined to be fearful, think of faith
and patience; faith that you are one with God
and are a child of the Blessed All-Father;
patience to wait for goodness without fear or
doubt. It takes both faith and patience to
learn that there is absolutely nothing to fear
in this world. I know positively that there is
nothing to fear; the moment you have a pre-
monition of fear drive it away by thinking of
faith and patience. All is good; what we fear
is good; all fears are groundless; all fears de-
stroy and do not build up. Have faith, pa-
tience, hope, courage, and build yourself pure
and strong so that fear ceases entirely.

For Reformers

LET God reform the world in His own way.
It is not our part to determine any new form
of life and its conduct. About all reforms are
dire failures. Alleged reformers are disturbers
of the peace and tranquillity. I believe in
reform only as it applies to each individual. Let
each person reform himself and the whole
world will then reform. It is an endless task
for man to become perfect. When you or I
are perfect we can think then about reforming
others and not until then. By living clean
and pure lives we unconsciously reform others
without any apparent effort. That is true
reform.—*Frank Harrison*.

A PURE and wholesome thought is to think
about the theory and practice of the brother-
hood of man. Love your brother as yourself.
Be kind, gentle, helpful to all. Love little
children, especially the little ones of the poor;
give them your thoughts without stint; this is
pure thought—it is the thought of the brother-
hood of man.

THE earth has grown old with its burden of
care,
But at Christmas it always is young.
The heart of the jewel burns lustrous and
rare,
And its soul full of music bursts out on the air
When the song of the Christ-child is sung.
It is coming, old earth, it is coming to-night;
On the snowflakes that cover the sod
The feet of the Christ-child fall gentle and
white,
And the voice of the Christ-child tells out
with delight
That mankind are the children of God.
On the sad and the lonely, the wretched and
poor,
The voice of the Christ-child shall fell,
And to every blind wanderer open the door
Of a hope that he dared not to dream of be-
fore,
With a sunshine of welcome to all.
The feet of the humblest may walk in the
field
Where the feet of the holiest have trod.
This, this is the glory to mortals revealed—
That mankind are the children of God.

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

GOD is active, and out of His activity He
formed all creatures. As in the deep seas, in
their endless movements there is calm beneath,
so in God are depths of peace as infinite as the
activity of His creation. So, too, His creatures
partake of infinite peace and intensely active
service.—*T. T. Carter*.

LET reverence for law be breathed by every
mother to the lisping babe that rattles in
her lap; let it be taught in the schools, sem-
inaries and colleges; let it be written in
primers, spelling books and almanacs; let it
be preached from pulpits and proclaimed in
legislative halls, and enforced in courts of
justice; in short, let it become the political
religion of the nation.—*Abraham Lincoln*.

"FOR I myself am heaven and hell."—*The
Rubdiyut*.

LAZINESS begins in cobwebs and ends in
iron chains. It creeps over one so slowly
and imperceptibly that one is bound tight
before one knows it.

SCIENTIFIC EXAMINATION OF THE HUMAN BRAIN PROVES THAT IT WAS DESIGNED FOR THE USE OF AN INTELLIGENT AND PROGRESSIVE MIND

By HORACE D. OSGOOD

ACAREFUL study of the phenomena of the Human Brain, as it is seen in health and disease, clearly proves that its power to cause muscular contraction, sensibility and consciousness, does not reside in the brain, but that it enters the brain from an outside source, and causes it to perform the work that is required of it.

The importance of the brain. The amount of work performed by any organ depends upon the quantity of blood that it requires in order that it can perform its work. While the human brain weighs one forty-fifth as much as the body weighs, it needs one-eighth of all the blood in the body so that it can perform its work; and from the brain a vital power flows to every organ in the body.

The human brain is differently constructed from the brain of domestic animals, which is an important fact, because it proves that it was designed for the use of a developing mind. One special dissimilarity between it and the brain of the ox is the human brain is so constructed that it receives a larger supply of blood than is received by the brain of the ox. Whatever portion of the brain is to be exercised, it is first supplied with healthy arterial blood. The Germans have an instrument that registers the exact quantity of blood an individual needs in order to perform any kind of mental operation; from that instrument it has been learned that some persons need more blood than others to perform the same kind of mental work; there is a fluid in the blood which is a stimulus to any organ or gland in the body.

The superior brain of man is denoted by the size, depth, and number of its convolutions. These convolutions make a large brain surface. In a well-developed human brain there are 800 square inches.

In the infant they can scarcely be seen; they increase in the same degree that the mental powers unfold themselves in consequence of the development it has acquired from the study of fine arts, music, natural science or theology. Those convolutions are not so numerous or deep in the brain of an ignorant person or savage as they are in the brain of an educated person. In insane people, those convolutions are not so numerous or so deep as in a sound brain.

In those convolutions are found in animal brains, and they are deeper and more numerous in animals who manifest a high degree of intelligence, than among those animals who manifest a low degree of intelligence. There are many points of difference between the construction of the human brain and the brains of domestic animals, which comparative anatomy points out, but fails to point out why each animal has a brain peculiar to itself. In this lecture I will show what forms the brain in man and animals.

The weight of the brain is not a measure of mental power. Such men as Daniel Webster, Prof. Agassiz, and Rev. Thomas Chambers, had brains that weighed less than fifty-four ounces, yet those men stood at the head of their professions; but a London bricklayer, who could neither read nor write, had a brain that weighed sixty-four ounces. If his mental power had been in proportion to the weight of his brain, at least, he would have secured the rudiments of an education. In an English insane asylum it was found that among the demented patients who had died the brain weighed sixty ounces.

The size of the skull is not the measure of mental power, because the skull of the savage contains as many cubic inches as the skull of the most refined scholar in the world. Such facts teach us that mind is not material matter in any form of refinement, and no arrangement of nerve cells or commotion among themselves (as is taught by some authors) can ever teach a moral truth, or develop a person upon a higher plane of life.

Proofs that the brain acts under the influence of a power outside of itself. Experiments that have been performed upon the brains of animals, and the study of the phenomena of the human brain in health and disease, have established the following facts:

1. In the cortex cerebri there are special nerve centres, which control sensibility,

muscular contraction and consciousness. If a current of electricity is directed upon a certain nerve centre, muscular contraction will take place, but if that centre is extirpated, and then if the current is applied, no muscular contraction will take place. Hence the question, "During the life of the body where does the influence come from that stimulates those nerve centres to act?"

2. A large portion of the brain can be destroyed by disease or accident, without impairing the mental powers. The Massachusetts Medical Society have a record of one case where a crowbar, three feet seven inches long, was by a premature discharge of blasting powder, carried through the head of a young man, and landed several feet from him, carrying with it a large quantity of brains, but it did not impair his mental powers. There are many cases on record where the brain has been injured by bullet wounds, without any impairment of the mental powers.

3. No passion of the animal nature has been destroyed by extirpating the lower brain or any portion of it.

The brain does not increase in size or weight, in the same proportion that the mind is developed, which acts through the brain. The most refined tests fail to show any difference between the brain of a person, examined at the age of 21, and the same brain examined at the age of 60.

Such facts prove that the mind develops itself independent of the brain, and then transmits its intelligence to the brain, where it is recorded, retained and reproduced when it is needed. The phonograph is a crude miniature representation of the brain, and it is the only scientific instrument which does resemble it.

The phenomena of consciousness prove that the mind exists outside of the brain. Persons who have been placed under the influence of an anæsthetic by the surgeon, and after they have waked up, have related that they heard the conversation that was carried on around them. Some persons have been considered dead, yet after a superhuman effort of the will have given signs of life, have said that they heard the conversation concerning them, and knew when the undertaker measured them, and heard the last farewell given. In such cases every known physical condition of consciousness has vanished; if not so, the body would not appear dead. Such facts prove that mental phenomena of every kind originate from a source outside of the brain; and the body acts only when acted upon by a power outside of itself. The Bible says: "The Spirit giveth life." Spirit is causation, which makes its influence felt everywhere in the universe.

Now for the explanation for every fact mentioned in this essay.

It is the Will and the Understanding that makes man, and is in the human form, because God, the Creator, is a Personal Being in the human form. And the Bible says that "God created man in his image and in his likeness." It does not say that the body is man, but it points out the distinction between them. For it speaks of the spirit and not the body as being held accountable for the deeds done in this world. See II Cor. v, 1, 6, 10; I Cor. iii, 16, 17.

Therefore, the body is the picture of the man, created to be an instrument of life, to serve the purpose of reproduction, and to aid in developing the mind.

Man stands outside of the natural body, and holds control over it, through the agency of the soul (which are spiritual forces), just as the engineer controls the movements of the locomotive through the agency of the steam. Hence the death of the body does not destroy the man; but then he is awakened to the consciousness of spirit life. It is the mind that shapes the brain so that it can be adapted to the mind during its connection with the body. The brain shapes the skull and face. Thus "a man is known by his looks, and he that hath understanding by his countenance."

If my theory is not correct, what stamps the human form on the embryo? There is no difference in appearance between the embryo of a human being and that of an animal. It may be asked: "Does my theory account for formation of animal brains?" I reply: Every animal is controlled by human beings, or spirits that are connected with the hells of the spiritual world, and

they shape the brain so that the leading traits of character that exist in the mind or the spirit shall be the leading ones manifested by the animal.

Certain plants, animals and minerals injure man in many ways; they do so because influences from the hells of spirit life reside in them.

Influences from the mind are constantly flowing into the brain, so that it can perform its work, and that is why different nerve centres are in the brain. It may be asked: Do we have any direct proof that man exists outside of the body? Yes, we do. Men who have been brought to consciousness after they had fallen from a great height, tell us they could see their body lying on the ground, and they were standing up by it. There are many cases on record where a person's double has been seen out doors, but as to the natural body, they were in the house.

Man's life in this world is a primary school, in which he gains the rudiments of an education that will fit him for an eternity of usefulness in the future world if the lessons of this life are well learned. Then man rises from the death of his physical body to enter that higher school where angels will be our teachers.

[The above article will stimulate thought. Many Holy Adepts hold to the views of this writer. We print it as a theory—a very interesting theory.—EDITOR.]

A Child's Prayer

Oh make me pure and sweet within,
Cleanse me from all dross and sin;
Teach and guide me day by day,
And help me ever "Thy will" to say.

—St. John.

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THE DIVINE LAW

THE Rev. M. W. Stryker, President of Hamilton College, in a recent sermon in Brooklyn, among other things, said:

Every kind of law is on his side who keeps it, and every kind of law is against him who breaks it. The law of gravity, of explosives, of health, of contract, of commerce, of art—these laws, heeded, become allies. To observe public morality finds public approval. And he who obeys God has God's approval. All obedience, so far as such, works its appropriate results. There are no gratuitous or uncovenanted rewards, nor any accidental penalties. The goodness and severity of each law is for itself and not for another. This is absolute in moral law, and (however complicated by the interference of other unjust wills) is the tendency in what is physical. And the bondage of corruption in which ignorance and violence distract natural tendency is not always to endure.

Distinguish. A profane man may be robust; a false man may be an artist; a covetous man be skillful; and a man may be devout, truthful, gentle, brave, and yet (under the operation of laws these virtues do not concern) may fail in business or die of consumption. Lord Bacon was the father of modern philosophy, but he took bribes. Marlborough never lost a battle, but he embezzled. Keats died in poverty. Bunyan was a jailbird. McKinley was shot.

Material success is no final token of God's favor, nor material failure of His frown. Approval for one kind of obedience abridges no penalty of other transgression. Penury and pain without piety have no promises as such. Of all rogues it is the duller part who enter prison. They are not necessarily "offenders above all." Inferior shrewdness (such is the law of shrewdness) allows dull rascality to get its deserts—more promptly. Thus the smart outdo the stupid—that proves only itself. If the "wicked prize itself buys out the law" the more wicked it, though terrestrially it escapes "unwhyst." But, saith Shakespeare, "Tis not so above."

"Who did sin that this man was born blind—he or his parents?" "Neither," said Christ. The long circuit which transmits the shock of remote sin lies too deep for tracing. The problem is too involved for such glib judgments. Sin's disaster somewhere, and a race involved in the calamity—the innocent and the guilty all cousins in suffering, but the whole philosophy of the woful spectacle not yet unsealed. Everything is furnished for reclamation, nothing for curiosity. In the race-unity of its trouble, human vision is made to await the consummation which is promised but not yet revealed. The law of sin and death operating even upon those (as babes) who have not sinned individually proves that God for this present regards mankind, and deals with it as a vital unit. It is not simple, but it is evident. Long ago the blow fell upon corporate man, of which all mortal ills are but the rowen—behold a race smitten and the irretrievable physical penalty; but behold also a spiritual intervention from a plane, above physics; restoration by a Redeemer, and the trophies thereof! There is no collision nor clashing of law or plan. Exactly the seen and the unseen move in parallel obedience. Man is the only offender—man and law-breaker. But to decipher and trace responsibility and to assign physical consequence to moral cause, even through a third and fourth generation, is beyond our wisdom.

The ethical impulse must associate evils with evil, but save to search and judge our own misdoings we must endure and wait. All that is abnormal is akin; further we cannot go. Nature cannot tell us. Sphinx-like she looks with calm, impartial face upon moral good and evil. The crime she punishes is ignorance—she is physical and keeps neutrality. She is a parable of merciless law and a declaration of outer justice alone. In this she throws the spirit

back upon its Maker for those other laws that heal those who meet them fully, and turns us toward those eyes that live. So we are bidden "to change our minds" from that evil which destroys to that mercy which saves.

We are to shun mischievous moralizing which once characterized a certain sort of Sunday-school book. There are present inner penalties, but they are not oftenest shown. The bad boy does not always drown nor the good boy get rich. On the other hand, it is as near-sighted to reckon that smooth-going sin is immune and enviable. This is the paradox and puzzle of comfortable and complacent evil, but the very "prosperity of fools shall destroy them." It was the fallacy that underlay the superficial arguments of Job's three friends; that character is a matter of circumstantial evidence. This is the monotonous pessimism which is, for our warning, illustrated in the major part of the book of Ecclesiastes. The plaint is specious from one standpoint, but it is a submarine conception of the Giver of life! It puts the truisms of this world in place of the truth that God will overrule it all for those who wait for Him. Ecclesiastes dwells in commonplace misery, dismal but not the whole matter; it is as little like Christianity as the catacombs are like a sunrise.

Mercy moves in its own orbit. Each side of tangible sin keeps its own boundaries. Inner forgiveness does not remit overt penalty. Restitution amends some offenses, but also some scars are worn to the grave. Rescue does not restore the external status.

The tendency is that "the wicked shall not live out half their days," but some grow gray in evil. The tendency is that "the righteous shall bring forth fruit in old age," but sometimes high obedience has assured martyrdom. We may indulge no theory of special providences that evades the precision of physical effects. Even miracles would but confirm the rule.

Human law touches little else save that which concerns man in his person and property; it has to leave the deepest moral vindication for the world to come. Both for warning and for consolation we are taught to look toward celestial justice as the intrinsic thing. Disasters come. A fire devours here, an earthquake there. Cyclone and lightning and rain and sunshine fall upon the just and the unjust. The train thunders into the collision bearing blasphemer and babe. The end is not here. Looking past the relentless shocks of mechanism, past the grimly beautiful exactness of the physical order, looking on to His moral disclosures of the ends which transcend mere force, we shall escape both a false confidence and a needless foreboding.

Nothing has the just to lose
By worlds on worlds destroyed.

By and by, hearing the upper parts, we shall catch the harmony that now is only figured with this mysterious bass. We shall know how even stress and pain could cooperate for good to them that loved God. The convergence of laws will be seen. The clouds appear to be in the same sky with the sun and stars, but the vapors are really only of the earth. Pain is of this atmosphere, peace of that. Therefore we wait emancipation from these mingled conditions, seeking His estimate who will carry us out of all the surprises of mortality. So may the law of the spirit of life forever free us from the law of sin and death.

In that wonderful essay of Plutarch upon "Why the Gods are Slow to Punish," he points out the folly of impatience in saying that thirty years are but as the difference between morning and afternoon. But Peter wrote, "The Lord is not slack concerning His promises as men count slackness," for with Him "A thousand years are but as one day." Such, too, shall be our reckoning when "time shall be no longer."

When Man Is Powerless

"Without Me ye can do nothing."—John xv, 5.
WITHOUT Divine Inspiration man does little for himself or others. This is being realized more and more each day by men and women in all walks of life. The successful business man is he who has God and Christ and the Holy Angels as active partners. It is the great truth that men are now beginning to realize—that with God we are not limited in our powers to do.

"I need Thee every hour;
Teach me Thy will;
And Thy rich promises
In me fulfill."

Seers in South Africa

A. DE L. KIRKPATRICK, captain Fifth R. D. F., writing recently from Fourteen Streams, South Africa, in the Irish Times, says:

"With much diplomacy and trouble I secured the services of a Kaffir seer some time ago, having a strong desire to 'peer into the future.' He arrived at my tent accompanied by two interpreters, one Kaffir, the other Dutch and English. He only spoke Kaffir. His stock-in-trade consisted of many small bones, some tied around with wire, others plain, and yet others flat and painted like dominoes. We all sat down on the veldt, and I, taking all these curios in my two hands, shook them, and threw them on the sand, telling him 'what I thought of.' Now, this man, in the course of half an hour, told in his own language exactly what a celebrated palmist in London told me in February, 1900. Afterward, looking at the sun, he said: 'It is noon, the oxen are weary; they can tell no more,' and he departed.

"I have heard wonderful stories of these native seers. Farmers consult them when they lose their cattle as to where to find them, and the predictions are always true. A friend of mine, living here, told me he lost a horse, and consulted three native seers in different places, 'throwing the bones.' Now, each one told him the same thing—'He should see his horse again, but could not get it for himself.' Seven months later he recognized his horse in a town a hundred miles away and claimed it. It had been bought honestly by its present owner. My friend, who bred the horse, gave its age, but a veterinary surgeon that was called in decided that it was two years younger than that, and Mr. B— did not get his horse; so was the prophecy carried out—'He saw the horse, but could not get it.' For myself, I think the native seers' transactions are perfectly bona fide.

"The bones thrown out of your hands fall on the ground at various angles, each one with its own significance. To any scoffer I only say, how was it that a London and a Kaffir 'soothsayer' told me exactly the same thing? Neither of them had ever known me before, and I asked them both the same questions, getting the same answers in different languages."

It Pays to Be Truthful

"CAN a business man be truthful and succeed financially?" asks a correspondent of the editor of Occult Truths. Mr. Smiley replies with emphasis: "Yes; and make more money in twenty years than all the liars in the same town. The latter may make more the first year." The truth in man always inspires confidence and also gives him that mighty attracting power we call personal magnetism.

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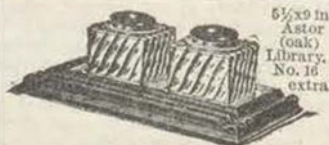


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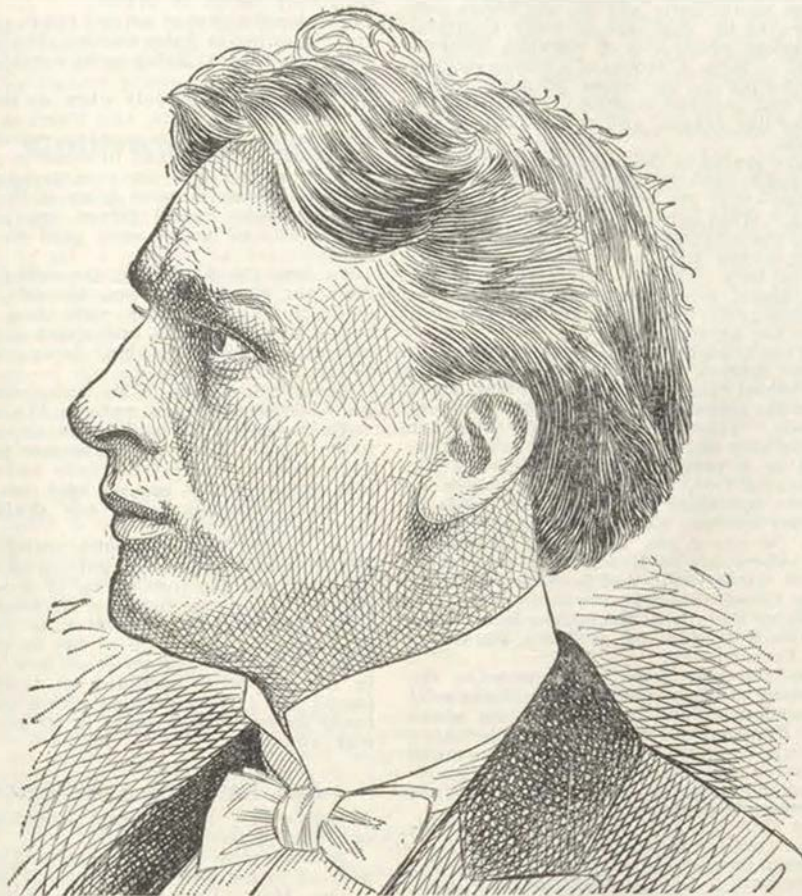
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For years the world has been waiting for someone to discover a system of memory training which might be of actual benefit. Not a theoretical method requiring months or years of hard study, but a simple, practical system, which accomplishes the most in the least time. It has remained for Mr. D. F. Urbahns, a student-business man of Fort Wayne, Ind., to bring out such a system. It is so easy that even a child cannot fail to understand. It is so plain and attractive that one can hardly help becoming interested in it, and, above all, it is so intensely practical that it helps one over the rough rocks of life to success, where without its aid absolute failure would be the result. Let the reader recall his or her own experience: has there ever been a time in your life when you lost money by forgetting a set of figures or a business appointment? Did you ever lose a friend by forgetting a name or face which you most wished to remember? Did your friends ever do you an injury by forgetting you when you should have been remembered? Did you ever for-

get anything which, remembered, would have been valuable to you in any way? These are questions worthy of careful thought, and when one stops to consider that a system is now being used which will overcome all these serious obstacles to success, what need is there to hesitate? Any bank, business house or minister of the Gospel in Fort Wayne will be glad to tell you what they know of Mr. Urbahns. His integrity and honesty of purpose are unquestioned. He is prepared to furnish plenty of evidence as to the value of his method among those who have used it, and it does seem that any one who feels the need of a better memory can not do a wiser thing than to investigate this new system thoroughly, coming as it does from a source entirely trustworthy. Simply send your name and address to Mr. D. F. Urbahns, 110 Bass Block, Fort Wayne, Indiana, and the full information and particulars will be forwarded to you free by return mail.

Readers are requested to write without delay.

Hope

"Hope rules a land forever green."
—Wordsworth.

It is hope that makes the Americans so progressive and prosperous. A nation or an individual without hope is a failure. Hope is of the *Soul*. The more soul power we have the more hope we have. The greatest hope and courage come when we realize fully that God will never abandon us. We abandon God, but He, the Patient One, keeps on loving us, and some time, somewhere, when our perseverance and stubbornness have led us into deep sorrow and deep suffering we will come to God and be born again. It has been said that "sorrow and suffering are God's tools to cut life into beauty." One thing is certain, there can be no real hope or courage or power in man as long as he lives far away from the source of all hope, all courage and all power—God.

Familiarity does not breed contempt, except of contemptible things, or in contemptible people.—Phillips Brooks.

"AND HIS MERCY ENDURETH FOREVER."

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—Pope.

Tremendous Circulation of the Bible

NEVER in the history of the world were so many Bibles being printed and circulated as now. In this age of Soul and Heart in all parts of the world people are buying and studying Bibles. The sale of Bibles to individuals is growing at a marvelous rate. Of course, many are given away to the poor who cannot afford to buy them and in missionary work in foreign countries. No criticism or belittling attacks on this Divine Book can in any way hurt it. It is read more now than ever before. Every fresh attack on this Holy Book increases its circulation wonderfully. It is the Book of the World and will continue to remain so. It is the Word of God.

"This, Too, Shall Pass Away"

Art thou in misery, brother? Then, I pray,
Be comforted! Thy grief shall pass away.

Art thou elated? Ah! be not too gay;
Temper thy joy; this, too, shall pass away.

Art thou in danger? Still let reason sway,
And cling to hope; this, too, shall pass away!

Tempted, art thou? In all thine anguish lay
One truth to heart; this, too, shall pass away!

Do rays of loftiest glory round thee play?
Kinglike art thou? this, too, shall pass away!

Whatever thou art, where'er thy footsteps stray,
Heed the wise words: This, too, shall pass away!

—Paul Hamilton Hayne.

The Holy Spirit

THE editor of Occult Truths, in speaking of the Holy Breath or Holy Spirit, among other things, says that few are aware of the fact that the "Breath of Life" is "exactly what is alluded to in the New Testament as the *Hagios pneuma*, translated into Latin as *Sanctus spiritus*, or into English as *Holy spirit*. There was never a Greek scholar who did not know that *pneuma* meant breath; never a Latin scholar who did not know that *spiritus* meant breath; never a comparative philologist who denied *pneuma*, *spiritus* and breath to be identical terms."

Judge Not

JUDGE not; the working of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-fought field,
Where thou wouldst only faint and yield.

The look, the air that frets thy sight,
May be a token that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling
grace,
And cast thee shuddering in thy face.

—Adelaide A. Proctor.

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THE ONENESS OF GOD AND HIS CREATION

By Junius L.
Hempstead

WE seek for truth in its spiritual and material form through the natural laws, that are self-creative through the Oneness of God. In the beginning there was naught but space, infinite and calm. God breathed upon the uncreated deep with all of His vivifying power: this power was electrical vibrations, tremulous waves of energy, that swept through eternal bounds to form the nebulous era of our systems and suns.

How many countless ages have passed since God evolved our sun and planets from the drifting atoms of the universe through chemical affinities and gravitation, co-workers in its grand upbuilding! Faster revolved the slowly forming centre of the vaporous mass that shrunk its vast proportions into potential energy. The heavier atoms forced by gravitation sought a central point until expansive heat, the child of motion, rebelled and wider spaced their arcs of atomic vibration. Heat and gravitation, warring forces, made the sun a dynamo, to bend the circling planets to His power. Thus chemical affinity produced heat; heat produced electricity; electricity produced magnetism; magnetism is condensed electricity; and magnetism is gravitation.

This force of gravitation held the sun's vast concentric, unspaced ring true to the plane of the sun's equator. We use the word unspaced, because the nebulous matter that formed the ring was yet in the womb of time and needed God's creative hand to mark the true allotment of our worlds.

Unequal velocities of the ring's mass (being faster near the sun and slower as the distance from the sun increased) divided the mass into nine concentric circles, primordial atoms that formed embryos for our present worlds. These separated rings would have continued as rings forever had not the hand of God brake those rings across their gaseous faces and caused their atoms to double backward on themselves through the resistance of motion and space, and all the laggard vaporings came wheeling up and rounded out the fair proportions of those circling spheres.

The revolution of those gaseous planets on their proper axis lessened their arcs of magnetic vibrations, and molecules were created, ever-changing molecules, children of atoms, that form the substances of all created nature. Atoms, electrical vibrations, gases, liquids and solids differ from each other in the number of the vibrations. Nothing is really solid, although apparently solid; the molecules of iron have their proper arcs of motion that become so many

chemical equivalents, thus we name the substance iron.

The earth is a magnet because the shortening arcs of vibration made her so. Each of the planets of our solar system is also a magnet. How orderly they circle the sun, each in her proper orbit, and all obeying the divine law of gravitation, not by the attraction of matter in bulk, rather the power of attraction inherent in the atoms that form the bulk!

The rainbow-tinted streak with its seven prismatic colors is composed of so many electrical vibrations. Color is measured by wave length. The spectroscope truthfully tells us that the same chemical elements that exist in the sun and on the earth make the most distant stars that tremble in space our equivalents.

All forms of matter, mountains, seas, rivers, earth, water and air, our bodies that return to the dust, are so many electrical vibrations whose arcs of vibration differentiate, to form a thousand protean designs so pleasing to the senses of man (God's best and grandest creation), endowed with a God-like reason, and a soul that is immortal.

How gradually the organic melts into the inorganic—and yet there is no death, only change—that life may be swallowed up in death. What is this power we call change? It is the vibrations of life and death that make us one with God. What though the mortal body returns to the earth, shall not this planet return to the hydrogen of the universe, return to the Maker that breathed upon the uncreated deep?

What is death? A passing of the soul to higher spheres, where new conditions make a spiritual existence a heaven of rest, freed from the grossness and toil of this earth existence. Guardians of the loved ones that so foolishly mourn our loss, the spirit existence is a purification that leads to the throne of God, a passing from sphere to sphere, stretching out our helping hands to weaker brothers who have recently entered into the newer life, whose very essence is the blessed trinity, God the Father, creator of all things visible and invisible; God the Holy Ghost, the great overshadowing spirit of divine love; Jesus Christ, the incarnation of this love, thus one with the Father as the Father is one.

As we came from the Creator in the morning of life's existence, so will the solid substances of our bodies melt into atoms that first trembled when God breathed upon the silent ocean of eternity. We borrowed from the elements this mortal body; we return the worn-out casket, and the soul is free.

In this, the most wonderful age of this planet, we see the spiritual or divine force at work on every hand as never before. The great love of God is reaching men's souls, hearts and minds and burning out of their beings sin, ignorance, superstition; the unquenchable fire of divine love is surely making all mankind more kind, more gentle, more considerate, more tolerant, more charitable and more loving and more serviceable. The pure gospel of Jesus Christ is now better understood and more potent to make man whole (holy) than ever before.
—Frank Harrison.

Light

By Albert Lincoln Wyman

You think that Life is Life, and Death is Death,

And think that Peace is Peace, and Joy is Joy,

But Death is Life, and Life is Death,

And Sorrows Peace, and Grievings Joy.

The Falsities of Life are much

More real than its Realities;

Our eyes are clouded o'er, and such

The veil they see not Actualities,

The Unseen is eternal in

Its scope, and ere its character

To vision you may hope to win

'Tis needful you should oft recur

To silence, prayer, and holy deeds,

That Self may die, and Soul may live;

For he who'd know all Truth must needs

Gain clear the Light that sorrows give,

And learn the Way that trials teach,

That vision into unseen realms

May pierce the mists of sense, and reach

The Love that all in all inwelts,

Nay! Heed not what attracts the eye!

But read the Symbol's subtler thought,

The message in Life's changeable sky.

And know the deeds that God hath wrought.

Some Life Thoughts

By Ralph Waldo Trine, in Mind

A SORT OF CREED

To live to our highest in all things that pertain to us;

To lend a hand as best we can to all others for this same end;

To aid in righting the wrongs that cross our path by pointing the wrong-doer to a better way, and thus aid him in becoming a power for good;

To remain in nature always sweet and simple and humble, and therefore strong;

To open ourselves fully and to keep ourselves pure and clean as fit channels for the Divine Power to work through us;

To turn toward and keep our faces always to the light;

To do our own thinking, listening quietly to the opinions of others, and to be sufficiently men and women to act always upon our own convictions;

To do our duty as we see it, regardless of the opinions of others, seeming gain or loss, temporary blame or praise;

To play the part of neither knave nor fool by attempting to judge another, but to give that same time to living more worthily ourselves;

To get up immediately when we stumble, face again to the light, and travel on without wasting even a moment in regret;

To love all things and to stand in awe or fear of nothing save our own wrong-doing;

To recognize the good lying at the heart of all people, of all things, waiting for expression, all in its own good way and time;

To love the fields and the wild-flowers, the stars, the far-open sea, the soft, warm earth, and to live much with them alone, but to love struggling and weary men and women and every pulsing, living creature better;

To strive always to do unto others as we would have them do unto us. In brief—

To be honest, to be fearless, to be just, to be kind. This will make our part in life's great and as yet not fully understood play truly glorious, and we need then stand in fear of nothing—life nor death; for death is life.

Or, rather, it is the quick transition to life in another form; the putting off of the old coat and the putting on of a new; a passing not from light to darkness, but from light to light, according as we have lived here; a taking up of life in another form just where we leave it off here; a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in its own good way and time.

An Inspiring Science

ASTRONOMY is the most inspiring and uplifting science there is.

Who can live with the stars and planets without loving and adoring the Creator?

The Hon. Thomas J. Matthews, the Lawyer-Astronomer, recently said of Astronomy:

"I desire to say that the telescope is a great educating and Christianizing instrument, and if one could be placed in the hands of every atheist and infidel, the world would speedily be redeemed to God.

Let skeptics and doubters gaze upon the beautiful stars and planets and our sun, and then ask his inner self if these glorious worlds happened by chance? The answer will be: "O Mighty God! How great Thou art!"

This Is the Law

LET man then learn the revelation of all nature and all thought to his heart; this, namely: That the Highest dwells with him; that the sources of nature are in his own mind, if the sentiments of duty are there; but if he could know what the great God speaketh, he must "go into his closet and shut the door," as Jesus said. God will not make himself manifest to cowards. He must greatly LISTEN to himself, withdrawing himself from all the accents of other men's devotion.—Emerson.

What We All Can Do

A SMILE, a word, a touch,
And each is easily given;
Yet either may win
A soul from sin,
Or smooth the way to heaven.

A smile may lighten the failing heart,
A word may soften pain's keenest smart,
A touch may lead us from sin apart,
How easily either is given!

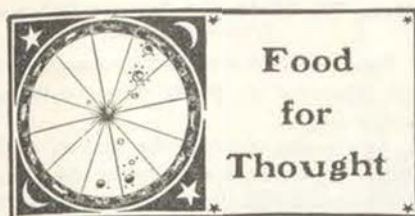
The Sufi's Invocation

OH Thou, whose Spirit, diffused throughout the universe, dost so irradiate the human form that men, suddenly dazzled, lose themselves in ecstasy before a mortal shrine, whose light is but a shade of the divine; not till Thy secret beauty illumines cheek and eye do the hearts of lovers respond: for loved and lover exist but by Thee, and mortal beauty is but the veil Thy heavenly beauty hides behind, but ever so that none may know the veil from what it hides.

I would be merged in the light of Thee; yea, lost to myself in the revelation of Thyself, and to all that is not Self in this apparently double world, which is in truth but One. Thou lurkest under all the forms of thought; under the forms of all created things. Look where I may, still I discern nothing but Thee throughout the universe, wherein Thou dost reflect Thyself and which Thou dost view through the eyes of man. With Thee there is no This and That; make Thou my separate and derived Self one with Thy essence! Merge me in Thy state which knows no twain; lest, like the simple Arab in the tale, I grow perplexed 'twixt "ME" and "THEE." If I—whence this Spirit that inspires me? If THOU—then what this sensual impotence?

We often think we will lightly leave some ancient, strong, habitual sin, of old time passionately cherished, of late grown burdensome; but not so easily may the new, pure life be won. Between our souls and it there stands the fury of the past.—"Medea," Euripides.

THIS MAGAZINE AIMS TO BRING LIGHT, LIFE AND HAPPINESS TO EVERYONE WHO READS IT.



Food for Thought

The Highest Power of All

THERE is a power that dwells within,
Responsive to my call;
'Tis fearless, deathless, free from sin—
The highest power of all.

This mighty power can conquer fate,
Whate'er may befall;
It soon disperses fear and hate—
The highest power of all.

It brings me happiness and peace,
And blessings great and small;
From pain and death it gives release—
The highest power of all.

When bright hopes fade and friendships die
And disappointments fall,
Trust in the never-failing "I"—
The highest power of all.

—Libbie Witham.

Cultivate the Ideal

ANYTHING that tends to cultivate the ideal within us is most helpful, and brings us nearer to that ideal state of existence we all long to enjoy. A love of poetry, a love of art, a love of the beautiful, either animate or inanimate, is a prayer; prayer need not necessarily be a petition; everything is mine according to my capacity to use and enjoy it. The glory of the sky and the waves that come swiftly from the bosom of the sea are mine if I can enjoy their beauty. The thoughts of every poet from Homer to John Greenleaf Whittier are mine according to my appreciation and understanding of them.

A Love Thought

THERE is but one God—Love.
There is but one Law—Love.
There is but one Commandment—Love.
Are you serving Love? Then you are serving God.

Are you obeying Love? Then you are obeying the Law.

Are you living in Love? Then you are keeping the Commandment.

Consider the qualities of love.
"Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself; Love is not puffed up; Love doth not behave unseemly; Love seeketh not her own; Love is not easily provoked; Love thinketh no evil; Love beareth all things; Love believeth all things; Love endureth all things; Love hopeth all things; Love never faileth."—*Maggie Symington, in Eleanor Kirk's Idea.*

No matter how high we may soar with our ideals, we must bring them into this practical work-a-day life and use them, or they are only as bubbles that disperse. Quick as breath they come and go, unless chained to life's plain facts. Each one has their own experiences and they are the illustrated lessons of life; yours for you, mine for me, and an exchange often cheapens them.

Jesus practiced "absent treatments" and often healed those who were not present. Many instances of such are recorded in the New Testament. The religionists and physicians of to-day should not be too fast to call such things "fraudulent," for they live in glass houses which retaliation may demolish.—*The Philosophical Journal.*

A calm, restful temper grows as self is learning to lose itself in God. Such grace tells gradually on the daily life; even the minutest detail may be brought under the power of God, and carried out in union with him.—*T. T. Carter.*

Wouldst thou bring the world unto God? Then live near to Him thyself. If divine Life pervades thine own soul, everything that touches thee will receive the electric spark, though thou mayst be unconscious of being charged therewith.—*L. M. Child.*

The power to love—God's greatest gift!
Forget it not, dear heart. 'Twill lift
The weight of burdens heaviest;
When thou rememb'rest that the best
He gives is thine—thou still canst love!

Each for All

The harmony and safety of the world is dependent upon each individual living right, just as the harmonious existence of the individual depends upon all the atoms, faculties and organs of his mind and body working in harmony. As a cinder in the eye will make the whole being uncomfortable, so the wrong living of any class of individuals will make miserable the whole body politic.

The attitude of the vast majority is that of careless indifference to all things going on in the world that do not apparently affect them at the time. "I don't care as long as I'm right and safe and have plenty of money" is what many tell you by their actions.

But are you "all right and safe" wrapped up in selfish indifference?

That which gives life and engenders death is invisible to physical eyes. Disease, disaster and death lurk in the food you eat, the clothes you wear, the cars you travel in, the houses you enter and the human beings you come in contact with.

You cannot involve within your life that which leads to happiness if you trample under foot Love, Wisdom, Justice in your daily relations with your fellow beings.

If you make money the leading object in life, that low ideal and idol will permeate the world, and men will set traps for you at every corner, and falsehood and corruption reign supreme. For money your food will be adulterated; even the wife you take to your bosom will have schemed to become joined to you for mere mercenary considerations; your children will enter the world wrongly born; the physician you call in to cure you of sickness may prolong it that his fees may be greater; the slums will send their curses to you through the clothes you wear made in their sweat shops; the baker will give you a fit of indigestion, if not worse, with his bread made in filthy surroundings, and impregnated with the influence of diseased minds and bodies; the butcher will poison you with the flesh of animals killed in a state of terror; the grocer will sell you canned disease; the minister in his pulpit adds to your danger by coinciding with all your errors, in order to get the salary you pay him for doing so.

The present state of the world, and its culminating mental and material inharmonies, are the natural results of idol-worship—money idolatry, clothes idolatry, society idolatry, etc.—*Universal Republic.*

Go on in all simplicity; do not be so anxious to win a quiet mind, and it will be all the quieter. Do not examine so closely into the progress of your soul. Do not crave so much to be perfect, but let your spiritual life be formed by your duties, and by the actions which are called forth by circumstances.—*Francis de Sales.*

Talmage says: "Many a man is trying to do by prayer what can be done alone by correct diet." Certain it is that earnest prayer and pure diet together accomplish what would be fruitlessly attempted by either agency alone.—*Dr. J. H. Kellogg.*

Exert Your Own Power

MANY people think that they will be extricated from their undesirable conditions by a change of environment. Some look forward to it in this earth life through the acquirement of money or health, while others put it off until after so-called death. But few are bold enough to make a start at this day, at this hour, at this moment, and unravel the tangled ends of life. Yet we know that if the fact is accepted that we are free agents, and that our own acts produce these results, it must follow logically that only through our own volition, begun at any time and under any circumstances, can we bring about the change. This is why we advocate an immediate beginning of thought discipline.—*Leo Virgo, in Unity.*

"O you who weep in discontent
And think your strenuous toil has failed,
Remember one who sailed and sailed
Until he claimed a continent.

"Fixed as the stars his purpose was,
And mightier than he knew, his quest.
He sought an island at the best,
And found the great Americas."

One minute's earnest prayer to God on bended knees is worth years and years of study of Mental Science, so far as true happiness is concerned.

Principle of Progression

By J. P. Cooke

It is largely, and I believe wisely held, by the spiritual philosophy that the human being has an eternal privilege and capacity for progressive development; not mere change, but onward and intelligent improvement.

Between a living, prospering spirit and a dying spirit, there is this primary and important difference: The one is going up toward the higher spheres of light and goodness, as the result of personal improvement, adding light and love to its own inner being, or heart life, and throwing off darkness and earthy, sensual dross; while the other is drifting and dropping away from the light afforded in this scene of life, and is consciously or unconsciously drifting towards the outer darkness, which is that utter and dreadful lack of the light of life which is darkness, indeed.

By reflection, we may all note that our individuality comes to us gradually. We have lost the identity of childhood. It has been merged in the identity of manhood. So it is with regard to the inner life, or spirit. The degrees come slowly and steadily upon us. Individuality is a succession of states of being that belong either to the personal spirit or to the animal life.

One man "passes over" well developed in his moral and spiritual organs—his ethical life. Another has lived a sensual, selfish, grasping life and goes his way undeveloped. The former returns to earth to encourage and to bless humanity, telling of the light and the love which he has found in the "beyond." The other may return, sorrowing and telling of the fearful darkness that is with him everywhere. Now, this darkness is real to him. It is a mutual, conscious, spiritual condition. It is not a delusion; it is not an atmospheric condition.

There are millions of souls who are in this darkness that exists with souls after death. They have not sought or gained in any measure the inner light of the true life. They do not understand themselves or their surroundings. They desire change and improvement, but do not know how or where to reach out for it. This is the sadness of darkness and of spiritual ignorance or undevelopment. In this earthly life we live under a law of infinite progress; we are never beyond the action of that law.

Progression is another name for change, for change in the right direction. The soul progresses in cycles, as all life does, repeating itself again and again, and if it is faithful to the higher leading, at each revolution it takes on newer and purer life; it shows some more perfect attributes, stretches out further toward the Infinite Light of the Over soul, becomes wiser, better, more developed, more blessed. Nature preaches this progression with all the voices of the Spring.

Let us go into the woodland paths and see how she has preached it in the bud that burst its rugged sepulchre of bark and sate sweetly at its opening on the bare old trunk; preached it in the young grass, lifting its leaf above the chilly ground and waving a welcome to the warming skies; preached it in the white crocus and the purple violet and the azure hyacinth. The very robes of the soul put on this beautiful garment of progress.

The ancients, in their Winter and Spring tide festivals, celebrated the rising of the earth spirit from the cold grave of Winter. We celebrate the arising of the progressive human spirit from the grave of darkness and sensuality. They celebrated the resurrection of Nature; we celebrate the resurrection of the spirit of Light and Love in spiritual manhood and womanhood. We would glorify the light of God and his blessedness.

These eternal verities are not mutable in time. This inner progression, this spiritual ascension, is not a brief event, but a process; the labor not of a day, but of seasons. The Spring is slow in coming. Its weeks are full of broken promises. The new life advances fitfully, contending with cold winds, gusty days, dashes of wintry rain, and flurries of snow, gleams of sunshine ever and anon darting cheer from rifts of cloud, and tempting men to rejoice prematurely over the immediate prospect of a new Summer.

So it is with the progressive development of this inner life. The ascension of this spirit in man follows the analogy of nature. It is gradual; often it is tedious. But let us never grow weary in this spiritualization.

Be good and you will do good.

Edward's Visit to the Mummies

By Della Hine Mertz

EDWARD is a small boy, who lives in Washington, D. C., and is noted among his relatives and friends for his implicit faith in prayer to God. He is an example for us all to follow, both large and small, in this respect.

Not long ago he, with a party of friends, made his first visit to the Smithsonian Institute, and his bright blue eyes grew big with wonder and delight at the strange things which met his gaze.

He stood, fascinated but frightened, before the glass case containing the "mummies" (mummies, you know, are dead human bodies, embalmed and dried after the manner of the ancient Egyptian preparation. The bodies of the poor people were merely dried with salt or fluids and wrapped in coarse cloths. Those of the wealthy and great were most thoroughly prepared for preservation, having the brain extracted through the nostrils and the entrails through an incision in the side. The body was then covered with fluids and steeped in the material for seventy days. After this it was washed, treated with an antiseptic and wrapped in linen bandages, twenty thicknesses often being used. The body was then put into an ornamented case of wood. The body was so well taken care of, in order that it would be in perfect condition when the soul, whose habitation it was, returned. For if the body was destroyed, the soul was liable to the same mishap. Hair, sometimes frizzled, sometimes plaited, has been often found on mummies. The mummies of Thebes are yellowish, flexible and elastic, the flesh being preserved by the injection of costly chemicals into the veins; those of Memphis being black, dry and brittle, due to the use of fluids), and asked all manner of questions concerning them. He had never heard of such things before.

It was well he had looked at the other exhibits first, for after he spied the grotesque, shriveled, caricatures of humanity which had been living men and women, thousands of years ago, *nothing* could entice him to look at anything else.

He talked of mummies on the "trolley" while on the way home, his table talk at dinner was about the grewsome objects, and by bedtime not only himself, but the other members of the family, began to feel "creepy," and his little sister looked anxiously around, as though she expected to see a grinning brown face in every dark corner.

At eight o'clock mother said: "Now, son, tell us all good night; go to your room, undress and hop into bed."

Never was Edward so slow in obeying the order. He was usually only too ready to jump into his little white bed when the "sand man" came around, for being a thorough boy, strong and active, he was pretty well tired out before eight o'clock.

This night, however, Edward fiddled-faddled to such an extent that mother finally said:

"If you do not go at once to bed, Edward, you will have to be punished."

Then the reason for the seeming disobedience was revealed.

"Mother," said Edward, "I am afraid to go to bed. I know I shall dream about the mummies."

"Nonsense," said mother, "you will drop right off to sleep and will not know anything until Lizzie (the maid) calls you in the morning."

"It scares me so to think about the ugly things," said the small man.

"I promise," said mother, "that if you are frightened in the night to come to you the minute you call."

"But, mother, I will be afraid to call," he said.

Arguments were resorted to, but proved in vain. Edward was reminded of the years and years his "bug-bears" had ceased "to live and move and have their being."

His mother was in despair. She knew Edward was acting in a foolish manner, but she did not think it right to compel him to do what he stood in such fear of. She stood looking at her little son, wondering what she could say to relieve him of his terror, when he solved the problem himself by looking up brightly in her face and saying:

"I will pray to God not to let me be afraid of the mummies and not to dream about them," and dropping to his knees, he

prayed to Him who is always ready to help His children in time of need.

When Edward had finished his prayer, he arose, undressed, put on his little white night robe, which mother had brought to the room where they were sitting, and taking her hand, went with her to his room, when, after repeating his customary nightly prayer and receiving her good-night kiss, he was tucked in bed and mother left the room.

When she went in about half an hour afterward, to see how things were progressing and to turn off the gas, which had been left burning, she found, to her great relief, that Edward was fast asleep, and, from the happy expression of his face, knew that if he were in dreamland it was not of mummies he was dreaming.

The next morning, when he was dressing, he called to his mother and said blithely:

"You see, mother, God answered my prayer. I did not dream about the mummies, and I do not feel afraid to think of them this morning."

You see, my dear boys and girls, Edward had done what Christ tells us *all* to do, and that is to cast our burdens on Him, and He will relieve us of them.

This dear little fellow had such confidence in our Lord's promises that, after asking for help, he was so sure of succor that the great dread which filled his heart was swept away, to be replaced by "perfect love, which casteth out all fear."

"We control things just as long as we do not allow them to control us."—*W. J. Colville.*

Not to Be Ministered To

O LORD, I pray
That for this day
I may not swerve
By foot or hand
From Thy command,
Not to be served, but to serve.

This, too, I pray
That for this day
No love of ease
Nor pride prevent
My good intent
Not to be pleased, but to please.

And if I may,
I'd have this day
Strength from above
To set my heart
In Heavenly art
Not to be loved, but to love.

—*Rev. M. D. Babcock, D.D.*
[Died in Naples, 1901.]

One of our earnest writers of the Masonic Brotherhood has eloquently said: "No evil has so afflicted the world as intolerance of religious opinion. The human beings it has slain in various ways, if once and together brought to life, would make a nation—if left to live and increase, would have doubled the population of the world. . . . No man truly obeys the Masonic law who merely tolerates those whose religious opinions are opposed to his own. . . . The Mason's creed goes further than that. . . . It holds that each man is absolutely sovereign as to his own belief—that God only can judge. Therefore, Masonry opens wide its portals and invites to enter there and live in peace and harmony, the Protestant, the Catholic, the Jew, the Moslem—every one who will lead a truly virtuous and moral life, love his brethren, minister to the sick and distressed and believe in the One, All-Powerful, All-Wise, Everywhere Present God—Architect, Creator, and Preserver of all things."

"Just so soon and so far as we pour into all our schools the songs, poems and literature of mercy toward these lower creatures, just so soon and so far shall we reach the roots not only of cruelty but of crime."—*Geo. T. Angell.*

"By the PEACE among our people let men KNOW we SERVE THE LORD."—*Kipling.*

The saloon is truly the "poor man's club"—to beat and bruise his poor brain into a state where he cannot think or plan wisely. He frequents it to the injury of his body as well as of his soul. It lures him away from his home on the week day and from the house of God on the Lord's Day. It robs him of his hard-earned cash and begets in him habits of idleness and dissipation, which, in the end, unfit him for the duties of life and make him a drain upon society. Andrew Carnegie once said he attributed much of his success to having never entered a saloon and never allowing the contents of a saloon to enter him.

How We Help the Sorrowful and Discouraged

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

Any reader desiring the prayers of this Adept can have the same freely and without cost by merely sending a written request for prayer to "Mystic No. 9," care of "The Magazine of Mysteries."

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

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

The prayers of The Mystics are very powerful; get into our vibrations. May the peace of the Blessed One be ever with our readers.

"The Mystic Circle."

Success is not salvation, but salvation is success.

Sorrow may be but the shadow of God drawing near.

Care is the stumbling-block in the pathway of happiness.

Only Christ in us can enable us to do the Christ-work on other lives.

You may work without praying, but you can't pray without working.

Men who cannot change their plans cannot fulfil the highest purposes.

Noble birth is an accident of fortune, noble actions characterize the great.

Open all the doors to the religion of Christ. It will make this world a paradise.

The things that make us happy are those to which we have given our hearts.

None have the privilege of receiving the Word without the responsibility of declaring it.

All the volumes which record the doings of divine grace are but part of a series to be continued.

The path of all excellence lies in the following or advancing ideas which rise as we approach them, and which are perpetually calling us to loftier heights.

Deep Breathing

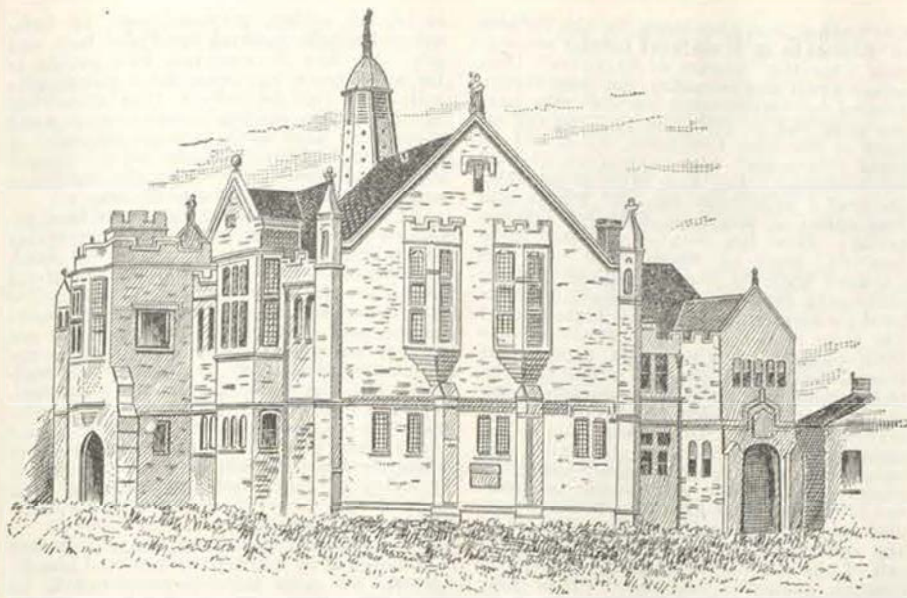
SUNSHINE is the life of this earth, and you should get as much of it and the wonderful electricity that it generates as you can. Take deep breaths, take mild sun baths and exercise arms and limbs. As sun and light are life, so you will really become strengthened. Breathe deep and long with closed mouth, and the blessed, life-giving electricity will benefit you. Oh, how man does neglect the laws of Nature that, properly followed out, would bring life, energy and brightness to all, even only as Nature and inner sense lead, and breathing the free air that is provided with God's invigorating power so freely!

Don't forget the deep breathing three times a day—ten breaths after each meal.

Breathe slowly, till the lungs are full, then exhale very slowly; wait a minute, then repeat.

Let nothing interfere with your breathing exercises, and every day breathe deeper and fuller till your lungs are filled to their inmost capacity. The air is filled with a vitalizing fluid and the lungs are the accumulators. Keep up the supply, and you must of necessity regain your lost vitality.

If you will raise your arm during the breathing exercises and clench your fists, gently at first, then gradually increase pressure with inhalation, you will receive more electricity. Do not try the breathing while walking nor wear tight clothing while walking or breathing; heart, lungs and liver must have full scope for taking in the fluid. Stumble not at the simplicity of the directions, but remember that all Nature's laws are simple when most powerful and sublime.



GLADSTONE LIBRARY PRESERVED TO ADVANCE DIVINE LEARNING



ON the brow of the hill from which Hawarden Church commands a magnificent birdseye view of the estuary of the Dee and the Cheshire plain, in England, there stands now a new and imposing building which the visitor to Hawarden will be informed is St. Deiniol's Library, one of the national memorials to the late Mr. Gladstone.

The origin and object of the structure will be found eloquently expressed on its foundation stone, the laying of which was one of the last public acts performed by Mr. Gladstone's distinguished neighbor and friend, the late Duke of Westminster. Cut in the stone is an inscription which reads thus:

"In this building, erected to his memory by a grateful nation, is preserved the library of William Ewart Gladstone, who, eminent no less as a theologian than as a statesman, established the foundation for the advancement of divine learning."

St. Deiniol's Library, erected out of the nation's gratitude to the memory of one of her greatest sons, will thus carry on a work begun by Mr. Gladstone himself. The great statesman, after his retirement from the strife of politics, had removed to a temporary iron building near the church thousands of the theological and classical volumes which composed his famous library at Hawarden Castle. There he arranged them with his own hands, and there they are to-day (pending their removal to the new library), to be read and studied by students from all parts of the globe.

A hostel, established close by, provides simple and comfortable residence for students, and as showing that no local limitations have been imposed upon the use of library or hostel it may be mentioned that the facilities offered for quiet study have been taken advantage of by students from such far-off places as Australia, Canada, and even Russia and Armenia.

An endowment attached to the library has led to an increase of the books bequeathed by Mr. Gladstone, and the number of volumes now available for students is nearly 35,000. The books, arranged by Mr. Gladstone in his own peculiar style, will be transferred to the new building when it is ready for their reception, in precisely the same order.

The new building, which is costing £10,000, is rapidly approaching completion. It is built of Helsby stone, and its handsome porch and finely-carved turrets and pinnacles, in Gothic style, give it a classical appearance.

The interior, in which the substantial character of the structure may be judged from the beams, pillars and galleries of carved oak, consists of two large halls, a long corridor, rooms for the warden and deputy warden, and a number of convenient rooms for study. The two large halls will be known respectively as the "Divinity" and "Humanity" rooms, for one will contain all the theological works, while the other will be the home of the volumes of general literature, which is largely historical.

The library is connected with the hostel by a covered way. It is hoped at some future time to replace the present hostel—the old grammar school—by a building more in keeping with the new library. No date has yet been fixed for the opening ceremony.

This World

WHAT a beautiful world this is when we know and realize our oneness with God—when we live the Christ-life! T. Starr King said: "This world is simply the threshold of our vast life; the first stepping-stone from nonentity into the boundless expanse of possibility. It is the infant school of the soul." The Holy Mystics say when man once realizes that he is an eternal soul, the child of God, the Loving Father of All, he looks at life here on the Earth-plane as a joyous privilege. Then man is religious and God breathes hope and life into man, and what does man care about the petty struggles of this life when he is filled with the Holy Spirit and is full of hope?

"Come then, oh care, oh grief, oh woe;
Oh, troubles mighty in your kind,
I have a balm ye ne'er can know—
A hopeful mind."

When the Living Christ dwells within our souls, our hearts and our minds, we feel a newer glow of life in every breath. Our hours are filled with doing, yet are calm and serene. This world, to the righteous God-loving man, becomes more beautiful each succeeding day; it is heaven to the holy man.—A Mystic.

Boy of Thirteen Is a Wonder in His Physical Development

Kansas City School Pupil of Remarkable Dimensions Seldom Eats Meat—He Punches the Bag with His Feet

PERHAPS the most remarkably developed physical specimen for his age is Frank M. Lowe, thirteen years old, of the Irving School, of Kansas City, Mo. He is the son of former Prosecuting Attorney Frank M. Lowe.

On his thirteenth birthday Frank was examined by Professor Max Exner, physical director of the Y. M. C. A. The tests were made on apparatus the boy had never seen before.

His weight is 145 pounds; height, 5 feet 7 1-2 inches; depth of chest, 7.3 inches; neck, 13.8; chest, contracted, 33.4; chest, expanded, 37.5; waist, 28.6; right forearm, 10.6; right upper arm, down, 10.4; right upper arm, up, 12.8; left forearm, 11; left upper arm, down, 10.3; left upper arm, up, 11.10; right thigh, 21; right calf, 13.6; left thigh, 21.2; left calf, 13.6; lung capacity, 310 cubic inches; grip of right hand, 122 pounds; grip of left hand, 122 pounds; back lift, 432 pounds; legs and back lift, 872 pounds.

Professor Exner, who has had many years of experience, says the boy is the best developed for his age that he ever examined, and is in point of size and strength on an average with men from twenty to thirty-five years of age.

Frank has never attended a gymnasium, but he has taken exercise at home without an instructor. He is an expert bag puncher and has one trick which is all his own—that of lying on his back and punching the bag with his feet.

The boy scarcely ever eats meat. He has lived almost entirely on fruits, cereals, vegetables and nuts.

[The above account, taken from The New York Herald, is both suggestive and significant. The Great Mystic Adepts say that the civilized world is fast realizing that the eating of flesh meat does not make a person strong mentally or physically; that meat is a strong stimulant, and makes one nervous and restless, but not alert in mind nor strong in body. Meat is obtained by killing—cruel butchery and slaughter—by destruction of life that has no life-constructing power. Moreover, it is full of disease germs and microbes, and is a very expensive food. The Holy Adepts live entirely on fruits, nuts, cereals and vegetables, and require no stimulants or narcotics.—EDITOR.]

The age of the ages, of which seers, prophets, and poets have been singing for all time, is *now* begun. This is the beginning of the FOURTH GREAT CYCLE—the real Golden Age. This is the age in which THE MASTER, the Prince of Love, Light, and Life, is to reign supreme. The Living Christ dwelleth on the Earth in the hearts of men now as never before.

Religion in this work-a-day world will help you do any kind of work you ought to do.—Talmage.

SUNSHINE'S EVERYWHERE, AND SUMMER, TOO.—Browning.

A PURPOSE IS ALWAYS A COMPANION.—Emerson.

is a Home Remedy; a noble UNGUENT for external application. It is founded upon the principle that Suffering, Premature Decline and Premature Death are the direct, and indirect, result of

NERVE-FORCE

DORMANT CIRCULATION;



that rescue is assured only by re-establishment of the CIRCULATION of Blood to normal by directly charging the controlling battery-cells with an element imitating the nerve force prepared for that purpose by Nature from food and air. This imitative element is our faithful NERVE-FORCE, and it will positively re-establish the most sluggish CIRCULATION to par. If the vital organs are intact, this consummation means full restoration, even in greatly complicated cases. In fact, the disentanglement of fateful complications is only possible by unlocking Nature's life-current from the outside. By the records of twenty years' work; by the Gold and Diamond Medals for life-saving we have won, we prove that our NERVE-FORCE is the key. It is only by reading us that you can understand us, so we do not advertise our remedy, but our NERVE-FORCE JOURNAL, which explains its every detail. We send this free (in plain envelope) to as many addresses as you may send us. We are also prepared to prove (by the only evidence that should appeal to thinking men and women—unimpeachable, autographic testimony of their peers) that chronic, progressive, undermining "Diseases," unrelenting Pain, abnormal Growths, Shrunk Flesh, miserable Skin Blemishes, etc., are absolutely mastered by this logical (and only reasonable) manner of attack. We say "only reasonable" because it is fatally unreasonable to lash (or coddle) the vital organs by pouring drugs into the stomach—or to "cut" the anguished flesh in "operations." Are you not sick and tired of stomach drugging and threats of "the knife"? Then, either for yourself or others, kindly send for our details to-day. They are absolutely free.



MR. and MRS. GEORGE A. CORWIN, 628 MT. MORRIS BANK BUILDING (81 E. 125th Street), NEW YORK CITY;



Altruistic Spiritualism

By Dean Clark, in Light of Truth

SPIRITUALISM did not come into this world as "a nine-days' wonder." It was not intended nor destined to have an ephemeral existence; on the contrary, it came to stay till its great ulterior purpose—the world's reform—is accomplished. In accord with "the eternal fitness of things," it was heralded by "signs and wonders" the same as other dispensations which preceded it, in order to attract the attention and elicit the investigation not only of spiritual, but worldly-minded people. It is not at all strange, therefore, that its phenomenal aspects have thus far so largely engrossed the attention and thought of the average investigator. Its phenomena are of tremendous significance and of vast importance as proofs of its supermundane origin, and as scientific bases for its superstructure of philosophy, ethics and philanthropy. Few people are yet intuitive and far-seeing enough to perceive esoteric principles and occult forces till their ocular manifestation proves their existence and hidden or latent potency. Modern "miracles" were therefore a necessary concomitant of at least the early stages of the Spiritual movement now stirring the wonder and awakening the thought of those who "have eyes to see and ears to hear" the sights and sounds produced by a mighty power whose coming was, and is, thus manifest.

The scope of Spiritism may be only commensurate with a scientific and philosophic explanation of spirit phenomena and the laws governing them, but he or she is surely spiritually blind who thinks that Spiritualism had no wider nor higher significance. Nay, the average public mind has not as yet scarcely begun to comprehend what is underneath and back of the present primitive aspect of the great Spiritual movement.

It was, indeed, a great achievement to demonstrate a continuity of human life, and of unchanged personality after the mysterious change which is called death. It was and is a feat greater than science, philosophy or religion had previously performed. But that was only the initiatory work of the unseen Power that for more than a half century has wrought marvels greater than the prodigies of fiction. The Great Spiritual Dispensation now in operation has an object, an ulterior purpose, which only illumined souls can see looming up in the far distance of future attainment, which is no less than what was anciently termed the establishment of "the Kingdom of Heaven on Earth." That we are witnessing a renaissance of primitive Christianity, whose unattained purpose was "Peace on Earth—Good Will to Men," has been, and is now the belief of the most highly endowed minds that have come into the New Light of our age. The same "spiritual gifts" working the same so-called "miracles" may now be almost everywhere seen, and the general trend of the Great Movement, to those at least who have prescient vision, is toward the same philanthropic and humanitarian ends. The great medium of Nazareth came not only "to bring life and immortality to light" by "arising from the dead" Himself, but His great mission was to establish an open intercourse with the spirit world, by which "the will of God may be done on earth as it is in Heaven," to use the olden idiom. But the world was not ready to accept Him in His true character, nor properly to utilize the spiritual gifts which He, as a "Mediator," conferred upon his disciples, and they, for a brief period, imparted to their followers. "The world, the flesh, and the devil," to use a significant phrase, soon reasserted their power, and Christianity was paganized, its spiritual gifts were corrupted, and finally withheld, and a church that forbade their free exercise eventually barred the heavenly gates, and punished as witches and wizards all with whom the gifts of the spirit still lingered. Thus, until the present Spiritual Era began, was the great work which the Nazarene initiated suppressed or diverted into worldly and selfish uses. But "Truth crushed to earth shall

rise again," and once more "in the fullness of time" the true work of human redemption from the "powers of darkness," from selfish greed and animality, has been recommenced by "Ministering Spirits" who have the same end in view that inspired the efforts of Socrates, Confucius, Jesus and all other "Saviours" who have lived or died for humanity. But how little as yet does the world apprehend the real genius and true object of this great Spiritual Dispensation! How few even of professed Spiritualists, some of whom have been acquainted with its phenomena and esoteric philosophy for near a half century, comprehend its main purpose and its highest aim! The great masses of nominal Spiritists take little thought of "the higher aspects" of true, undefiled Spiritualism, whose mission is to uplift humanity and so spiritualize them that they will feel the Brotherhood of Man and practice the Golden Rule in all social relations. Content to daily and amuse themselves with its marvelous phenomena, or, at most, to feast the intellectual faculties on its grand scientific principles, they utterly neglect its grander ethical and spiritual teachings, and heed not the call of the Angels to "come up higher" in thought, aspiration and love! How few, even among those who are zealous to convince the public of the truth of the fundamental facts of Spiritualism, seem to think it as important to become Spiritual as to become a Spiritist, when, if they did but know it, it is far more so! The great Spiritual Teacher of old said to His listeners on one occasion, "Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter the Kingdom of Heaven." True, every word of it, and as true to-day as then. Deeds, not creeds, thoughts, not beliefs, determine our spiritual status, and create the kingdom of heaven, or hell, in every soul.

It is high time that Spiritualists as a fraternity begin to co-operate with the "Ministers of Grace" from the higher spheres who have hitherto been kept too much in the background, and given scant opportunity to perform their glorious mission to earth, which is purely altruistic and philanthropic. They come reiterating Christ's "new commandment that ye love one another," and show it by every-day practice of the Golden Rule. What doth it profit us to gain all spiritual knowledge if it make us no better, nobler and more spiritual-minded? We all need to ponder long and well St. Paul's homily on Charity, or Love, as the new version puts it. Hear him as he says, "Though I speak with the tongues of men and of angels and have not love I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains and have not love, I am nothing." Paul was a profound Spiritual philosopher, and taught many grand doctrines, and he understood the necessity of altruistic love, and well said, "And now abideth faith, hope and love, but the greatest of these is love."

Spiritualism in its higher aspects lays great stress upon fraternal love. That fellow-feeling that seeks the liberty, equality, happiness and general brotherhood it inculcates. It demands loyalty to human rights, and insists on equal privileges and exact justice to all mankind, regardless of race, nationality, creed or color. Its demands are based on the spiritual unity of the human race. If not of "one blood," as St. Paul claimed, surely one Universal Spirit is individualized in each human being, and all should therefore have equal right to "life, liberty and the pursuit of happiness," as our immortal Jefferson declared. Spiritualism is a native American religion, and is indigenous to the genius and spirit of American institutions. Its purpose is to carry out and complete what our forefathers began, so that liberty, fraternity and equality shall be incorporated in all our institutions, domestic, social, religious, political and commercial. Though great are the obstacles to be overcome, the Angels of Deliverance will never withdraw, nor cease their reformatory efforts, till their will is done on earth as it is in the heavenly spheres. Such is the fiat of the Power that shapes the destiny of men and nations.

It is time that a class of spirits who are something more than marvel workers be allowed to come to the front of this great movement, to lead and direct its work for human evolution toward a higher civilization and a nobler life. The present condition of our great cause, when there seems to be so little harmony of purpose, and so little unity of action, and so much apathy and indifference as to public work, is largely due to a misdirection of its working forces

to trivial, selfish, personal ends, by undeveloped spirits, both in mind and body and out. So long as mediums will pauper to fortune-hunters by using their sacred gifts mainly as fortune tellers, thus attracting, as "familiar spirits," only earth-bound souls, who have little spiritual thought or aspiration, spirits from the higher spheres have small chance for doing the legitimate work of unperverted Spiritualism.

So long as the managers of our local societies have no higher object than trying to make converts at ten cents per head, and will employ the cheapest test-givers they can get, even though in every other way more incompetent for public service, we may expect that our noble cause will not thrive, but must greatly suffer by the unwise management of its incompetent leaders. Let the kindergarten work of Spiritualism not be neglected, but let it be relegated to its proper place, mainly the home circle—but give the public rostrum more cultured Spiritual teachers who voice the thoughts of great, noble spirits who come with divine power to educate and spiritually exalt humanity.

If we would have our cause respected and honored by cultured and refined investigators, we must have it presented in its true character as the acme of progressive philosophy, science, ethics and religion, as only inspiring spirits from higher spheres can present it through the tongue or pen of educated and refined mediums. True, we should not "despise the day of small things," nor reject the Truth, though given through "the weak and foolish things of this world," but in this day of opportunities for enlightenment and culture, there is little excuse for our mediums remaining in the condition of ignorance and illiteracy that they may have been in when selected by controlling spirits. But important as mental culture is, for spirit mediums the unfolding of their moral and spiritual natures is still more so. Exalted spirits must have instruments attuned in harmony with themselves through whom to reveal the higher truths of a divine life, and to use as leaders in all phases of reform which they seek to promote. Some precious jewels, it is true, may be presented "in earthen vessels," but they shine more lustreously, and have a far more fitting setting, where the refiner's art has prepared their environment. For the good of our cause at the present juncture of the two worlds it involves, Spiritualists themselves need a baptism of divine power from the higher spheres to quicken their dormant spiritual faculties, and to inspire a desire and a determination for nobler life here and now. They most certainly need "a change of heart" that shall give them more altruistic zeal and prompt them more earnestly to practice the ethics of their sublime philosophy. They know theoretically that they must inevitably reap as they sow, both here and hereafter, but how few of them have learned the great spiritual truth that "it is more blessed to GIVE than to receive," and have faith enough in the divine law of compensation to be willing to "cast their bread upon the waters," and trust God, or the Angels, for recompense! "By their fruits ye shall know them" is the criterion by which our Spiritual stature is gauged by wise men and the Angels, who come to teach and to bless us according to our good thoughts and benevolent deeds. Brethren, let us so live henceforth that none of us shall be ashamed to stand up for the measurement of our true manhood and womanhood by the high standard of Altruistic Spiritualism.

General Booth a Spiritualist

"GENERAL" WILLIAM BOOTH of the Salvation Army is a Spiritualist, in the broad meaning of the term. Soon after the death of his wife, some years ago, the immediate members of the family heard the Salvation Army leader's voice in his bedroom. It was known that the General was alone, and, as the voice was clearly being used in a conversational tone, one of the daughters went in to see who could have disturbed the General's privacy. She found him alone.

"To whom were you talking, General?" "To your mother, my dear," was the unexpected reply. And then, in answer to the daughter's look of inquiry, the General explained that he frequently held long conversations with the spirit of his dead wife, who, he firmly believed, was always beside him, as in life.

Thereafter, the sound of the General's voice holding converse when it was known no one had entered the room caused no comment. It was taken for granted that he was communing aloud with the spirit of the remarkable woman who in life had been known as the "Mother of the Salvation Army."—North American.

After Long Ages

By Edward Carpenter, in *Towards Democracy*

THIS is the order of man and all history. Descending, he runs to and fro over the world, and dwells (for a time) among things that have no sense.

Forgetful of his true self, he becomes a self-seeker among shadows.

But out of these spring only war and conflict and tangling of roots and branches.

And things which have no sense succeed things which have no sense—for nothing can have any sense but by reason of that of which it is the shadow—and one phantasmal order follows another—and one pleasure or indulgence another—and one duty or denial another—

Till, bewildered and disgusted, finding no rest, no peace, but everywhere only disappointment.

He returns (and History returns) seeking for that which is.

Toilsome and long is the journey; shell after shell, envelope after envelope, he discards.

Over the mountains, over the frowning barriers, undaunted, unwrapping all that detains him.

Enduring poverty, brother of the outcast and of animals, enduring ridicule and scorn.

Through vast morasses, by starlight and dawn, through dangers and labors and nakedness, through chastity and giving away all that he has, through long night watches on the mountains and washings in the sunlit streams, and sweet food untainted by blood, through praises and thanks and joy ascending before him—

All conventions left aside, all limitations passed, all shackles dropped—the husks and sheaths of ages falling off—

At length the wanderer returns to heaven.

Then all those things which have vainly tried to detain him—

When he comes who looks neither to the right nor the left for any of them.

Not being deluded by them, but rather threatening to pass by and leave them all in their places just as they are—

Then they rise up and follow him. Though thorns and briars before—in this path they now become pleasant fruits and flowers.

[Not till he has put them from him does he learn the love that is in them.]

Faithful for evermore are they his servants—and faithful is he to them—
—And this world is paradise.

The Tendril's Faith

UNDER the snow, in the dark and the cold,
A pale little sprout was humming;
Sweetly it sang, 'neath the frozen mould,
Of the beautiful days that were coming.

"How foolish your songs!" said a lump of clay;
"What is there, I ask, to prove them?"
Just look at the walls between you and the day;
Now, have you the strength to move them?"

But under the ice and under the snow
The pale little sprout kept singing.
"I cannot tell how, but I know, I know,
I know what the days are bringing."

"Birds and blossoms, and buzzing bees,
Blue, blue skies above me,
Bloom on the meadows and buds on the trees,
And the great glad sun to love me."

A pebble spoke next. "You are quite absurd,"
It said, "with your song's insistence;
For I never saw a tree or bird,
So of course there are none in existence."

"But I know, I know," the tendril cried,
In beautiful, sweet unreason,
Till lo! from its prison glorified,
It burst in the glad spring season.

Success

Is it to worship earthy, groveling Gold,
And, dollar-blinded, to look only down,
To rake the muck-heap, and forget the crown,
Until Youth's bounding blood creeps strangely cold;
To dwell with Envy, Arrogance and Dread,
To barter all Benevolence for dress,
To lose Companionship—nor feel it loss,
Because the flower of Sympathy is dead—
Is that Success?

To labor for the rainbow bubble, Fame—
Adopt so fairly in the morning air—
A perfect jewel for a prince to wear—
Is it a recompense for all its claim?
Thro' careful night, and crowded, strenuous day,
Thro' iron rebuff, or flattery—like snow
That leaves one thirsty—it is grasped, and, lo!
It vanishes in Nothingness away!
Is that Success?

With comrade Duty, in the dark or day,
To follow Truth—wherever it may lead;
To hate all meanness, cowardice or greed;
To look for Beauty under common clay;
Our brothers' burden sharing, when they weep,
But, if we fall, to bear defeat alone;
To live in hearts that loved us, when we're gone
Beyond the twilight (till the morning break!) to
sleep—
That is Success!

—Ernest Neal Lyon.

VERITABLE fame in all its glory and purity consists only in the earnest and exalted longings after intellectual and moral truth; when this is found and nurtured, the high sense of duty, supported by the strictest feeling of honor, will be so intense that no amount of popularity or worldly praise, no bribes of wealth or splendor, no cringing to frowns, not even the pearl of life itself, exposed to a martyrdom of tortures, could ever prevent or sway that truly noble man from expressing and maintaining such truths.

"LEARN from yon orient shell to love thy foe,
And store with pearls the hand that brings thee woe,
Free, like yon rock, from base, vindictive pride
Imblaze with gems the wrist that rends thy side;
Mark, where yon tree rewards the stony shore,
With fruit nectareous, or the balmy flower;
All Nature calls aloud; shall man do less,
Than heal the smiter, and the railer bless?"
—Hafiz.

To reach the Divine Union here below, it is necessary that the soul labors toward its moral perfection; now that moral perfection implies an act of intelligence and will, being wrought by the Holy Spirit and directed by the reason. If many mystics fall into lassitude which depresses their moral energy, so as to render them almost impossible for the exercise of virtue, it is because their will is not equilibrated by their reason, toward a precise and determined object.—*The Morning Star*.

THERE are none in the world so wickedly inclined but that a religious instruction and bringing up may fashion anew and reform them; nor any so well disposed whom (the reins being let loose) the continual fellowship and familiarity, and the examples of dissolute men, may not corrupt and deform. Vessels will ever retain a savor of their first liquor, it being equally difficult either to cleanse the mind once corrupted, or to extinguish the sweet savor of virtue first received, when the mind was yet tender, open and easily seasoned.—*Raleigh*.

OF the gradual abatement of kindness between friends the beginning is often scarcely discernible by themselves; and the process is continued by petty provocations and incivilities, sometimes peevishly returned and sometimes contemptuously neglected, which would escape all attention but that of pride, and drop from any memory but that of resentment.

The Highest Spirituality and the Ideals of Religion

By Rev. Father Juan Caballeria

THE dawning twentieth century is brilliant with promise of what the coming years must yield through the intellectual development of man and his search for spiritual enlightenment and truth; all to one great end—the fulfillment of the law of God and the harmonizing of the spirit in man with the Eternal, Infinite One. When the light of reason first illumined the mind of man he began his search for truth; through countless ages he has pursued the quest, and to-day he is still seeking truth, and often finds himself adrift, so to speak, on an ocean of ideas. Many of these ideas come to him as new inspirations which he grasps with delight. There is a constant search for new truths, a reaching out for new ideals, a coming into life of new aspirations and a broader intelligence to comprehend the ideas advanced along the different lines of thought. Men are continually changing their ideals of character, of patriotism, of morality and religion; and modern writers are often gloriously inspired in their expression of some ideal truth; but long ago Solomon said: "There is nothing new under the sun." There may be new forms of expression—perhaps more forceful in their power to penetrate the minds of men—but not a new truth. The Greek and Roman classics, the ethical and philosophical writers of all time, the maxims of Marcus Aurelius, the sentences of Seneca, the inspirations of Cicero, the teachings of Gautama, of Zoroaster and Confucius are reappearing to-day under different forms as new inspirations, new truths. Truth is always one and never changing. God has ever been communicating the truth to His children, created in His likeness and endowed with minds to comprehend Him in His eternal, infinite goodness and love. It is only through man's increasing spirituality that the light of divine truth shines clearer and purer; only that the darkened lids of the mind unclose to the light, and the soul quickened to respond to the higher spiritual vibrations.

Through the medium of religion God has ever spoken to man; through the longings of the soul man has been able to comprehend spiritual truths, and through them heard the voice of God, his Creator.

On spiritual truth and revelation was founded the Christian religion; in this religion of Christianity may be found all the truths given by God to man and in Christ all the attributes of the Divine Saviour. The truths of the Christian religion are the truths of God. To a world swathed in darkness and steeped in crime Christianity came, and through that religion was given the precepts of divine law. It not only taught men how to live, but how to die, and it gave also to the world the perfect ideal of immortality. As the immature bud holds promise of the ripened fruit, so Christianity is the perfect blossom of all religious faith and perfection, and its teaching of the divine principles of goodness, truth and love the ideal of religion. Man may seek truth, and in his search wander far afield and through devious and difficult paths, but if he seeks earnestly, determined to find the truth, he will at last arrive at the ideal in the religion of Christ.

There is no reason for dissension if we do not agree in matters of religion. Whosoever keeps the ideal true, carrying the image of the living Christ in his heart, has within himself true spiritual enlightenment, and, through the grace of God, will live the ideal Christian life, following in the footsteps of the saints and in the light of divine truth, which has given to the world the highest ideal of spirituality, and has been the foundation of civilization and progress. This spirit of research after higher truths is evidence of an increased spirituality whereby men will more readily discover the divinity of Christ, and, putting in practice the doctrines of Christianity, make us, as a whole people, conscientious, religious and truly patriotic.

RESPONSIBILITY walks hand in hand with capacity and power.—*Holland*.

Psychic Research

By Aurin F. Hill

IN years to come historians will doubtless differ in their characterization of the century which has passed. Some will call it the century of invention, others the era of machinery; still others will refer to it as the age of fraternal feeling, and others may call it the woman's century. But there will be those who believe that the most important advancement of all is the gain that has been made in our study of psychic phenomena. Through all ages since history of the human race began, no other theme has been regarded of more importance than the immortality of the thinking part of mankind. Nearly all races have believed (or known) it, as a subject of faith, and the religions are permeated with it. But until the latter half of the nineteenth century—nay, until the latter third of the last century—there had been no scientific, concerted endeavor to prove the survival of personality beyond the death of the body.

During the past hundred years there seems to have been a great education taking place; yet it is estimated that nine million persons were killed during the Christian era to control and to suppress this idea among the people.

For many persons there is an interesting literature in the books on this subject. Only lately have their writings been presented to the general public in sufficient quantity to make a great impression.

Other peoples are considering this subject in the most liberal manner. The evidence which is accumulating from all parts of the world in our libraries teaches us that spiritualism, as a science, may become a part of public education.

I am pleased to be alive to record that the forces known by such names as Hypnotism, Holy Spirit, Holy Ghost, Power of God, Witchcraft, Mental Science, Telepathy, Christian Science, Mesmerism, Psychology, etc., are known to be of one force, namely, Spirits; hence Spiritualism.

Treating of the Supernatural

Remarkable Appearance of an Apparition

We have well-authenticated cases of the appearances of apparitions. There are also cases that contain little more than conjecture and hearsay. But we are not to doubt the supernatural, from the many conflicting accounts we receive. That these agencies do exist and have existed from time immemorial there can be no excuse for reasonable doubt. But we are unwilling to take anything for granted without due investigation.

Accustomed to derive our knowledge of the material world chiefly from our faculties of sight and hearing, we are little aware of the extent to which these faculties deceive us. The eye gives to objects forms and colors different from those they usually wear; and the cheats of the fancy are so vivid as not to be distinguishable from the real views of sight. We are, too, constantly liable to be deceived by the imagination into the belief that we hear sounds which either do not exist at all, or are of a totally different nature from what we suppose them to be. Human ingenuity has availed itself of these illusions, and heightened their effect by a thousand contrivances, which, though used in former times to work on the superstitious belief of the world, now contribute only to the harmless amusement of a more enlightened age.

The great Dr. Johnson has often been ignominiously sneered at for his tendency to a belief in apparitions, but that eminent man reasoned as soundly on this as on other subjects. He maintained that there were cases of apparitions which were proved according to the strictest laws of evidence. This opinion was fully confirmed by the celebrated Dr. Brewster—who, however, explained away, upon scientific principles (unknown in the days of Dr. Johnson), many cases of the supposed appearances of ghosts which were well authenticated at the time. His belief, therefore, under the circumstances, was in truth more philosophical than the general unbelief of other men in his day.

We can in no way take it for granted, however, that the noted doctor was nearly correct in all his surmises, even when put to unquestionable tests. We have advanced with giant strides ever since Dr. Brewster's day, and discovered phenomena which he had not the dimmest knowledge of. But this does not derogate from the importance of many explanations which have been handed down by a man of his sound judgment and profound learning. It only proves that the world keeps moving ahead—far in advance of his time and opportunities.

"There is no kind of deception," wrote Dr. Brewster, "more irresistible in its effects than that which rises from the uncertainty with which we judge of the direction and distance of sounds. Every person must have noticed how a sound in their own ears is often mistaken for some loud noise moderated by the distance from which it is supposed to come; and the sportsman must frequently have been surprised at the existence of musical sounds, humming distantly in the wide heath, when it was only the wind sounding in the barrel of his gun. The great proportion of apparitions that haunt old castles and apartments associated with death, exist only in the sounds which accompany them. The imagination of even the boldest inmate of a place hallowed by superstition will transfer some trifling sound near his own person to a direction and to a distance very different from the truth; and the sound which otherwise might have nothing peculiar, will derive another character from its new situation. Spurning the idea of a supernatural origin, he determines to unmask the spectre and grapple with it in its den. All inmates of the house are found to be asleep—even the beasts are in their lairs—there is not a breath of wind to ruffle the lake that reflects through the casement the waning crescent of the night; and the massive walls in which he is enclosed forbid the idea that he has been disturbed by the warping of paneling or the bending of partitions. His search is vain; and he remains master of his own secret till he has another opportunity of investigation. The same sound again disturbs him, and, modified probably by his own position at the time, it may perhaps appear to come in a direction slightly different from the last. His searches are resumed, and he is again disappointed. If this incident should occur night after night with the same result; if the sound should appear to depend upon his own motions, or be anyhow associated with himself, with his present feelings or with his past history, his personal

courage will give way, a superstitious dread, at which he himself perhaps laughs, will seize his mind, and he will rather believe that the sounds have a supernatural origin, than they could continue to issue from a spot where he knows there is no natural cause for their production."

While admitting all the foregoing and much more, it is no proof that sounds of such character are mere bugbears of the imagination or are due to a sense of illusionary hearing.

Dr. Brewster proceeds to say: "I have had occasion to have personal knowledge of a case much stronger than that which has now been put. A gentleman devoid of all superstitious feeling, and living in a house free from any gloomy associations, heard, night after night, in his bedroom, a singular noise, unlike any sound to which he was accustomed. He had slept in the same room for years without hearing it, and he attributed it at first to some change of circumstances in the roof or in the walls of the room; but after the strictest examination no cause could be found for it. It occurred only once in the night; it was heard almost every night with but few interruptions. It was over in an instant, and it never took place till after the gentleman had gone to bed. It was always distinctly heard by his companion, to whose time of going to bed it had no relation. It depended on the gentleman alone, and it followed him into another apartment with another bed, on the opposite side of the house. Accustomed to such investigations, he made the most diligent but fruitless search into its cause. The consideration that the sound had a special reference to him alone operated upon his imagination, and he did not scruple to acknowledge that the mysterious sound always produced a superstitious feeling at the moment. Many months afterward it was found that the sound arose from the partial opening of the door of a wardrobe which was within a few feet of the gentleman's head, and which had been taken into the other apartment. This wardrobe was almost always opened before he retired to bed, and the door being a little too tight, it gradually forced itself open, with a sort of dull sound resembling the note of a drum. As the door had only started half an inch out of its place, its change never attracted attention. The sound, indeed, seemed to come from a different direction and from a greater distance.

"When sounds so mysterious in their origin are heard by persons disposed beforehand to a belief in the marvelous, their influence over the mind must be very powerful. An inquiry into their origin, if it is made at all, will be made more in the hope of confirming than of removing the original impression, and the unfortunate victim of his own fears will also be the willing dupe of his own judgment."

So much for sounds. To cite one instance that did not depend on things of this nature, and which has been vouched for by at least six reputable witnesses. This is the story told to the writer of this article, and verified subsequently: A gentleman of large means passed from earth some years ago, in the vicinity of a small hamlet in the West of Ireland. He had been one of the most dissolute and immoral landlords that that part of the country had ever known—so bad, that his helpless tenantry trembled at the mere mention of his name. His end came in foul blasphemy, and in the very paroxysm of a drunken orgy.

One stormy night shortly after Mr. R—'s death (between ten and eleven o'clock, in an outlying cabin which in life he had been in the habit of frequenting) the shade of this cruel man presented itself. There were six farmers present, seated around a glowing turf fire that burned in one corner of the room, and all eyes were directed to the apparition's entrance, which seemed to have come in through the closed door. Without word or look the late Mr. R— turned his back to the fire, as though to catch the grateful heat, as the night was not only stormy but bitter cold. There were some moments of awful silence, finally broken by the movement of one of the farmers, who had begun to stir uneasily in his chair. The noise, slight as it was, seemed to grate unpleasantly upon the apparition. It made for the door, and, before any of the party could realize it, seemed to melt away, vanishing completely.

What would the learned Dr. Brewster say to this, or how would he have explained it?—Gerald Carlton.

THERE is always hope in the man who actually and honestly works. In idleness alone is there perpetual despair.

It is almost as presumptuous to think you can do nothing as to think you can do everything.—Phillips Brooks.

Relations of Body and Mind

Body and mind react on each other. The process that could keep a patient confident, cheerful and calm would materially enhance the chances of recovery in any sickness, and no sensible physician denies this. The foreign mind that could insure these conditions in the mind of the patient would have a curative effect certainly. But true science cannot go further than this. Perhaps the case is best stated by Professor Sargent, of Harvard, in advocating the need of gymnastics.

If the life one would lead is largely a mental one, the health and tone of the brain are entirely dependent upon the condition of the heart, stomach, lungs and other bodily organs. . . . Thus it is possible, through the influence of the will on the nerves and muscles, to start up increased chemical action in different parts of the body, and in that way attract to it an increased supply of blood. In this way it is possible to develop and strengthen different parts of the body or different parts of the brain. If the brain is used excessively it will rob the muscles of their just share of the body's nutriment, or if the muscles are overdeveloped it will tend to impoverish the brain. In both cases the heart, stomach and lungs may be weakened by the excessive drain upon them and be the first to cry out for less work or more food, for these organs, though of fundamental importance, are the slaves of the master tissues, nerves, muscles and brain.

Our schools and colleges unanimously endorse the use of gymnastics, and the need of exercise in mental work is as well recognized as the need of some mental exercise when there is a superfluity of muscular exertion. Both should go together—a healthy mind does not long linger in a sick and enfeebled body, nor will the body remain what it should be if the mind is not at rest or is entirely uncultivated. The well-balanced man is the one that succeeds in his day and generation —*Times-Union and Citizen.*

THE Bible does not say that "man was made or created, out of the dust of the ground." It says the "Lord God formed man of the dust of the ground." The form of man and man himself are two different considerations from a scientific standpoint.



PATIENCE is the prelude to peace and power

OVERCOME fear absolutely, and absolutely nothing but God remains.

NATURE is as evidently the abode of spirit as is a human body.—*Amory H. Bradford.*

LIFE is not sad, but glad and joyous. If it had an ending it would be sad, but death is only the opening up of a new life. We leave old things behind, and with a bundle of thoughts and emotions plunge into a new country, there to take a fresh start.

If you will be sure that the longing you feel for something better is not to end in disgrace when your call comes, you must now be gathering the ideas and aptitudes that will insure the place; keep your whole life open and ready.—*Robert Collyer*

WE speak of the ministry of suffering, of disappointment, of sorrow, and speak truly; but none of these minister, not one, until they have been mastered. First our mastery, then their ministry. It is not the mere difficulty that exalts; it only gives the opportunity.—*W. C. Gannett.*

THE inward influences and illuminations which come to us through those who have loved us are deeper than any that we can realize; they penetrate all our life, and assure us that there must be a fountain of life and love from which they and we are continually receiving strength to bear and to hope.—*F. D. Maurice.*

TRUE peace and rest lie not in outward things. There liveth no man on earth who may always have rest and peace without any troubles and crosses. Wherefore yield thyself willingly to them, and seek only that true peace of the heart which none can take away from thee, that thou mayest overcome all assaults.—*Theologia Germanica*

FROM THE ADAMIC TO THE CHRISTLY CONSCIOUSNESS

By
HENRY
WOOD

THE richest treasures of the Bible do not lie upon the surface. It is like a great mine, where veins of precious metals are found in a variety of combinations. Its history of events, delineation of moral characters and even wonderful profusion of law, psalmody and prophecy are relatively subordinate to its significance as a mirror of human spiritual development. This is especially true of the creative narrative in Genesis. Thinly veiled beneath its literal and historic form there is a wealth of truth of the most vital and comprehensive quality. The mistaken literalism of the past has largely hidden its remarkable symbolism and inner beauty, and, in the light of modern research, given it a mythical and fanciful aspect. It is therefore wise to seek for a constructive interpretation, which, while conserving everything intrinsic, will emphasize the spirit of the great dramatic picture rather than the allegorical setting in which it is embodied. Only in this way can the unity and harmony of the Bible be vindicated.

In this brief outline only a few simple and untechnical points can be touched upon. The average layman need not have his faith in any vital truth impaired or his confidence shaken, but to prevent such a probability, a radical modification of the former rigid literalism must be made. But no sweeping iconoclasm is necessary. No foundation stone in religion or even philosophy that has been honestly received should be removed until a better fitting one be found to take its place. But real truth has priceless value for its own sake.

The present is a special period of transition. The more progressive and able minds in the leading Christian denominations already have given up the creative narrative in Genesis as veritably historic, while the larger and more conservative class are dreading and postponing the issue. But even among the former not many have made any full and satisfactory reinterpretation, while some, on account of the reaction which has come, have hastily concluded that nothing firm remains, that the Bible is outlawed and religion itself in danger. If any part of the sacred Book be fallible, they say, where shall the line be drawn? Such questions are troubling many sincere minds, and now and then disturbing church councils, and refuse to be dismissed.

But if beneath the letter of creative story grand moral and spiritual verities are distinctly symbolized, scientific and religious claims harmonized, and everything vital to the welfare of man confirmed, there has been no loss, but rather great gain. Any careful and intelligent examination of the subject will show that the story of creation, though cast in historic form, shadows forth allegorically the general order and laws of cosmology in substantial accord with present ascertained truth. But even this correspondential teaching and analogy, though objective, is really secondary. Primarily, the account is a living picture of the soul experiences of the evolutionary humanizing era. Its more vital interpretation is therefore psychical, spiritual and subjective. Its story is written not only in the race, but is virtually repeated in every individual unit.

The Adamic episode undoubtedly represents an evolutionary stage of development, or, in other words, an advancing state of consciousness. It was the crossing of a line where instinct as a dominant force ceases and reason takes the helm. Pre-Adamic man was not MAN, but was just ready to become so. He embodied the rounded climax of the animal kingdom and was innocent and unmoral. He was yet incapable of being either moral or immoral. His instinct was exact and as a guiding faculty made no mistakes. When this, in due season, was supplanted by infantile reason, mistakes (sins) at once began. A new realm of experimentation was entered, and instinct became secondary and subservient. The idea of law and obligation and of concrete personal shortcoming came dimly into view.

From the exactitudes of instinct to the errors and penalties of stumbling infantile rationality was an apparent "fall" and might easily furnish ground for the great tradition. The record reveals a kind of general intuitive insight regarding the natural order and sequence of things, rather

than any distinct legend, and much less any definite historic data. The Adamic transaction involved the birth or unfolding in the highest animal soul of a new faculty or state of consciousness infinitely in advance. A fundamental boundary was crossed. Moral character was now prospective, and its actual development would come by constant choices of the higher instead of the lower. "Good and evil" must be discriminated, and experimental conformity to law, with its reward or mistake, involving natural penalty, were to be the persistent teachers. There was to be a difficult and slow-growing recognition of physical, social and moral principles through practice. The "missing of the mark" meant corrective discipline—"thorns and thistles." The latter were not evil, but indispensable. Otherwise conformity to law—rules written in the human constitution—could not have been learned. How dimly they must have appeared during this early stage of humanization! Even to-day the understanding of them, after interminable ages of experience, is very partial and immature. The great and gradual transition from the Adamic to the Christly state of consciousness constitutes the normal scale of full development, the human evolutionary ladder.

"Adam" stands for an order of succession and not for any transaction of particular date, even prehistoric, when such a step in advance was general or simultaneous. But it is obvious that there was a time when veritable humanity had not come into manifestation on the face of the earth. Doubtless the passing of the boundary line for the race occupied unimagined ages. But the general process in miniature and analogy is ever individually repeated. This, as many are aware, is strikingly shown on the physical plane by researches in human embryology. A corresponding order again appears in the psychical and spiritual expression of personal embodied life. Every babe begins as an innocent little Adam, but with infinite moral potentiality.

The Garden of Eden represents a sensuous paradise, where primeval man tasted the sweets of animal perfection. But with the advent of humanized experience trouble began. There is no birth into a higher realm without travail. There came an insatiable hunger for a higher ideal, always in advance, and seemingly unattainable. The spontaneity of nature failed to satisfy man's new wants, and even his simple daily bread must be won through sweat and toil. A great residuum of animalism had been carried over, but he was now nominally human. It was impossible for him to recross the line and get back into perfect Edenic contentment and satisfaction. Paradise was lost. New strivings had been awakened which could not be stilled. A "divine dissatisfaction" will ever pursue him, but it is normal, for it will surely urge him forward. But after the attainment of a still higher step than the rational—spiritual evolution and consciousness—yet in the future, even for us of to-day, man will become a law unto himself and be gently drawn by voluntary ideals set up ahead and thus dismiss the rearward, disquieting pressure.

But the Adamic radical error—"original sin"—is yet extant in that the mistaken consciousness still counts the visible form to be the real self. Veritable humanity was created "in God's image" (spirit) potentially, while the other account of his dust origin represents his own erroneous estimate of his real nature and being. Although nominally a back number, the surviving animalism still clamors for dominance. But even its partial reign is always disorderly. The "flaming sword" symbolizes the impassable evolutionary bar, before noted, which prohibits a retreat to Eden. It is set up to the rearward in every human soul. Man may still animalize himself, but he cannot again be innocent and unmoral. Neither can the animal go back to the vegetal, nor the vegetal to the mineral, nor the mineral to the elemental. There may be temporary degeneracy and even what scientists call "a reversion to type," but these are but eddies in the great stream which ever moves forward.

The "Garden of Eden," with all its material beauty and perfection, could enchant the outer senses, but it never could develop moral character. There must be an experi-

ence of rough ground and "thorns and thistles." As the law of advancement leads only through the overcoming of obstacles, the "fall" was not calamitous, but orderly and necessary. The dropping of a ripened apple from the tree indicates a completed stage of progress and so does the passing of an evolutionary zone.

As the human mind is educated only through comparison and contrast, some experience of the lower (evil) was actually requisite, in order to make the intelligent choosing of the higher a settled principle. Therefore a taste of the fruit of "the tree of knowledge of good and evil" must precede rational and spiritual manhood. With the eyes opened, men were no longer incapable of moral discrimination, but became like "gods." Man must win his way and be at perfect liberty to choose the lower until taught better by experience. If good had been forced upon him, it would have made him a mere automaton. The only road to manhood lies through perfect freedom, and the same is true even of our own stage of development. Immaturity and its low standpoint often make the lower seem good, and this should teach great toleration. Mistakes are human, but they can and will be outgrown. What was really good in the Garden was bad after the incarnation of reason.

The imagery of "the voice of God" which became audible to Adam presents in graphic symbolism the early lisping of reason first making itself heard in the human soul. The problem of pain and suffering, for so long a mystery to existing institutions in consequence of prevailing materialism, shows a lack of understanding of the law of growth. They are corrective agencies and not intrinsic evils. If it were possible, one might as well remain under a hypnotic spell of animal magnetism in the Garden as to linger longingly in the vicinity. It is therefore something not to be regretted that hedgerows of thorns spring up behind us, almost in a night, to our great discomfort if we turn back. Only a steady advance will keep us clear of them. Immunity is purchased by pressing on toward the higher type.

Evolution, in its essence, is the flow and expansion of life and soul. Darwin and his contemporaries had eyes alone for its material expressive forms. The procession of seen figures are the characters which recite a story, but they are not the story. The earlier evolutionists counted life and mind merely as properties of organized matter, but they are rather the forces which mould it. The form only indexes and expresses the quality of character which is using it. "The word," or qualitative energy, is ever coming into articulation in flesh. The latter is the garment to make the intrinsic reality outwardly manifest.

We can never become but are forever becoming, and that is what makes life interesting. With "divine dissatisfaction" to urge from the rearward and intelligent aspiration in the lead, man will ever move on toward his high destiny. He cannot do otherwise, for to go back is to "kick against the pricks." Adam is not to be condemned, but utilized. He was good in his normal place and before the Edenic expulsion was rightfully on the throne. Now he is superseded and is to serve. As a present ruler he is matter out of place.

The leading characters of the Old Testament which stand out in high relief during the early stages of human progress may be taken as symbolic of the way-marks along the road which each soul travels toward the Christly consciousness—the complete divine incarnation. The goal of the race, toward which the great procession is passing, is a recognized and felt oneness with the Father. The path is full of seeming obstacles, but each one that is overcome gives a new impetus and fresh courage to the persevering soul. The divine image, which, though covered with rubbish, is in the inner background, is to be cleansed in every lineament until its beauty blossoms into full manifestation.

Misery and Happiness

Oh, righteous doom, that they who make
Pleasure their only end,
Ordering the whole life for its sake,
Miss that whereto they tend.

While they who bid stern duty lead,
Content to follow, they,
Of duty only taking heed,
Find pleasure by the way.

—Archbishop Trench.

Do not talk about the lantern that holds
the lamp; but make haste, uncover the
light and let it shine.—George MacDonald.

An Altruistic Faith

By J. P. Cooke

THE growing faith of our day is a faith in humanity—a faith in the power of men and women to accomplish something worth while, to make life worth living.

Faith, in this view of it, involves a triple aspect of belief—a belief in the spiritual power within ourselves; belief in the living power and integrity of the universe, and faith in the life which is incarnated in humanity.

Most people believe sufficiently in themselves. Many have a nebulous belief in some over-ruling power, Providence or destiny. How many believe sufficiently in the possibilities of human souls in the flesh? How many lives are dwarfed for lack of human encouragement?

We might never have had George Eliot's novels had it not been for G. H. Lewis. He believed in Marian Evans, and he made her believe in her own powers.

It is a crowning glory of the altruistic faith to believe in the capacity of human souls for nobleness, for self-forgetfulness. Whether they know it themselves, or not, it is there. It is a grateful service to our human kindred to show that we may, if we so choose, live to irradiate the shadow side of life—to warm the bleak spaces, to throw a gleam of gladness upon the sunless problems of her destiny; to walk the world with a living, loving heart, and to proclaim that heart-side of life to our fellow-beings.

It opposes alike a narrow, dogmatic evangelicalism, and, on the other hand, a bald, materialistic intellectualism which may be just as intolerant and unphilosophical in an opposite way.

In distinction from Calvinism, it believes that man's nature is radically good and only incidentally evil; that if this were otherwise, the human race could make no real progress, either in morals or in enlightenment. It recognizes in the heart and soul of man, with its instincts and its hopes, a divine, spiritual essence in the inner life. It sees a constant revelation in the phases of nature as elucidated by science, both material and spiritual.

We may dwell upon the influence of external nature, of art, of philosophy, of human emotions, of religion, as all being instruments potent to touch the heart, to open the portals of the transcendental world.

What is the ultimate issue of all this? The issue is the undoubted fact upon which the Spiritual Philosophy, or the "Harmonial" Religion, is built, namely: that the spirit of man comes in contact with a higher spirit, a being, whose manifestations carry with them their own proof and are ethical in their nature and influence, out of time and place, yet they are enlightening, purifying and uplifting to the hearts of men.

This is the universal element in all religions worthy of the name, in the true sense of the word. For what is that sense? Certainly it is not a concatenation of formulas or creeds, or a tissue of speculations, nor a body of pulpit eloquence, nor the domination of an hierarchy, nor the supposed greatest happiness of the greatest number, nor a mere "stream of tendency," or any other catch phrase of the market place, but the true tie between our spirit and the Father of our spirits. The great primal soul of all—a transcendental mode of the soul, by which it soars into the empyrean and is brought back again in its soul consciousness to its eternal beginning.

This cosmic theism, or spiritual theism of the natural order, if you choose to call it so, has 10,000 sacraments, infinite and ever new symbols. All nature is full of its symbols, and each true man or woman may minister at its altar.

This is what I mean by the religion of Spiritualism. It is what is meant by mysticism; by the religion of the heart, of John Wesley. It is the teaching of W. S. Lilly and Ch. H. A. Bjerregard; of all the true religious teachers from Plato to Emerson, and thence forward.

By this heart-religion every great faith in the world has originated, and every great faith lives, and when the heart and life die out of it, its work is done, its days are numbered, it petrifies into formalism, and its place knows it no more.

Oh, Light of Truth, which lighteneth all
and shineth all abroad,
What favored soul or souls shall say:
"Mine is the only road?"
Each hath his own, to him made known,
And all lead up to God.

A Little Journey to the Palace of the Soul

DEAR Brothers and Sisters, you that have sorrows and troubles and know not how to lighten them, come journey with me along the path to the palace of the Soul. Ah! do you not already feel the life vibrations as we go along hand in hand nearer and nearer to that Mecca of true happiness, seeking the Highest Good, the Blissful Peace? Now are we within the outer Court—the Court of Purity! Here, first we look within ourselves, our inmost selves, and with happy, willing hands sweep out aught there is left in the dark corners of our being. A pale, serene light glows about us, yea, penetrates those dark corners which we have but just garnished and swept clean. The life vibrations grow stronger. How exhilarating it is, and yet how happy! How cool and calm our brows! The light increases. We grow stronger—youth fills our veins, and we are ready for the next step into the Court of Truth. Ah, Brothers and Sisters, let us look at one another ere we enter into the brighter space. Do we not already feel ourselves uplifted with the Higher Thought? The bright effulgence about us grows still more bright as we expand. The vibrations increase. We thought we were happy in the Court of Purity, but here is greater happiness, and there is greater yet to come. The feeling of coolness leaves us. A delightful pulsating warmth pervades our life and gladly, joyfully we seek the inner Court. For a moment we are dazzled, and must needs shade our vision as we cross into the innermost sanctuary, the Court of Love. Soon our eyes grow accustomed to the roseate hue that permeates everything. How health-giving, how blessed it is! All is Bliss Supreme, Unconquerable! We have reached, and are now resting, in the soul-light whilst our sorrows, troubles and vexations that once seemed all too heavy to bear are left behind, some in the Court of Purity, some in that of Truth, but none can enter here where the Soul sojourns, peaceful, contented, supremely happy and at rest. Ah, Dear Ones, we have found that we sought—Peace—Blessed, Soulful Peace. The Palace of the Soul is reached through fervent, holy love—continuous love. It is the eternal abode of the soul that has reached oneness with God, the Eternal One.

Desire

No joy for which thy hungry heart has panted,

No hope it cherishes through waiting years

But if thou dost deserve it shall be granted,
For with each passionate wish the blessing nears.

Tune up the fine, strong instruments of thy being

To chord with thy dear hope, and do not tire;

When both in key and rhythm agreeing,
Lo! thou shalt kiss the lips of thy desire.

The thing thou cravest so waits in the distance,

Wrapt in the silences, unseen and dumb;
Essential to thy soul and thy existence—

Live worthy of it—call, and it shall come.

—Ella Wheeler Wilcox, in *Journal*.

Psychic phenomena and occult powers are only phases of great spiritual growth or development; the true natural power that God gives to the Pure and Holy man or woman. No one can really see or hear the Angels (not spirits) until they live Christ-like lives.

The French Alchemists

THE Philosopher's Stone is still the ideal of a society of French alchemists, headed by Monsieur Jolliet Castelot, a mystical savant, whose chief laboratory is at Donay. The library contains all the classical works of Paracelsus, Eliphas Levy, and other occultists, and the work is carried on with energy and a full belief in its eventual success. The coveted stone possessed by this society is only the basis of operation. Monsieur Castelot shows privileged visitors its transformation into gilt matter, which, though not stable gold, is dazzling and rich in appearance. A further experiment produces elementary gold; but the most striking result is the transmutation of other metals into silver. Monsieur Berthelot, the prince of French chemists, is of the opinion that the Donay society, by its patient industry and research, will finally discover a new creative force which may be of vast utility to posterity.—*London Chronicle*.

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A Condensed Article, from Mind,
on Hypnotism: Its Philosophy
and Dangers



WITH few exceptions, the professional hypnotizer loves to control his fellow-men. Instead of employing his conscious power in the strengthening and moral elevation of mankind, he levels it at the weakening of the most sacred of all human possessions—the individuality, or *egohood*; and no hypnotically induced trance state can be followed by the rude intrusion of the hypnotist into the sacred precincts of the mind of his "subject" without causing the sense of individuality in the latter to become weakened. Hypnotism deprives the soul of its central, self-determining, cohesive force. The natural protection rendered the ego—or the self-sustaining power with which every individual is normally equipped, and which like a shield protects him from invasion of alien influences—is ruthlessly torn down by the hypnotist, leaving in the mind of the victim a wide breach for any passing influence or will-impulse to enter.

The fate of the hypnotic "subject" of an unscrupulous operator is indeed appalling. Once thoroughly dominated and controlled by a hypnotizer, the victim will suffer a lifelong subjection. Distance or separation in such a case avails not. Thus a German officer, serving in the American civil war, was "cured" of a severe attack of rheumatism through hypnotic treatment. Having returned to his native home in Germany, the officer enjoyed good health for years afterward, when suddenly the old disease returned with all its original severity. Later on it was ascertained that the return of the disease had coincided with the death of the hypnotizer through whose influence it once had been removed.

Professional teachers of hypnotism often train their pupils in the practice of "self-hypnosis," through which the "subject," by gazing at a bright object—for instance, a brass button—is capable of hypnotizing himself into a state of hallucination; the simple molecular vibrations of the brass button being permitted to supplant the finer vibrations of his own brain. No longer able to control the operation of his mind, the individual soul is forced to surrender its seat to other entities or powers, through the play of which the mind is thrown into hallucinations. The danger of this practice is evident. Often its victim becomes so sensitive to "influences" that a piercing look, a sudden sound, or the flare of light will throw him into temporary unconsciousness, leaving the unprotected mind wide open to alien invasions.

Even when employed as a therapeutic agent, hypnotism is more detrimental than useful. Instead of curing the disease, the practice merely shifts its base of action. Thus, while failing to give the patient an opportunity through natural treatment permanently to remove the ailment from his system, hypnotism, by its unwarranted "reassurances," lulls him into a false safety, through which the disease is left unchecked to invade other parts of his constitution.

Still more harmful is hypnotism when employed in curing moral diseases, such as bad habits and general indulgences. In order to be healthful and permanently effective, an influence must address the individual while he is under the guidance of unimpaired self-consciousness, as only then is the full play of judgment and free choice possible. Through the exercise of *free will*, the individual has reached his present evolutionary stage, and only through the continued and undiminished operation of this psychic factor can he advance. The improvement of a man's moral nature, if brought about by "suggestion" under trance conditions (when no effort of the individual himself is brought to bear upon his moral liberation), has neither sanction nor support from evolution, and it never becomes a vital or dynamic part of growth. It is a mere veneer, incapable of touching the deeper springs of a man's nature; and such a "cure," instead of being of true assistance to a morally diseased person, simply bars him from the opportunity of self-conquest and the consequent generating of conscious moral strength through the action of volitional, deliberate choice.

While it is our duty to be of help and service to our fellow-men, we must carefully discriminate as to the kind of assistance

we furnish. The best aid we can render an individual is to help him to help himself. Conscience, Judgment, Reflection—these are counselors given for our guidance in life; and any attempt to improve our moral nature through the suspension of any or all of these functions—as is the case in the hypnotic trance—will result in an impediment to true progress.

The vital solidarity and identity of destiny connecting all creatures with the same principles of growth endow the various minds with a receptivity to universal influences. The practice of hypnotism is not limited to the kingdom of man, but is found in full operation in the lower orders. The boa constrictor, by catching the eye of a passing deer, is able to force the trembling animal within the reach of its fatal embrace. A similar influence is exerted by the poisonous toad over certain insects on which it feeds, and most of our snakes possess hypnotic powers. An example may be found in the common grass-snake, which, through the irresistible influence of its hypnotic gaze, can drag a fluttering bird, despite its evident horror, down into its wide-open fangs.

Even plants evince a receptivity to external influences. The lotus-flower, the sunflower and the acacia open their petals in the morning to the rays of the sun, and close them at the approach of night. Again, while a marked antagonism exists between the cabbage and the vine, yet between the vine and the olive reigns as unmistakably a mutual sympathy. A similar sympathetic influence obtains between the Ranunculus and the water-lily, and between the rue and the fig-tree.

Thus a chain of mutual influence seems to interlink all beings. Surrounded and interpenetrated by vital ether—the *Archæus*, or *astral light*, of the Rosicrucians; the *Pleroma*, or *Alma Mater*, of the Gnostics; the "luminous substance" of Professor Crookes' "Modern Chemistry"—the world we inhabit constitutes, with its teeming millions of entities, a stupendous fabric of life, segregated into individualized centers of consciousness and constantly acting and reacting upon one another along the lines of universal evolution. Through these interactions the various entities are presented with opportunities to exchange experiences and feelings tending to promote the ascent of cosmic life.

This mutual receptivity to influence between various existences forms the basis of the practice of professional hypnotism. The difference—great and fundamental—between Nature's hypnotism, if we may use the term, and that of man, lies in the fact that the former enhances and promotes the action of self-consciousness, while the latter enfeebles and arrests it. Nature addresses her influences to the *wide-awake* consciousness of her subjects, while a human hypnotizer sinks his subjects into *sleep* and *mental aberrations*.

Successfully to defy the refined and subtle selfishness that lurks underneath the practice of modern hypnotism, a positive and self-centered mind is required.

With its high-wrought, intellectual capacities, unaccompanied by a corresponding development of the heart, the civilized world is at present passing through a most ominous crisis, when the great question of a moral *to be or not to be* must be determined. The issues confronting humanity and demanding solution are too grave to permit the play of so fatal a sport as hypnotism, since through the latter the mind, instead of gaining the strength and impregnable firmness necessary for its protection, is undermined and weakened at its very foundation.

Behind the practice of hypnotism stands *love for power*—selfish, unmerited, and unmoral authority. The aspirants, however, will soon learn that true and enduring power cannot be bought for anything less than its true worth, and that Nature guards her secrets too well to permit their unraveling by those unfit to be trusted with them. If acquired for the mere sake of its possession, power shall ever lead to disastrous results. Instead of being a source of joy and happiness, such undue possessions will sooner or later become a source of untold anguish and despair. For Nature cannot be bribed. With consummate vigor she resists every inroad made on her domain. Physical and moral ruin and mental aberration and insanity are among the penalties she exacts from those who attempt to storm her fortresses without being morally armed for the undertaking. And this armament—invulnerable and invincible—consists of *Love and good will, purity of motive and universality of purpose*. When the disciple is ready for the lesson, the Master will be present and ready to teach him.

Thus saith the Hindu scriptures: "A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness toward all, a readiness to give and to receive advice and instruction, a willing obedience to the behests of truth, a courageous endurance of personal injustice, the brave declaration of principle, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human perfection—these are the golden stairs up the steps of which the aspirant may climb to the Temple of Divine Wisdom."

Training of Youth

Rev. Robert MacDonald Suggests Remedies to Keep Children from Temptation

THE Rev. Robert MacDonald, of Brooklyn, N. Y., recently preached on "The Alleged Immoralities of Our Youths." He took two texts, Exodus xx, 5: "Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me"; Proverbs xxii, 6: "Train up a child in the way he should go; and when he is old he will not depart from it." One of the remedies, he said, was with the parent in the home. When Oliver Wendell Holmes was asked at what age the training of a child should begin he answered, "Fifty years before the child is born." Mr. MacDonald spoke of the neglect of moral and religious training in children by the hope and expectation that by some chance of fortune this would be attended to.

"There is more truth than poetry," said Mr. MacDonald, "in Dr. Holmes' statement. As young men and young women, through school and college, prepare themselves for citizenship, so every man and woman should be prepared, by the culture of their own lives, for the emergency of parenthood when it is thrust upon them. Self-preparation is the first remedy with regard to parenthood, because God is exceedingly jealous of His truth, and when individuals neglect it and fill their lives with evil God visits the iniquity of the fathers upon the children unto the third and fourth generation.

"The second remedy is in the necessity of confidence between parents and children. Civilization is such now that we claim we have not time to cultivate the confidence of our children. If the plant of the horticulturist received so little attention as many of the children in our homes they would never express themselves in the fragrance and beauty of blossom, but grow up into weeds. There must be more love for home. A quiet evening at home with children is an unheard-of thing in many places. Children will never have any love for home when it is lacking in father and mother."

Brilliants

"THEY are never alone who are accompanied by noble thoughts."

"Every inmost aspiration is God's angel undefiled,
And in every 'Oh, my Father,' slumbers deep a, 'Here, my child.'

"All I have seen teaches me to trust the Creator for all I have not seen."

"The reward of one's duty is the power to fulfill another."

"If there is any kindness I can show, or any good I can do, let me do it now."

"Never lose an opportunity to see anything beautiful. Beauty is God's handwriting."

"When we climb to heaven, 'tis on the rounds of love to men."

Go wherever you will in Progressive and Prosperous Christian America and you see the land dotted with imposing and impressive church buildings. At every hand the gilded spires of churches point heavenward. What does this signify?

Yield thy poor best, and mind not how or why.

Lest one day, seeing all about thee spread
A mighty crowd, and marvelously fed,
Thy heart break out into a bitter cry—
"I might have furnished, I, yea, even I,
The two small fishes and the barley bread."



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The magnetism of the earth
Is a great and wondrous thing,
Until we rise above its powers
And hear the planets sing.

We know then that there is a love,
Of which we are a part,
That sheds its rays upon us all,
Into each human heart.

It sways our thoughts, renews our breath,
And causes us to move,
It governs both great Jove and Mars
And gives us power to love.

—Zamael.

ELIZABETH WHITMAN, born Aug. 26, 1836.—The day of your birth, as shown by the above, was Friday. This day, according to the ancient Egyptian and Chaldean rulings, was supposed to have been governed by the goddess Venus, and in many cases it was devoted to her service. This was one of pleasure or enjoyment, for this planet rules over matters of this kind. The position of the Sun, at the time of your birth, shows that you have many impulsive tendencies which you will need to control in some way. There is an excitability of the mind which would be much relieved, if you would devote a little time to earnest and careful meditation as to how you can do the most good to those with whom you are associated. You have indications of many friends, and some of these are quite powerful ones. It is clearly shown by your horoscope that you will never get into financial want, but will always be well provided for. You have been born under very favorable planetary influences. The sign ruling your birth was Leo. This makes the Sun, with his noble characteristics, your ruler to some extent throughout life. This is the cause, when carried to excess, of some of the impulsive tendencies I have noted. Your colors are green and red, and your birth stone, according to planetary rulings, is a ruby.

OLLIE C.—The day of your birth, Feb. 1, 1875, was ruled by the Moon, Monday. You were born with strong magnetic forces acting upon the earth, at the time, to induce psychic forces of a good quality. If you have taken good care of your health, as your horoscope indicates, there is a magnetism about you which would rapidly develop into a healing power by your devoting a little time to occult studies. Do this with the earnest intention of employing them only for the good you could accomplish to humanity through them. In answer to your question as to marriage, there would, undoubtedly, be an agreement with the party whose date you furnish, but marriage would not be compatible with the line of work I have indicated above. You should be perfectly free to go and come according to your intuitions or feelings. Your fortunate days for starting on a journey, or commencing a new undertaking, will be Mondays and Saturdays, and your astrological colors are white and blue.

F. H. B., Brandon, Manitoba.—Your horoscope shows that you can agree best in marriage or in business affairs with persons born under the zodiacal signs of Capricorn or Taurus. In either of these signs the positions of the Sun will come into harmonious relation with some of the planets in your horoscope and bring about a temperament which will be quite agreeable to

you. In business affairs there are some liabilities to reverses, and you must be careful whom you select as a partner, although it is indicated that the friendships which you form will be of material influence in bringing about satisfactory business relations. Dealing in agricultural products will be the best occupation for you from a financial point of view. You will find November 10, 11, 18, 19, 27 and 28 to be among your fortunate days during the latter part of this year.

WILLIAM H. B., Detroit, Mich.—The 30th degree of the sign Aquarius was the ruling point in the heavens at the time of your birth. This occurred about three days after the time of the new Moon, in the month of February, 1869. There is some illness shown to affect your life, and danger of trouble, for in your case that part of the horoscope which represents the region of the chest is afflicted by the presence of Malefic planets. You are shown to have many friends, especially young relatives and neighbors, who are favorably inclined toward you, and who are interested, or whom you can easily interest in your financial prospects. There are also many indications of travel. When starting on a journey, if possible to do so, you should use one of your fortunate days. These your horoscope shows to be Thursdays and Saturdays. The astrological colors which would have the most beneficial effects upon your health are white and blue.

EFFIE J. G., Lowell, Mass.—The Sun and planet Mars are two strong ruling factors in your horoscope, for you were born on a day ruled by the Sun. Both the Moon and Sun itself were under a Martian influence at the time. I find that the planet Mars was, at the time, close to the position of the Sun, and the planet ruling the intellect was so closely combined in the magnetism of these influences that it has caused you to be excitable and nervous. If there is any possible way for you to do so, I should advise you to get out into the open air and country and to spend the balance of your life in as quiet and simple a way as you can. You are liable to nervous troubles which, during the latter part of life, will result in rheumatic tendencies, unless you are quite careful as to your health. There are many favorable journeys indicated in your horoscope. I should judge that you would marry quite early in life, or to a person much younger than yourself. Your fortunate days are Tuesdays and Sundays. Your astrological colors are red and white. The bloodstone is that which the planets designate as your birthstone.

M. S. G., Philadelphia, Pa.—Being born on the 28th of February, in the year 1858, you come under the rule of what is known as the watery sign Pisces. I find many of the planetary bodies located in watery signs, and therefore you have a strong emotional nature and are capable of deep and lasting affections. There are some artistic tendencies in your nature. I should recommend you to cultivate these, and I believe that if you will do this, you can become very successful with work of some artistic kind or with music. Your astrological colors are shown to be white and green. The planetary influences would suggest both the amethyst and the opal, with the preference

for the amethyst as your birthstone. Thursday will be one of your fortunate days.

SEMLIO, Newark, Ohio, born September 3d, about midnight, in the year 1849.—The second sign of the earthy triplicity was ruling in the heavens at the time of your birth. This sign gives you excellent intuitions, and some success if you will deal with earthy or food products. The positions of the planets, at the time, was very favorable to this, Jupiter, the money planet, being located in your birth sign. But for a degree of extravagance, indicated in your nature, you would have become exceedingly well off. Your fortunate days are Mondays and Wednesdays and your most favorable months throughout life will be January and May.

W. F. H., White Cross, Colo.—As your birth occurred on the 12th of January, 1861, you come under the rule of the sign Capricorn, which is the third of the earthy triplicity. There is that in your nature which would give you excellent success in managing and guiding others and would make you very well located at the head of a department in some large corporation. There is also shown to be a strong inclination for study of mystic and scientific subjects. I judge that you will be quite successful in attaining a knowledge of these, which you can utilize in benefiting others. During the past year the position of the planets has been such as to indicate some changes and troubles for you, but I find this influence rapidly passing away, and your future looks very bright. Your astrological color is a light brown or russet. The turquoise is your birthstone.

MINKA, Greenville, Pa., born October 24, 1866.—This date brings you under the rule of the eighth sign of the Zodiac, the watery sign Scorpio. It is a peculiar fact that most persons who are born under this ruling go to one extreme or the other in intellectual development. Many of the most powerful persons this world has ever known have been born in your sign. Among these I may mention Martin Luther, Paderewski and King Edward, although the latter was born much later in the sign than yourself. You have strong psychic qualities, which you should try to develop by devoting the mind to the accomplishment of the highest possible good for others, and consecrating your life to the work, you can make an attainment which will be of great benefit. In commencing a journey, or in beginning any new enterprise, you will find Tuesdays and Wednesdays your most favorable days. Your astrological colors are brown and red, the red being a peculiar shade, almost a crimson.

ROBIN ADAIR, Washington, D. C., born very early in the morning on May 14, 1867.—The positions of the Zodiac and the planets, at the time of your birth, were such as to insure strong ambitious tendencies and lead to your attainment of a good position in life. Your work in life is shown to be chiefly clerical, and most of the time you should be associated with or employed by others. There is much love for travel in your nature, and frequent journeys or changes of residence are shown, but in order to achieve anything like success in life, you must remain steadfast to one line of employment and be very careful not to make changes in this. Wednesday will be one of your fortunate days. The person with whom you would agree best, in either marriage or business, would be one born during the early part of the months July or March.

YVONNE, born June 17, 1876.—You were born under the ruling of the zodiacal sign Gemini, which is called the sign of the twins. This sign is represented by the stars in the sky in such a position as to outline twins embracing each other. You will find in any old astrological map that this outline has always been used to represent that part of the heavens which was ruling at the time of your birth. The year 1903 should be a favorable one to you, on account of the planetary positions made during that year. These should benefit your health, and, at the same time, bring you some good financial opportunities. Your astrological colors are white and pink. The coral and agate are your birthstones. Wednesdays and Saturdays are fortunate days for you.

F. X. H., Glidden, Wis.—As you were born in East longitude and near the hour of the Moon, there is a disposition shown which will lead you to accomplish some grand work while you are in this life. Your mental qualities are such that if you concentrate them upon any one person you have

the ability of holding and pushing steadily on until you attain that for which you aim. You also have good intuitions, and in business life would do well with either earth products or minerals. Your fortunate days are Wednesdays and your astrological colors are grays and blues.

JASP, born December 1, 1853.—The positions held by the planets and Zodiac, at the time of your birth, show you to be of a strongly magnetic and impulsive nature. You were born under the ruling of the zodiacal sign Sagittarius, and the day of your birth was ruled by the planet Jupiter. This planet, at the time, was in a very favorable portion of the heavens, but was just about to pass under the influence of a sign which would create some antagonism to his nature, and unless you follow closely to a line of mechanical occupation you cannot have truly good success. There is very favorable indication for you, if you will get into work where you will use small tools or handle metals in some way. During the year 1903 the ruling planet of your birth sign will come again under favorable influences and assist you. Just at present there is an unfavorable influence from the planet Uranus, which is causing discouragement or depression. This you should not give way to in any manner. Your most favorable months throughout life will be April and August, and you will find Thursday to be your most fortunate day of the week. Your astrological colors are yellow and red.

VIRGINIA, born July 26, 1840.—You are indeed a true Leo person, and the weak point in your nature is the lack of concentration of thought. You show evidence of having given this some attention and are overcoming it a great deal in lifting your thoughts to the accomplishment of nobler and better things. You should concentrate your thoughts upon high ideals and will gain much. There are many born in your sign who have been endowed with healing forces, and the mental qualities given to you are such as will enable you to grasp some of the higher truths and apply them to a good purpose. The personal magnetism of your nature is such as to enable you to hold friendships very strongly. The sign of your birth being the heart of the grand man of the heavens, enables you to come into correspondence with the hearts of others and inspire them with love and courage. Your astrological colors are red and green, your birthstone a ruby. One of your most fortunate days will be Sunday.

J. M. G., New Haven, Conn., born June 13, 1847.—Yours is a strictly active nature and one in which it is very necessary to learn to hold the mind to one point, avoiding unnecessary worry and strain. The planet Mars, with his fiery, ambitious tendencies, was ruling strongly at the time of your birth, and this is evidenced in your nature. You should get into the country and practice meditation in a quiet, secluded spot, endeavoring to hold the mind firmly on one point and trying to make this some definite thing which you can do to uplift and benefit those with whom you are associated. One of your most fortunate days is shown to be Wednesday. Your most favorable months throughout life will be October and January. Your astrological colors are white and pink.

ISABELLA HOWARD, Abrams, Cal.—The position of the planet ruling occult and mystic forces, Uranus, was, at the time of your birth, such as would naturally endow you with psychological power. This you have not cultivated to any extent in the past, but if you will practice the lessons on concentration which have been given in "the magazine" during past months, or some of the exercises which are given each month in the work of the Brotherhood, you will develop a power of mind which will gradually grow into true clairvoyance. You should be very careful not to submit to hypnotic influence. In coming into communion with higher intelligence you should receive impulses and inspirations from them, but not be entirely controlled by them. You have intuitive faculties well developed, but should balance these well with your reasonings. This you are capable of doing, as shown by the sign ruling your birth, for this sign is always represented by a pair of scales giving this signification. Your astrological colors are crimson and blue.

SASHA, Glasgow, Scotland, born July 21, 1844.—The indications which have been heretofore given in regard to those born under the sign Gemini, or the Twins, will not apply strongly to you, for there were influences acting at the time of your birth which overruled the power of Mercury, the planet which governs your birth sign. You

have some of the artistic tendencies and abilities generally conferred by Venus. There is also a great deal of fiery activity shown to proceed from the combined influence of Jupiter and Mars. The day of your birth was ruled by the planet Mars, and the planet Jupiter was in almost an exact aspect to the Moon. This governs your mind. There have been many changes and much travel in your life, but this has not caused the misfortune which would naturally result, for your financial conditions have always been fair. There is much magnetism in your nature, but it is not of the kind which would rapidly develop into true psychological force, but rather into bodily activity or nervous diffusiveness. There are artistic qualities clearly shown and love for Nature which can be turned to good account. Your fortunate days are Tuesdays, Wednesdays and Fridays. Your astrological colors are white and pink.

L. Hyde Park, Mass.—The time of your birth was that portion of the year which is controlled by the planet Uranus, under the sign Aquarius, and this gives you some natural qualities which, when excited by the influence of the other planets, allows you to develop psychic force of a good quality. You can gain true clairvoyance or some of the other magnetic qualities of the mind if you will devote a little time to study along these lines and concentrate your mind upon them with the intention of gaining them only for the good which you can accomplish through their use. There seems to have been a good planetary influence surrounding the past of your life, but just previous to that you passed under some very favorable ones. The year 1903 should help you a great deal in both health and finance. You will find Saturday to be one of your fortunate days. Your most favorable months will be June and October of each year. Your astrological colors are white and blue. The garnet is your birthstone.

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

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

Address your letters to

A MYSTIC,
Astrological Department,
THE NEW YORK MAGAZINE OF MYSTERIES,
22 North William Street, New York City.

Our Haunting Ghosts

By Margaret E. Sangster

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a heartache
At the setting of the sun.

The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

God does help all of us whether we are conscious of His help or not. Some of us are so filled with sin that nothing can help us until we pay the debt of sin. It is the Law if we sin we must suffer. God knows what is best for us, because He is Omnipotent. Sometime, somewhere, God will be able to reach each one of us and help us:

"I cannot think but God must know
About the thing I long for so;
I know He is so good and kind,
I cannot think but He will find
Some way to help, some way to show
Me to the thing I long for so."

What Cheers Our Way

It is hope, sweet hope, that cheers our way through life. God, through His prophets, seers, Holy adepts, poets and writers, has always thrown out vibrations of hope. The great Goldsmith said:

"Hope, like the glimmering taper's light,
Adorns and cheers the way;
And still, as darker grows the night,
Emits a brighter ray."

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Roosevelt on the Bible

A Letter to the Epworth League

A LETTER from President Roosevelt upon "The Bible" furnished an interesting feature of the thirteenth anniversary exercises of the Epworth League of Strawbridge Methodist Episcopal Church, Baltimore.

President Roosevelt, together with a large number of other prominent men of the country, was recently asked by Mr. Charles P. Cleveland, President of the Strawbridge Epworth League, what class of men and women the world most needs now. President Roosevelt's letter was as follows:

"Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less resolution, strive to raise ourselves. Almost every man who has, by his life work, added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously, and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

"Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom, living, he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as, later, he mastered only one or two other books, notably Shakespeare; mastered it so that he became almost a 'man of one book,' who knew that book and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has just closed.

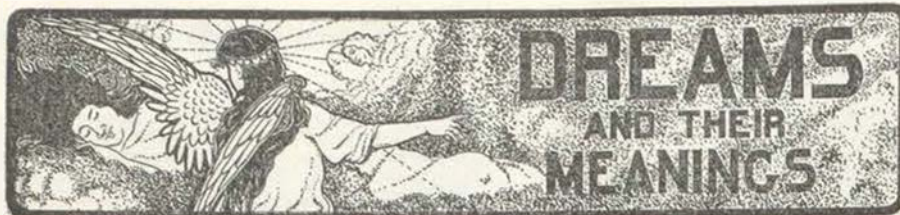
"You may look through the Bible, from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected of you, and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother who cannot do the harm that the other does, because it is not in him to do it.

"I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the church; the moral and spiritual training that have always been found in, and that have ever accompanied the study of, this book; this book which, in almost every civilized tongue, can be described as 'The Book,' with the certainty of all understanding you when you so describe it.

"The immense moral influence of the Bible, though, of course, infinitely the most important, is not the only power it has for good. In addition there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking.

"The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound to honor to teach these children, if he or she expects to see them become fitted to play the part of men and women in our world.

"If we read the Bible aright we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who, in the fullest sense of the word, is a true Christian—like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory 'doers of the word and not hearers only.'"



"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:

"OBSERVER," Marsland, Nebraska.—It is always a pleasure to travel, even in the Land of Dreams, and to see a stairway is rather symbolic of ambition, a very worthy ambition to make more of oneself and of one's opportunities. The great point is to know the opportunity when it comes, then seize it. I do not like the unsatisfactory and mysterious way in which you enter and leave the mansion, any more than I would like to catch glimpses of the guests who alight and pass up the steps of a great mansion into a region that must be like unto an earthly paradise; to hear for a moment the rustle of silken garments, to catch a little of the odor of luxurious living, and then go back to the gloom of a cheerless room. A contrast, however, should be welcome, for it is bound in time to work wonders for the ambitious, courageous heart that yearns and works for Ideals to become Realities.

S. L. B., San Francisco, California.—The remarkable and fine part of your dream was when you looked again and again upon the clear, crystal water in the stone basin, with the shimmering scintillations of the sun playing upon both. I say remarkable, because it seems strange that in that beautiful atmosphere you should harbor in your heart the thought of killing any of God's creatures. But the deed is forgiven from the fact that you were stricken with remorse. Profound and susceptible as you are to transient feeling, yet you allowed your passions to get the better of you. Cultivate the trait of self-control, the noblest trait of all, except that of forgiveness.

"To err is human, to forgive divine."

M. C. B., Broadway, New York City.—To dream you see the dead, or that the dead speak or awaken, is always a happy sign. You have caught a glimpse of paradise. In the dead watches of the night, when your thoughts are given to serious things, think of the purple light of love and all the infinite blessings it may bring in its train. You may be called upon to serve a friend in the hour of trial, and I am sure you will not shrink when the time comes, for you have keen penetration and a particularly well-balanced judgment, together with a certain dignity and pride of race. This last trait would enable you to carry any situation through to a successful issue.

JOHN KRYNDERS, Evergreen, Jefferson Co., Colorado.—There is no cause whatever for an unpleasant feeling, and the mystics are not half so far away from you as you think. We are ever ready to serve any brother in distress. The golden age of youth has been the traditional time when life seems most alluring; yet just why this should be so is a mystery. For youth in it-

self can never fathom the joys and pleasures that follow in the wake of maturity. Take your own case, for instance. You are still young, and yet you think yourself old. Certain it is, then, you have never known what real youth means, or you could not write as you do. For a thousand years in thy sight are but as yesterday.

L. K., Arlington, Maryland.—Oftentimes an apparently insignificant dream means much. Yours, for instance, brings a hidden and occult end. Just as the Christ, in his simple, pure life, lifted our sorrows, so it was with your good mother when she tried to help you. Jesus Christ stood for the Ideal, before which we must all bow. It was pure, bold, unselfish, independent—the giving up of His life that He might serve His God and mankind, whom He was sent to earth to save. In this saving, He humiliated Himself that we, too, might in time become humble. Women are the poetry of the world and the salvation of the race.

S. A. G., Minneapolis, Minnesota.—To dream of a broken instrument means that your life will be marred by an uncongenial companionship, and it is also a warning that you must be more companionable yourself. Be generous with your sympathy. Treat men as brothers, and though your kindness may in many instances go unrewarded, your gain will far outweigh your loss in the fine vibrations you radiate toward all mankind. There is a message for you to deliver that still struggles for utterance. You will be enabled to do this through the soul of your violin. Never give up the practice of this king of instruments, for your finger tips can give to hungry hearts that generous measure of sympathy we all crave.

Mrs. N. S., Des Moines, Iowa.—Call up all your sweet memories of the past. I am quite sure you have many to dwell upon. They will exalt and exhilarate you in a way to kindle in your soul a certain ambition to make of yourself a niche in the Hall of Fame you should fill by virtue of the many talents God has given you. Whenever one listens to a nightingale pouring forth his marvelous ecstatic trills upon the summer air, it is a direct invitation to us to lift up our hearts to God, for everything that hath breath should praise the Lord. "Ask of the fowls of the air and they shall teach thee."

P. G. J. M., Buffalo, New York.—The hand is trying to point out a clearer way. Put forth your finest efforts and make your home a place to linger in. With the beautiful blossoming of this talent, it should be your keen pleasure to give much joy to all your friends. If there is any one thing people most enjoy it is the true spirit of hospitality. Passing a few hours under this genial light, our struggles are over, our cares are forgotten, and for the moment we live out of ourselves and in the heart of a friend. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

F. L. B., Wellington, Kansas.—It is more than probable you have sinned against your own soul, but the very progression of your dream augurs tremendous force for you. There will come a time in your life when you will be called upon to preside over an assemblage of men, and your decisions will stand, if you, in the meantime, sit in the "silence" oftener. This will tend to give you that higher atmosphere we all desire. We should at all times follow up the demands of Nature, else why should the good God have given us one. The recesses of your inmost being were made for an outward and visible expression. See to it that you fail not to express that wonderful transition of feeling which is holy and God-given. Your dream is an index to this. Pray, listen, and abide by what I have explained. The comfort that you yearn for can only come in this way.

MATTIE M., New Castle, Pennsylvania.—Yes, the Lord doeth all things well, and what a blessed privilege it is to dream of your little child at will. Few, indeed, are granted such comfort. The main significance of the dream is that her little spirit is hovering over you all the time; that is why you seem to feel her presence so often

and see her in your dreams. You should not worry and grieve so much. It will render the meeting, when it does come, all the happier if you will only make up your mind to enjoy the blessings that are yours at the present time. You say God has been good to you. Keep that in remembrance, and we will gladly pray for you and yours. You may remember the words of the Christ: "And a little child shall lead them."

J. C. S., Colorado Springs, Colorado.—Flowers are as symbolic in our waking moments as in our dreams, and they are always a good sign. Another good omen was the personification of the flower. Stand within the radius of the promise that all the good in the world is for you and for all God's creatures. He made us, and He alone can satisfy all our needs, no matter what they may be. Personally, I am not a believer in creeds, because a creed is necessarily finite; but I do absolutely believe in the spirit of Divine Love, because love is infinite. The more one gives, the more one has to give, for it is as boundless as the sea. Rise to the occasion and enrich your mind with the fine thoughts of the Bible and of the classics.

"Be noble! and the nobleness that lies in other men, sleeping, but never dead, Will rise in majesty to meet thine own."

Mrs. BESSIE MECHLER, West Hampton, Long Island, N. Y.—The little life was cut off because God thought it best. But, remember, she is an angel now. That should be a source of great comfort to you. She is free from all the sorrow that would have been her lot had she lived here. Sometimes a great grief is given us to bear, that later on we may enjoy the greater mysteries of life. We may not see beyond the veil, and it is well. At the last day, when the secrets of all hearts shall be revealed, we shall know what we cannot know now. You should not have been annoyed when the spirit of the strange woman came to you, for it was meant in all kindness. Pray that your heart may be softened. Then you will be more reconciled to your sorrow. Lift up your heart unto the Lord.

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 God 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.

Have a Worthy Purpose

THE Christian man or woman always has a purpose in life; or, rather, God and the Divine Leading give those who love Him a purpose.

So when we say, "Have a purpose in life," we should say: "Seek God and let Him direct thy footsteps with an intelligent purpose."

All Christian Endeavor upon close scrutiny will be found full of intelligent purpose. The true secret of the phenomenal progress and prosperity of the United States is due entirely to our set purpose to do and achieve under Divine Leading.

It must never be forgotten or lost sight of that this glorious country of ours is a God-loving Christian Country.

It has been truly said: "A worthy purpose will speedily free the mind and spirit of the mumps and measles, dyspepsia and languor."

This great country of ours has always had God-loving men of character and worthy purpose in great abundance, hence our supremacy. More and more of these Great Souls are continually being born here and attracted to our shores from other lands, so that the future of this country is bright, very bright.

Spiritualism in the Bible

MR. C. DEAR, in a lecture on Spiritualism, reported in London Light, aptly referred to the inconsistent attitude of those who, professing to take the Bible as their guide, absolutely rejected all evidence in support of the claims of Modern Spiritualism. There was a class of people, he said, who believed in all the Spiritualism in the Bible, but in none outside it, or, if they did admit the truth of the phenomena, ascribed them to the power of the devil. They refused to believe that persons in the present day had been raised without hands, or any visible power, and floated about the room, but they said they believed that Philip was "taken up" and conveyed from Gaza to Azotus; and they credited Ezekiel when he said: "He put forth the form of a hand and took me by a lock of mine head, and the spirit lifted me up between the earth and the heaven." They would not believe that a simple, uneducated peasant girl had written Greek sentences, and a man from the plough delivered a Latin oration; but they said they believed that on the day of Pentecost apostles and disciples "spoke with other tongues as the spirit gave them utterance." They would not credit the healing powers of mediums, but they believed that at the gate of the Temple called Beautiful, a man was made to walk who had been a cripple from his birth. They would not believe that a heavy table had been raised from floor to ceiling without touch of human hands, but they said they believed that the heavy stone was rolled back from the door of the sepulchre. They would not believe that voice-music had been heard continuously when no living lips were moved, but they said they believed that shepherds heard voices praising God in the highest. They would not believe in modern trance mediumship, but they said they believed Ezekiel when he wrote, "And the Spirit entered into me, when he spake unto me, and set me on my feet, that I heard him that spake unto me." They would not believe in the cold breeze and violent shaking of rooms that usually preceded communications where Spiritualists were "with one accord in one place," but they said they believed in "the rushing mighty wind" that shook the house in which the Apostles were assembled. They would not believe in voices heard by Spiritualists, though they said they believed in the voice heard by Paul on the way to Damascus, which some of the attendants heard not—and in the voice that spake to Jesus, heard by some though others said it thundered. They would not believe in direct spirit-writing, although they said they believed that Jehoram received a written communication from Elijah four years after he had been taken from earth. They would not believe that writings and drawings were now produced without draft, design, or will, but they said they believed that David thus received instructions how to build the Temple. They would not believe that in their day seen or unseen hands had been known to write what was afterward read, but they said they believed the handwriting on the wall at the feast of King Belshazzar. Such inconsistency could surely only be explained by perversity, by a resolute determination not to admit the claims of Spiritualism—conduct which seemed directly contrary to the very spirit of Christianity. The speaker went on to say that personal testimony was a fact in spiritualistic manifestations which it seemed to him they could not get over or explain away. They might as well try to reason a Spiritualist out of a belief in his own existence as out of the reality of the comfort and assurance he had received through messages from departed friends. They might say it was contrary to the universal experience of mankind that a man when once dead could manifest his presence upon earth. He traversed absolutely that statement, for the belief in the doctrine of spirit return was as old as man on the earth. In every age there had been those who had gazed upon the unseen, and lived in the full blaze of the spirit world, and it was absolutely ludicrous to rule their experience out of court. What was the value of the non-experience of a thousand people against the experience of ten?

Only trust God, have patience, do what work your hands find to do and pray for guidance and the Angels will be sent by God to help you.

It is not Christ-like to sneer harshly or cruelly to any one. It is divine to be gentle and kind even to those who are not to posterity.—*London Chronicle.*

Sectarianism

By J. P. Cooke

How much the human mind gains in dignity and truth by discarding petty sectarian notions. Man, of the twentieth century, looks back upon the religious development of the past and finds it a series of frightful mistakes and atrocious blunders, a chaos of superstitions, a wild farrago of hideous dreams. These monstrous idolatries show, in the judgment of humanity, what degradation the human mind sinks into when left to itself.

With what different feelings the modern cultivated, spiritualized man or woman, clear-minded and instructed, looks at the same facts. We are persuaded that all religions come out of the human mind in the process of the development; that they are all efforts on the part of men to understand the conduct, and get at the secret of the Universe, when they are not the schemes to hold control of human minds. All these tentative efforts are phases in the effort of the human mind to gain more light upon the problems that are flung down in its pathway.

As Octavius B. Frothingham said: "The whole religious history of mankind is one long testimony to the earnestness, the determined patience of the intellect of man. In all ages, in all races, man has tried to lift himself above his lowest conditions, to understand himself and the world in which he lives. What feelings of respect (respect amounting almost to reverence) do we have for even the most bewildering systems that have been professed by human creatures, when we look at them in this new light."

Of course, the ancient men, like the modern, made mistakes. But the question is not whether we make mistakes, but whether we make them in the honest pursuit of truth. It is the needless error that is harmful—the error that should have been outgrown and cast away. So long as a narrow sectarianism endures, the poison of its spirit must drop into the world. Religion is more than all the "isms." The creative spirit of truth is at work most diligently in our communities in modern times—reviving religious ideas, quickening religious sentiments in a way that few suspect.

Modern Science leads directly to religion in its disclosures of harmonious law. Spiritual Philosophy supports its effort by interpreting the meaning and intent of Nature. There is already a science of religion suggested by the doctrine of evolution—a doctrine of reasoned faith, full, rich, exuberant, with aspiration, worship, brotherly kindness and earnest devotion in all good and worthy works.

It is coming. It is already here. Some of us know it. Some live in the atmosphere of it every day. Thousands enjoy this new faith, drink in the spirit of it, feed on its nectar and ambrosia, and are made pure and noble by its influence.

We may hope that the time will come for all men, when the spirit of jealousy, antipathy and contempt shall be expelled; when religion shall be as free as science, or philosophy, or literature, and shall take its place as the sweetest friend and the mightiest inspirer of man.

The Occult Power That Provides

WHEN one makes complete surrender of mortal or human mind and will to God, and casts out all fear, and all care upon Him, it is wonderful how the Unseen Forces will begin to help one. In this way one's wants are provided for in a seeming occult or miraculous way. The Angels can help us then as never before, and will lead one to all that is needed. Then we will understand the true meaning of the words, "Casting all your care upon Him, for He careth for you." *Divine Leading* is a wonderful help to us; indeed, it is our only help. The ignorant and unbelieving scoffers cannot understand these wonderful occult powers of Providence that come to religious men. But in this Spiritual Age there are only a comparatively few men and women who do not believe in God's providing powers.

"Despond then no longer;
The Lord will provide;
And this be the token—
No word He hath spoken
Was ever yet broken;
The Lord will provide."

The great success of this Magazine is due entirely to prayer to God and the Son, for Light, Guidance and Direction. Man is helpless without prayer. Misery and failure are caused by lack of prayer.



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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.

BESSIE M. GILBERT, Haverhill, Massachusetts.—In my opinion, there is a living spark of genius in every man and woman. It is true there are various and sundry kinds of geniuses; for instance, there is the genius of the Household, the genius of Music, of Finance, and last, but not least, the genius of character-building by a man's own efforts. Cultivate the talents God has given you. This is the first step toward becoming a genius. It does not necessarily mean that one must be great and hold a place in the affairs of the world. Far from that. He who "exercises his soul," as Emerson has said, from day to day, is the man who will come out triumphant and radiant in the end. The one thing in the world of value is the active soul.

MARIE, Versailles, Ohio.—It happens to be my personal privilege to answer your courteous and appreciative letter. The handwriting itself is a pleasure to look upon, and the thoughts expressed would make any one happy. You are kind, patient and forgiving. Goodness and mercy forever reign in your heart. What is most prized in woman are her affections, not her intellect. The intellect is finite, but the affections are infinite and cannot be exhausted. A woman's crowning glory is the affection she can bestow, for then it is the very height and depth of her being is sounded. Happiness is hers for this. And, whether it be requited or not, remember that "Nothing walks with aimless feet." The rest is silence, for, as the Christ has said, *She hath loved much.*

PETER D. LE FEBRE, 382 W. Polk St., Chicago, Illinois.—The thought you ask for shall be held, and in spirit you must be with us. You will derive much and lasting benefit from this. I fear it is a truism that no two people look upon the same object with the same eyes. Take metaphysics, for the sake of the argument. What different meanings the word has to different minds. And yet the meaning of the word itself is perfectly clear. It relates to the measuring of all philosophy, and it also relates to the art of harmonizing the physical as well as the spiritual man. I always smile when I hear people scorning the "material," as if it were a word to be abhorred; when, in reality, things material are the outcome of the spiritual mind. The Earth itself is the most wonderful and beautiful reflection of God. Or, to put it another way, Nature and all her phenomena are the outward and visible sign of His own inward and spiritual grace.

X., X., X., 412 W. Wyoming St., St. Paul, Minnesota.—You are an honest, direct, open-hearted boy, and it is in the spirit of divine love that you will achieve much in the many years that are to be yours. I rejoice that you are heart-whole and fancy free, and I only hope you will remain so. You are young. A long life is

before you, wherein your courage will be called upon to do mighty deeds. See to it that you are well equipped, for you are made up of fine parts, and Victory is written on your forehead. Be careful in the selection of your friends, and do not "walk on embers covered with deceitful ashes."

L. H. ALTHOR, Wolf Creek, Oregon.—Sorry your delineation did not reach you. The handwriting gives me an adequate idea of your ambition to get on in life, and to make a footprint on the sands of time. This you will do, for the beautiful and effervescent spirit of youth is on your side, and you are, moreover, bound to win. You are temperate, firm and an excellent reasoner, slow in choosing a friend, but loyal to that chosen friend for all time. Your executive powers are good and your decisions are respected by your elders. Hold your ambitions well in hand and forge to the front, for there is a place for you there.

"JIM," West Philadelphia, Pennsylvania.—A most interesting intellectual handwriting, and one to be remembered. There is psychic power in every graceful curve, together with understanding and intellect. To be prized above all these fine qualities, however, is your power of intuition. You are kindly, too, and enthusiastic. Your loyalty to your friends is something remarkable, and for this you are to be especially commended, for many of the so-called friends to whom you have given love and good cheer have proven unworthy. This, to a sensitive soul, is hard to bear. But courage always, for you sing of honor and the faithful heart. *Resurgam.*

MRS. S. D. MOORE, 309 South Franklin St., Kirksville, Mo.—The spirit is indeed fine from this hand. There are affection and generosity indicated at every turn, and the few words written in pencil are fully as clear and legible as those written in ink. Quite an unusual thing, for most people cannot write legibly in pencil at all. Never count the years in the race that is to be run, for a thousand years are but as yesterday in the sight of God, and in time they will be in the sight of man. You are needed and you will remain here for a long time to come. "They shall mount up with wings as eagles; they shall run and not be heavy, and they shall walk and not faint." The prophet Isaiah hath said this for the comfort of us all.

MRS. MARTHA BRINGARDNER, Junction City, Ohio.—Your letter was like the first breath of the spring, so crisp, so kind, so cheery, and I heartily thank you for it and for your co-operation. Your fine, free, dashing hand denotes that the desire is to do more than your share. Indeed, your chief happiness consists in this, which is more than commendable, for the present tendency of the age is to be done for and not to do. I think one is apt to lose those fine primitive qualities God has given us, when we have so little action in our lives. No man ever became great who depended upon books or friends. He must be the architect of his own fortunes. The spirit of his greatness is within himself; never does it come from any outside source.

"AUNT MOLLIE," 85 Newbury St., Lawrence, Massachusetts.—I do not see why you could not give us a suggestion. Many have come to us from our subscribers, and we have followed them, in so far as we could. It pleases us much to know you admire the spirit of our magazine. For, if there is one thing we strive to do, it is to carry out the spirit and not the letter of the law. The Golden Rule has been the rule to follow from time out of mind, but all that is a little changed now—not in its real meaning—but the whirligig of time brings about many changes, and the masses prefer to hear it spoken of as the "Brotherhood," and I really think it has a broader significance. The footpath to peace is reached in

a shorter space of time in this way, therefore mankind receives its blessings more directly.

MRS. W. R. HENDERSON, Stockton, California.—Your restlessness should cease with the reading of THE MAGAZINE OF MYSTERIES. It has given holy calm to thousands, and why should not this spirit of peace be yours also? You have a brave heart and a lively desire to make happiness for others. You are over-zealous in this, perhaps. Cultivate, as far as you can, tranquillity of mind, for out of this may spring many blessings you dream not of now. You live in a beautiful country. Take daily walks, and so become acquainted with the grandeur and loftiness of the trees. "There is a pleasure in the pathless woods, There is society where none intrudes."

FRANCES E. LULL, 522 Hanover St., Manchester, N. H.—Yes, I am quite sure you will do all in your power for THE MAGAZINE OF MYSTERIES, for it is very like you to render a loving service whenever and wherever you can. You are like unto a true knight of the old régime, who did good by stealth and blushed to find it fame. Moreover, you prefer to do a favor with your vizor down. The idea of a reward never enters your head. The pleasure is yours for the sake of the sweet service.

As thy days so shall thy strength be,
As thy soul is, so shall thy body be.

MRS. SARAH H. LINDSEY, Arcata, California.—An intuitive woman should never turn from her first impressions, for they are invariably bound to be correct. Your writing is of the intuitive, psychic kind, and for this reason you should never lose courage entirely; nor do I think you do. You are too anxious to serve others to fall into this state. Our prayers are cheerfully given for your recovery. You may remember the comforting words of the Bible: "And there shall be no more sickness." Let this be an inspiration to your return to health and happiness.

DR. H. JARVIS, Elk Ridge, Howard Co., Maryland.—Your steady, even handwriting brings a tremendous force with it. You are clever enough to emphasize the fact that the little things we so often neglect in our life work add to the comfort of our being. You have ambition of just the right turn. Your judgments are generally correct and, from all appearances, quickly given. This is in reality not true, for your attention to detail is so great that your mind expands and soars from day to day, so that when the occasion arises for heroic measures to be administered you are ready with a firm hand and a good heart.

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.

The Mighty Mystic Power

SUCH is, I believe, the great hope of the human race—the mighty power of God. It does not lie in the "Progress of the Intellect," or in the conquest of fresh powers over the realms of nature; not in the improvement of laws, or the more harmonious adjustment of the relations of classes and states; not in the glories of art, or the triumphs of science. That which will truly constitute the blessedness of man will be the gradual dying out of his tiger passions, his cruelty, and his selfishness, and the growth within him of the Godlike faculty of love and self-sacrifice; the development of that holiest sympathy, wherein all souls shall blend at last, like the tints of the rainbow which the seer beheld around the Great White Throne on high.

The man that has lived for himself has the privilege of being his own mourner.

There is a disposition to skip "the moral," not only in a story, but in everyday life. But man has a moral nature, and should not overlook the moral aspect of persons and things. The wise man will note the bearings of God's law upon every phase of existence and get the full benefit of it as a tonic and regulator.

The Age of Literature

By FREDERICK W. BURRY

Written Especially for The Magazine of Mysteries



THIS is the age of literature. The daily newspaper, the weekly and monthly magazines, and the vast number of books that are all the time being issued—a never-ending supply of mental sustenance, all of greater or lesser value to the various needs of various peoples—these mark the ascent of man from a stage of mere animalhood to a thinking and discerning plane.

At one time, in the early days of printing, paper was made chiefly from old rags; now the demand is so great that vast timber regions are alone sufficient to supply the requirements of this era of printing.

From a small handicraft this art of printing has grown into a giant industry.

From a minor and side issue it has developed into the very central feature of modern civilization.

Nations are what they are because of their literature. Thus is it true that the pen is mightier than the sword.

The printed page is the expression of people's ideals; by seeing their ideals thus represented their minds are quickened and their forces impelled to action.

If every deed is first in the embryo form of thought, then the work of journalism is of primal importance, since it is periodical literature that moulds the ideas of men and women more than anything else, giving them continual new food for reflection, educating them, developing their minds.

Out of this great realm of literature, we, whose ideals stretch forward and upward to celestial things, distinguish a class of journals which contain something most truly vital for us; we do not condemn the others, we simply pass them by, having outgrown them; we leave them to those who yet require them.

A paper or book, when it contains anything that answers to our needs, is like a mirror; it reflects our own unexpressed thoughts. We learn by unfolding. From the infinite recesses of our sub-consciousness we may draw sufficient knowledge to meet the demands of our growing needs, to satisfy the hunger of maturing minds which crave for the food of Wisdom. The writings that bring us home to this fountain-source of Truth, that arouse to action the latent powers of every soul, make up the only really valuable literature. These are the works that live—that are immortal.

Look into the lives of any writers who possess merit, and you will find that experience, often hard and full of problems, was the originating influence that gave birth to their literary works. They could give advice and instruction to others, because they had come in contact with all manner of conditions and thus knew what humanity was and what it needed; they had felt and suffered; they had trod the path full of briars and brambles, the path of experience.

Thus you will find that writings which are truly alive and forceful are statements made by those who can tell others the way, not because they have been told merely, but because they have traveled along it themselves.

The man who has looked on all sides of life, who has taken an all-round view of things, discerns good everywhere. Less and less tragical becomes the drama of existence as we grow in understanding. We stand in awe and wonder at first, because of our ignorance. Then our appreciation becomes all the greater as we recognize the simplicity of life. We at last feel at home with the truth; it becomes commonplace. Our seriousness gives way to laughter and joy. Our fears dissolve; we are filled with feelings of love, peace, security.

The modern sensational newspaper, with its exaggerated and untruthful accounts of daily incidents and its articles often pandering to the weaknesses, if not the lower passions of men, must soon pass away, for the ideals of men are rising; individuals and multitudes now seek for more wholesome and more educative reading. The daily paper of the future will give less space to news and more to instructive and suggestive articles which shall help men to think and live better.

The press has a mighty opportunity for a

work of propaganda. Great as our universities and schools may be, they cannot reach people to the extent possible by printed sheets of paper.

Many prophesy a time when the interchange of ideas will universally be direct by telepathic communication, when we shall not need either spoken words or written characters, when our wills shall make our thoughts directly and concretely felt. Each year marks a stride in the development of this telepathic power. We are all more or less using our thoughts as active currents of energy, and some of us are consciously doing so. We are looking forward to the future as an era of universal thought control, when the thoughts shall be harnessed and capable of conscious projection, even more than the force of electricity is now.

By the law of gravitation we are brought into relation with all minds which harmonize with our mental stratum. As we think, so we are, and so we co-relate ourselves to others. Our present sense of vision is not expansive enough to let us discern the power of our thoughts to connect us with others. In time our eyes will be opened, and we shall see how close we are to others in the world who think as we do; for the soul, whether we realize it or not, is not limited by the three dimensions. Its forces are ever at work, despite our ignorance and all appearances.

We can afford to let the little vanished dreams go. If our ambitions have often turned out failures, still out of every wreck or mass of debris may we gather constructive material for new and better creations, patterned after our ideals, which have been actually improved by past tentative experiments. Our failures are lessons, and as such they are valuable.

Our surroundings, hard as they may be, are not to be continually forsaken; we are not to be ever on the move for pastures new. At least let us first take what is useful out of present conditions and then pass on.

The man who seeks a life of mere comfort and pleasure is missing a great deal. We learn by encountering and overcoming obstacles, and learning leads the way to a higher consciousness, which can alone bring any lasting and real happiness.

What mystical ecstasy is awakened by the power of an Idea. How often have we been fired to action by the reading of some words born of solid conviction. The mighty influence of the Word! Let us arouse our latent energies by thoughts and words of a positive, suggestive nature, and let us pass such utterances on.

If a writer's productions are at all alive, they are immortal. A truth given out to the world is something for all time; it is not any cut-and-dried dogma, but a living, growing, practical principle. The ceaseless change that manifests itself throughout creation testifies to the relative nature of the Truth.

Thus we may welcome all the different writings, with their varied messages, since they all contain some measure of Truth and supply the requirements of all conditions of people. There is nothing to condemn or to be dissatisfied with in what we read; what we reject to-day may seem most acceptable to-morrow.

Throughout all life there is but good. Man, though he makes many mistakes, must with all his efforts, blind, purposeless and reckless, as well as his concentrated and well-directed activities, aid in some way the march of evolution.

It is most gratifying to know that our ignorance materially affects our destiny, that we grow in spite of ourselves; and yet we know that the time must come when we must expand our intellectual faculties and take the trouble to drink of the fountain of life-giving Wisdom within. If we have been merely tasting of these waters, we must yet take deep draughts and feast at the banquet of Reason.

A teacher's office is to unfold the mind of the pupil. We need words of suggestion more than dictation. And let us not wait for others to supply this need; good co-operating advisers will be drawn to us as we courageously proceed to think out our problems alone. For while the soul may

not feel isolated by being compelled for a while to remain in outward solitude, true companionship is born of a brave attitude; from a position of mastery we draw others up to us.

Our eyes sometimes appear to glance casually at a few printed words, and what a succession of events may be traced to such a casual glance. There are no chances; and whatever the cause is, we may be thankful for the subtle influence that opens the mind's energies to such increased activity.

We should not allow our minds to sink into any grooves. Our nature is of a complex character and demands various kinds of mental food. We are educated not altogether by perpetual drill on a single theme, but often by diverse teachings. There is something to learn even in directly opposite doctrines. Whatever may give some suggestion is of some worth.

Since we come into the closest touch with people when our thoughts are in harmony, the printed page is a medium of transcendent sacramental communion, when our minds become like tablets and receive new impressions, born from what we read.

Very often the writer does not discern the full meaning of his words, which the reader is able to interpret. Our ideals are in advance of our understanding, and at times we are illuminated with a passing inspiration, which we can utter but cannot explain.

Thus there is something very palpable and vital about the spoken and written word. Through Language the soul becomes more conscious of itself.

How true it is that we learn by teaching others. It is the same throughout every department of life. What we give is returned to us a hundred-fold by the law of attraction, which makes existence to be ever reacting, periodical, interchanging.

That the stars come each night to the sky, that the earth revolves round and round the sun, that all stars and planets keep within their orbit, suspended in space, is a continual testimony of the truth that we can miss nothing, that all is well, that what we need shall be attracted to us, and all the sooner as we rise above our fears and worries.

Let the man who worries go into the open air and look out into Nature and up at the heavens, and let him pause and think what a standing proof all this is of the eternal justice and law.

To observe Nature's ceaseless, never-failing waves and tides of action cannot but strengthen our faith in our destiny.

Have faith in your destiny, and you will give expression to your best capabilities; you will give added expansion to your energies.

You are seeking for education, for light, for truth. Perhaps you are tempted at times to deplore the years which you imagine to have been wasted in following the wrong road. But let me tell you there is no wrong road. All roads lead to the Truth; they all branch out from the central sun of Being; and they are every one tributaries to the great Ocean of Wisdom.

You may have to retrace your steps at times; still no time has been lost; every step means added experience. And so long as you keep on, despite failure or success, hard roads or smooth, you will surely reach to your desired goals and march far beyond them, and you will in due time realize how every kind of experience led up to the glorious end of dominion and power.

Lectures and periodicals and books are helps, by the use of which you may unfold your own self-educative faculties. They are reminders, mirrors, pointers for you. They are most helpful when they do not so much claim to give you wisdom as to help you to find it in yourself.

This self-reliance, self-improvement, self-education means no isolating of oneself from others, but a mutual interdependence and recognition of the universal Self, viewing the one in all and reflecting the all in each personality.

Every one has his place in Life's scheme of evolution, a place that no other can fill.

Let us read what agrees with our own views and what does not; practical suggestions are awakened by the teachings of all schools. We can soon find out what is worthy of our attention; only let us acquaint ourselves with all theories. And, above all, let us pay some heed to our own intuitive ideas.

It is hard to personate and act a part long; for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or other.—Tillotson.

Along the Lines of Spiritual Drift

By J. R. Talmadge, condensed from
The Light of Truth

THE writer recalls that many years ago, in the early awakening of mental agitation through the open influx from the spirit state, we were told that the progress of the spirit world depended upon or connected with the progress of the material world.

All human kind are bound in the indissoluble tie of a common interest; that is, development, a universal unfolding of an organism for the expression of the will of God, or cosmic will. His working factor or body. The full depth and meaning of this proposition we can not encompass. We only see its first outline. Man labors for one thing and another with a variety of purposes, until at length he catches sight of the high calling destiny has waited for him to perceive, and the variety of purposes are swallowed up in the one aim, that is, a worker in the eternal purpose. He perceives God is doing His will through him; in the indifferent way of conflict, at first, selfish aims, but later with knowledge—an heir-apparent, but to be invested with authority when he comprehends his heirship.

How many Spiritualists are crowned with this divine mission—"joint heirs" with Jesus the "Christ"?

How many have arisen to the perception of the dignity of their sonship, harmoniously working out the Father's will, with personal purpose expanded, an active factor in the eternal purpose, the mind of man, becoming, so to express it, the hands of God?

Ever has the orthodox ministry been telling us of God's doings, and how we must attract His attention by supplication, with the response of listeners in prayer begging Him to bring the kingdom of righteousness, seemingly never suspecting that, though they call, He could not answer until nearly atrophied ears were resurrected to respond to divine vibration. Then he would hear the message, "You are my agent; it is for you to build the organization through which the will of God or good can express itself." For this organization to reach the perfection where the will of God can be done on earth the ages have waited.

These are days when many sons of men are to be born. Who will be of that glorified number? Not that one should feel the weight of responsibility of "carrying the world on his shoulders," but as an individual factor in making more equitable, just, wholesome, society about him, feeling a responsibility to the whole for the consummation of such work.

It must be credited to the Spiritualists as a body that the reforms that are giving complexion to the opening changes of the new century have been advocated by them since the other world let down upon us higher ideals, fashioned in the more profound purposes of our existence in bodies.

Through this interminable union of all souls the higher reaches down to raise the strata below. For one to comprehend that he is a worker in the Infinite purpose, with self lost in this supreme consciousness, is to become one of the sons of God.

In this opening of a new cycle the thoughtful are seeing momentous social conditions to be established upon the new relations in economics; that brotherhood signifies unity, and unity implies organization, from exalted beings in centers of unity, "where are formed the scimitars of truth and the weapons of right, and are written the death-warrants of wrong."

Under the leadership of beings who, so to express it, make destiny, this nation is to become the object lesson of our planet; here must the first "Co-operative Commonwealth" be born.

We see industrial progress has followed the general law of Nature, the line of least resistance, which in economics is cheaper production.

We see that this progressive tendency of organization has brought us to the verge of ultimate organization, the "Co-operative Commonwealth."

It seems pretty certain that the new-found friends, through the opening of spirit communion, are now pressing their higher purpose. It was first to prove their existence and continued love. Now, that love vitalizing the greater aim of their existence, they strive to lift our eyes to behold the last, the highest aspirations of man, as it is seen to be the great leverage that makes for righteousness.

Rational Astrology

By W. J. Colville

AMONG the many curious and striking signs of the eventful period in human history, through which we are at present passing, no single sign is more conspicuous than the intense revived interest now being manifested in almost every direction concerning ideas, theories and practices which only a few years ago were almost entirely relegated to the lumber-room or limbo of antiquated and exploded superstition.

Astrology certainly claims first rank among the so-called occult sciences which nineteenth century enterprise has largely revived and rehabilitated, and though it cannot truthfully be said that this ancient science of the Chaldeans, Persians, Hindus, Egyptians, Greeks, and, indeed, all distinguished people of antiquity, has yet been thoroughly reinstated in the opinion of the modern world of culture and scientific attainment, it is certainly not stretching a point to say that year by year the attitude of the learned in all communities is growing more and more respectful toward this venerable candidate for readmission into the ranks of popularly-accepted sciences. Though the justly famous astronomer, Richard Proctor, had no good word to say for Astrology, the no less famous Camille Flammarion is by no means disposed to treat it with disrespect, and it is not unsafe to aver that, like all else, Astrology must be studied and examined before one is in any position to pass judgment upon its claims and pretensions.

Astrology as a science is one thing; the vagaries of individual astrologers quite another, but the same may be said with equal reason of astronomy and astronomers. If it be contended, as it frequently is by the opponents of Astrology, that most of its calculations are based upon a geocentric fallacy, two answers are at hand herewith to reply to this assertion: First, there are no geocentric fallacies connected with mediæval Astrology that have not been equally connected with Astronomy. Second, every student of Astrology, from the days of Berossus, the Chaldean, to the present hour (doubtless from far earlier periods than the time of Berossus) has been familiar with a heliocentric as well as with a geocentric system of Astrology.

The flippant nineteenth century know-it-alls who arrogantly and ignorantly claim that there were none but "dark" ages before their own time, might derive much profit from a diligent perusal of such a pamphlet as "The Lost Arts," by the silver-tongued orator, Wendell Phillips, who gave a lecture on that subject before nearly all the distinguished lyceums in America in the palmy days of the lecture-bureau system of public enlightenment.

No thoughtful person can read Sayce, Max Muller, or any other genuine modern scholar of deserved renown, and surely no one can study the accounts of recent excavations in the Valley of the Euphrates, the Nile delta and wherever else ancient civilization has left its ineradicable footmarks, without being speedily convinced that however much the present may exceed the past in general, all-round, widely-extended culture, there were wise men of old and centers of learning in ancient centuries, equaling, if not surpassing, the much-vaunted universities and academies of to-day. Astrology and Astronomy were in ancient days inseparable and they are equally inseparable to-day. Astrology is the psychical, while Astronomy is the physical side of one grand inclusive science of universal interdependency.

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Rest For The Tired Spine

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Suffering

In these days of physical culture, when men and women are beginning to find out that they have been neglecting their physical selves and are endeavoring to correct the evil results by exercises, many a person is discovering, to his amazement and sorrow, that some insidious, yet permanent deformity has laid hold upon him. Curvature of the spine, though at first so slight that no deformity is visible, which brings in its train a hundred symptoms of other ills and which is the direct cause of not a few, with deadly consumption in the list, is one of the most common troubles, resulting from bad habits of attitude, carelessness, wrong systems of exercise or from accident or disease. It is frequently undetected in its early stages, for the symptoms are veiled and mistaken for symptoms of other troubles—heart disease, kidney trouble, stomach troubles, nervous diseases, etc. The spine gradually becomes misshapened, the cartilages become compressed more and more, and gradually the tissues are broken down until the bones touch and begin to disintegrate.

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"My experience has convinced me that spinal trouble is the cause of many symptoms of disease that can never be cured by treating the symptoms, and nothing but some mechanical support to remove the weight of the head and shoulders from the spine will give relief."

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The Plagues of Egypt; or, The Education of the Spiritual People into Natural Intelligence and Consciousness

Interpretation 9 An All-Devouring Spirit From the Interpreter

Exodus x, 1-20.

And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast:

And they shall cover the face of the earth, and that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go?

And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD.

And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones; look to it; for evil is before you.

Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.

And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they: before them there were no such locusts as they, neither after them shall be such.

For they covered the face of the whole earth, so that the land was darkened: and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

And he went out from Pharaoh, and intreated the LORD.

And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

THE ninth stage of spiritual progress pertains to God as the Lord, or the Manifest. This is the Spirit in the labor and travail of Time, consuming all things for food. The locusts were simply a type of this mighty hunger that devours everything before it. What was beyond the capacity of The Holy Spirit or Strength of God, comes within the Strength of God combined with the strength of man. This is God made Manifest. By long intimacy with God within,

the powers of man without are evolved into a likeness to those of God. There is a time when man is easily satisfied: small capacities are soon filled. But as the ages pass and our powers are enlarged we become as incapable of being satiated as the sea. Even in the realm of mind there arises this mighty hunger to know, that includes the heavens and the earth, the good and the evil, the sweet and the bitter. Locusts consume everything before them; they eat the noxious weed as well as the growing crop. They devour the tough and bitter bark as well as the tender leaf. There is this power in the spirit of man to consume everything for food; the letter with the spirit; the form with the substance; the unpleasant with the pleasant. The immensity of our hunger and capacity to digest and convert all things to life knows no limit. We consume the ages past. We devour whole systems of Religion. All the sacred books of the world become but as a dessert to the groaning table of universal knowledge. The work of mind seems to have reached its end. We are like Alexanders weeping because there are no more worlds to conquer. The servants of mind begin to say: "Let the men go that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?" With this entreaty freedom is offered to the men, but not to the little ones. The demand is for a full emancipation. "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord." This feast is the very mighty consumption of the Spirit in Time of all things for food. The day passes when there need be one religion for the few educated and another for the common people; one for the grown and another for the young; one ideal for the spiritual and another for the material. Life is added to life. The new generations bring back the strength of the former. The children born to-day are far in advance in capacity to those born yesterday. It is growth from within as well as from without that is setting our spiritual life free from its long bondage to mind. What was once hard has become an easy task. The habits of the age; the mutual intercourse of the nations; the international laws; the world-wide commerce; the improvement in the means and the mighty increase in travel; the morning newspapers; the telegraph and telephone annihilating distance are all but as symbols of this enchantment of capacity from the spiritual side. The great thoughts, the deepening consciousness of our expanding souls can no more be satisfied with a fixed and unchanging diet. We must have knowledge of all the many forms of religious thought and life. We must get behind the facts and think as others think and feel as others feel. Nothing is too hard. The more mysterious and impossible anything seems, the more are we determined to add it to the known and the understood. At first the spirit of progress works only through the few. But where the lonely feet walk to-day the feet of the multitude press to-morrow. The unsearchable to one age thus becomes the searched and the known to another. It is this growing capacity that is making manifest the life of God in the life of man. When there is nothing more to consume in the division of mind, then the spirit in mind will call for Moses and ask to be saved from its own sin or one-sidedness. Man is born the heir to the universe, and not long can he be content with a quarter or the half, or even three-fourths, of a universe. With the three-fourths there will be an insatiable desire for the other fourth. Nothing can arrest this push of our souls. We must be satisfied. We must add the infinite to the finite: the absolute to the conditioned. We have this capacity to assimilate the heavens with the earth, to live in the two worlds at once; and never will our spirits rest until we have accomplished our destiny and achieved our inheritance. The east wind brings the locusts, but the west wind carries them away. The pushing out into manifestation is the time of hunger. The great return and discovery of all things without in the within is the time of satisfaction. But still the heart of Pharaoh is hardened. There is still work for mind to do. This

mighty content with the discovered fulness of life will incline a little too much toward God. We must still realize our conditioned life and bring the boundless into order with the bounded. We must learn to love equally the without with the within, and take pleasure in our human duties as well as in our divine joys. God will make our ways difficult until we have learned to face existence toward spirit and body, soul and mind, with equal devotion. In finding the all we shall find the one in the all, as well as the all in the one. In knowing our own Bible from Genesis to Revelation we shall know all. In being true to Religion we shall find and rescue Religions. He who consumes all for food will give food for all. The satisfaction of our world waits upon this achievement. This accomplished in one will be the beginning of the vast unveiling that will give to all feast of fat things and of the best wine that is to be brought forth at the last. All this mighty complex life of the heavens and the earth will yet become the free and normal consciousness of a little child. To see and to know the Living Ones will be as natural as the learning and remembering the simplest formulas of rudimentary knowledge. The mighty language of God will become the speech of our little ones; of our young as well as old; and life shall cease both to forget and to learn in the vast abundance of its spontaneous but intelligent consciousness of self in God and of God in self.

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Shape your destiny,
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There is no place
Where Nature errs;
There are no laws
That of expression fail;
No elements mistake affinities;
You cannot fail.

No sun that with its myriad host
Illumines space is there in vain;
No atom under foot
But that fulfils
Its perfect part.
Suns burn out and Systems end,
But not for naught.
A lofty joy of Being thrills
Ere they depart,
And changes come
To light some more supernal day.
You cannot fail.

Time spreads its wrecks
Across the world;
Man builds to-day,
But ere his thought
Has reached completion
Oblivion's approaching night
Soon claims his work;
Yet not in vain.
Each thought and act
Were of realization full,
And ideals vanish only
At the dawn of higher ones.
You cannot fail.

Ages unfold their plan
That you may rise.
In ceaseless toil and labor
Man has wrought,
And time and change
Have swept their works away,
But in the heart and mind
Results remain
That lift the soul
To higher planes.
You cannot fail.

No change nor circumstance
Defeats the end
To which you live.
The past and future culminate
In your eternal Now.
What you may be,
What shall attain,
Naught e'er can change;
For in perfection of the whole
Is every part involved.
You cannot fail.

—Realization.

Aim at Excellence

By Cornelian

We are children, some of a smaller, others of a larger growth. Each of us needs every possible rightful help in his daily experiences. Every stage in life has its own special conditions and its own peculiar needs; its lesson may be the practice of patience or fortitude or industry or persistency or unselfish love, or of some other moral or spiritual quality.

Among many helpful forces are the strong, inspiring words that come to us from time to time in our readings, conversations and quiet meditations. "Honesty in everything;" "Doing good is first hard, then easy, then delightful;" "Patience is strength;" "Ignore defeat;" "Do unto others as they would that you should do unto them;" "Make yourself indispensable," and other entirely different sayings—your own or another's—may be a means of help and strength for a time and under particular circumstances. The experience having passed and given way to other conditions, a new and adequate help is sure to be at hand if we desire it.

The thought I wish to give my fellow workers is this: Have a definite ideal and aim. Everything within reason can be accomplished and realized if we have strong desire and earnest, concentrated, persistent purpose. Think out the highest ideal you can conceive of as the standard of your conduct in everyday life, and then live up to it. The ideal becomes the real when it is accomplished and attained. Then make a higher ideal, and become master of it. With this conception of the possibilities and meaning and use of opportunities, steady advancement is inevitable.

Do not be content to be a third or fourth rate worker, a mere appendage. Have a clear and definite ideal and a high aim, and work with energy to realize these. When you look back after a few years the gain over commonplace and ordinary experiences will stand out sharply. Instead of holding to one or to a number of positions at routine work

The Wonders of Man

FROM a recent lecture by Henry Frank, entitled "The Divine Man," we quote the following extract, which is of interest to all progressive thinkers:

To appreciate the wonders of man we must trace the history of his natural origin. The tendency of our recent schools of thought has been to direct the thought chiefly to the earthly origin of the race. The first thoughts of man, however, in the childhood period of humanity were of the poetical and idealistic type. Primarily, the imagination of the race was predominant, as it is in children. While man roved the fields of Nature, skimmed the surface of the ocean, and communed with the stars, his thoughts were upward, his purpose was imaginative, and his language was cast in poetic imagery. But when, by stress of population and confinement to limited localities, man struggled with the sterner necessities of life, coping with the elements and conquering the obstacles of Nature, he became more practical, serious and constructive in his labor. Hence, as civilization unfolded and man's material necessities were provided for by dint of arduous toil, he clung to his immediate surroundings until his thoughts, his speech, his avocations were all but reflections of such environment.

Man was first a poetic dreamer, and then a practical toiler, anon a philosopher, and, finally, the discoverer of a system of divine truth. It was necessary for the entire race, as well as for each individual, to pass through the several stages of unfoldment before the final conception could be approached. Hence, in the current age, the larger portion of the race, which is emphatically practical and limited by its immediate necessities, looks ever askance at the deliverance of any message which is cast in mystical or poetic form. He only is supposed to be strictly scientific who clings rigidly to the physical facts of Nature, and with unrelenting defiance ignores what seems to be inexplicable in human experience.

Vegetarian Diet for Muscle

THE athletes of ancient Greece were trained entirely on a vegetable diet. The boatmen of Constantinople, who live on bread, cherries, figs, dates and other fruits, have a wonderful muscular development. The children of the desert exist for a long time upon a handful of dates a day, and travelers speak of raisins and parched corn as a common fare.

The Mystic Adepts, who are strong physically, mentally and spiritually, and who are never sick and live to great ages, all the time doing a tremendous amount of work, never eat flesh food. They live on fruits, nuts, vegetables and occasionally an egg.

and low salary, you will have become an active, vital, leading factor in high-grade work. In this connection the closing words of President Schurman, in his address to the graduating class of Cornell University last June, are suggestive:

"I have been speaking of excellence. The practical world into which you pass to-day is a great sifting machine in which the most efficient come to the top. In five, ten, twenty years it will have tested and placed you all. I do not attempt to forecast its findings, but in a general way it is safe to assert that some of you will hold subordinate positions, and some may have risen to places of supreme influence or control in your several vocations. My advice to you is this: In whatever place you find yourself, fill it a little better than it demands. Aim at excellence. Do more than is expected of you. Make yourself indispensable. Thus the man enlarges and dignifies his office. He is no hireling or time-server, but a free laborer rejoicing in his work. And so I repeat, aim at excellence; go on to perfection; be true to yourself."

"Love in the abstract is immortal, love in the concrete is very transitory, and when, as in a few cases, the semblance of love endures through life it is because it has changed from love to friendship, which is in good earnest an eternal tie between two souls."

Oh, the beauty of it, the unutterable pity of it, the grandeur of it! It is the old cry: "Behold I stand at the door and knock," but only in a few instances has the door been opened, and the Divine suppliant admitted. The sex idea is to be lifted up from its low, degraded plane to its original spiritual meaning, and man and woman, in their dual nature, seen to be expressions of the infinite Two-in-One—the father and mother God from whom all things proceeded.—*Imogene C. Fales.*

The First Cause

THE absolute first cause, God, Pure Spirit, first manifested Himself in Light, and it became His direct law or agent in creation, producing Life, Order, Harmony and all things that constitute the Universe.

This law has penetrated everything and formed, shaped and given everything their nature, qualities and powers.

This law has been at work for ages, and is still carrying on this great work, has created laws within laws, to carry out His great design, and progression is one of the steps to that great object.

Long before the mineral, vegetable and animal kingdoms existed, in fact, this law has formed each, given them their very natures, qualification and their organization, each specially adapted to their formation, with power for development.

In each of these kingdoms the laws of involution and evolution can be traced, working out an object, progressing toward a design.

Man, animals and vegetables have progressed; their development is finer, fuller and more complete, and gives us every reason to believe that they will still continue to do so. Individuals and nations may have for a time retrograded, but there are indications that it is only for a time, when their vitality will be renewed and they will take place and perhaps lead at some future time.

In man we find heredity and environments are helped in furnishing means and incentives for struggle, so that we may overcome the law of inbreathing, involving, generating and radiating force. Giving and taking is a great law in the economy of nature, whereby nothing is lost. Man is sowing and reaping, without regard to time, seasons and circling years, incessantly scattering and gleanings through the dynamic power of thought forces, distributing far beyond his own field of environments. By the law of involution, spirit manifests itself through soul substances, through mind and thinking principle and thought matter. All manifestations, on whatever plane, are the result of some agency creating as well as changing and combining elements. As light carries vitalizing energy into the heart of animals and plants, so, by involution, spirit substances or essence are carried into the soul of human beings.

This law, Light (which is always supposed to induce heat, electricity and magnetism and possibly many other forces that we know not), still governs us, for we cannot get out of its influence and power.—*The Adept.*

The Value of Time

SUCCESSFUL men have ever been misers of their time. To get rid of time-wasters, to keep them from sapping that which gold cannot buy, is one of the greatest problems with every busy man of affairs.

J. Pierpont Morgan, perhaps the greatest living financier, seems to have solved it successfully. He is always at his office promptly at half-past nine o'clock in the morning, and rarely leaves until five o'clock in the evening. It has been estimated that his time is actually worth twenty dollars a minute, but he values it at much more than this himself, and it is difficult to get five minutes with him unless one has very important business to transact.

He does not shut himself up in a private office, guarded by several secretaries and buffers, as many great business men seem to be obliged to do in order to protect themselves. He sits at his desk in an open room, in which are many other desks and workers, where he manipulates enormous combinations and deals with vast plans. Yet he is nearly always accessible to those who wish to see him for business purposes, but woe to the man who attempts to approach him during business hours without sufficient reason. Mr. Morgan has a marvelous instinct for measuring men and finding out instantly what they want. There is no beating about the bush with him. He strikes for the marrow instantly, and thus saves much valuable time. He never allows himself to be made a victim by that numerous class of people who have no particular business of their own, but like to "drop in" and waste the precious minutes of a busy man.

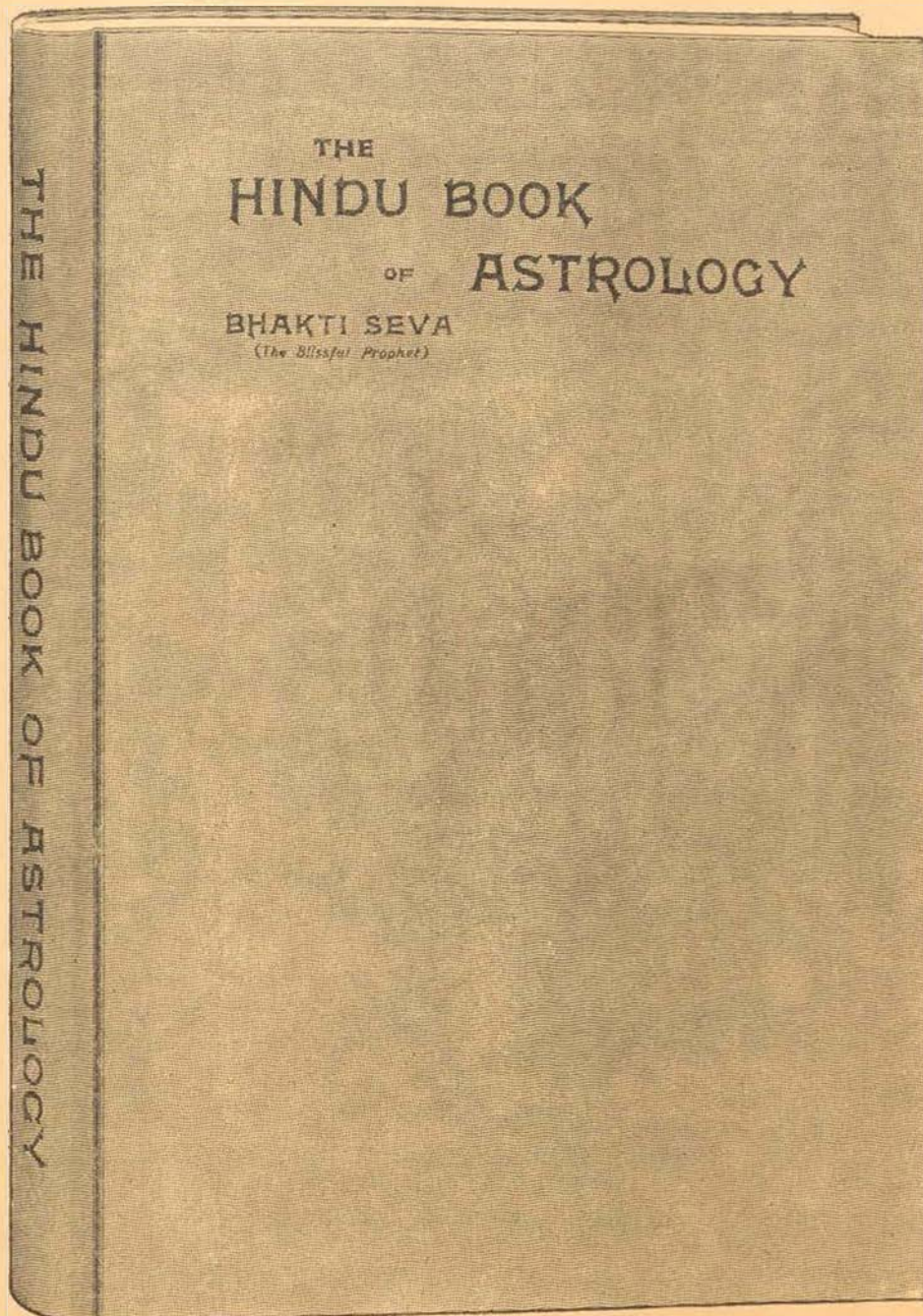
NATURE is ready to give up her secrets if we only know how to knock, to give her the necessary blow, and the strength and force of the blow come through concentration. There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point, and that is the secret.—*Vivekananda.*

WHAT bliss it is to sit in sweet communion with the Angel World! How the soul of mortal thrills when it communes with the Angels!

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By BHAKTI SEVA (The Blissful Prophet),
Author of The Hindu Book of Astrology.

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Each and every person is naturally endowed with peculiar and great powers which make for good, and also are born with tendencies which must be corrected in order that the higher and good powers and forces may be able to work to advantage. No matter how bad your lot may seem to you, and how difficult for you it is to get along in the world, you can readily change all darkness to sunshine and happiness if you will only go about it in the right way.

No matter which one of the Twelve Signs of the Zodiac you were born under, you can develop into a good and successful person if you will pay strict attention to the Golden Truths printed in my new HINDU BOOK OF ASTROLOGY. Scarcely one person of the large and growing human family pays enough attention to questions bearing upon individual happiness, prosperity, harmony and health. This book should be read many times and carefully studied, as it contains vital truths, and points the way to perfect health, happiness and prosperity.

Everyone occupies a place in the Universal Zodiac, and all our sufferings and misfortunes are due entirely to a lack of knowledge and wisdom. Now, my sole aim in writing this HINDU BOOK OF ASTROLOGY is to wake people up out of the delusions in which they live. I will tell YOU all—you are greater beings than you imagine you are; that your dormant or latent powers and forces are great and wonderful; that YOU, and YOU alone, limit yourself and suffer because you will not rouse yourself to the grand truth as laid bare by Astrology, which wise and good men have taught for thousands of years.

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God imparts the gift of prophecy to those Holy Men who will boldly give truths to the whole world. In other words, a great prophet is one who earnestly and persistently speaks and writes of God and THE MASTER, in the face of any and all opposition, all scoffing and all ridicule. God exacts from those whom He selects and appoints for any work active and persistent service all the time.

How old a man is depends largely on himself. If an old man is not wanted in a position he has occupied for years it is not because of his years or his gray hairs. It is because he has lost interest and ambition, because he has made no effort to keep up to the times, because he has grown careless or has sacrificed his health to indulgence or ignorance. Useful men are always in demand, no matter when they were born.

Wireless telegraphy explains, in a great measure, how telepathic messages are sent and received; how prayers are uttered and answered. It is all done through vibrations sent along the waves of the ether. There is this difference between wireless telegraphy and telepathy, that with thought messages (telepathy) there is no limit to the distance which a thought message may be transferred. It is a wonderful age, this!

**SHORT
ASTROLOGICAL
DELINEATIONS,
COVERING THE
TWELVE PERIODS
OF THE
YEAR.**

♈
All persons born from March 22 to April 20, inclusive, were born in Aries. You are earnest and sincere; full of life and activity; can do wonderful things if you study occult and psychic forces. The Mystics can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

♉
All persons born from April 21 to May 21, inclusive, were born in Taurus. You are practical, steady, and persistent. You are a good companion; with the public; are fond of servative; are fond of public entertainments; are practical. We can show you how to achieve success. Be sure to read bottom of our offer of a free Astrological Delineation made by a great Mystic Adept.

♊
All persons born from May 22 to June 21, inclusive, were born in Gemini. You are sympathetic and emotional; love nature; are model husbands or husbands; love wives and family; can make fortune and be very happy if you give attention to psychic and occult powers. The full Astrological Delineation, which we give free as per offer at bottom of this page, will give you the Mystic way of having health, fortune and happiness. Read about it.

♋
All persons born from June 22 to July 21, inclusive, were born in Cancer. You have a sympathetic and emotional nature; are model husbands or husbands; love wives and family; can make fortune and be very happy if you give attention to psychic and occult powers. The full Astrological Delineation, which we give free as per offer at bottom of this page, will give you the Mystic way of having health, fortune and happiness. Read about it.

♌
All persons born from July 22 to August 21, inclusive, were born in Leo. You are sympathetic and emotional; love nature; are model husbands or husbands; love wives and family; can make fortune and be very happy if you give attention to psychic and occult powers. The full Astrological Delineation, which we give free as per offer at bottom of this page, will give you the Mystic way of having health, fortune and happiness. Read about it.

♍
All persons born from August 22 to September 21, inclusive, were born in Virgo. You are practical, steady, and persistent. You are a good companion; with the public; are fond of servative; are fond of public entertainments; are practical. We can show you how to achieve success. Be sure to read bottom of our offer of a free Astrological Delineation made by a great Mystic Adept.

♎
All persons born from September 22 to October 21, inclusive, were born in Libra. You are modest and retiring; your inner nature is receptive, intellectual, sensitive and practical; you can develop tremendous psychic powers, and we would advise you to give attention to metaphysics, occultism and modern spiritualism. Listen to the Mystic Adept's advice as they can help you. Read notice at bottom of this page to get Great help.

♏
All persons born from October 22 to November 21, inclusive, were born in Scorpio. You are a great victor; have magnetic endurance; can be developed in a scientific way. This magazine and the Mystic Adept's help can give you a full Astrological Delineation. Read notice at bottom of this page.

♐
All persons born from November 22 to December 21, inclusive, were born in Sagittarius. You are earnest, honest, frank, jovial, fearless, combative, generous, friendly, very sympathetic and outspoken; you detest deception; are quick-tempered and impulsive. Be careful to curb your anger. You are often misunderstood. Astrology can help you; can point the way to success and fortune. Send for free Astrological Delineation, as per offer at bottom of this page.

♑
All persons born from December 22 to January 21, inclusive, were born in Capricorn. You are high-minded and self-confident; lover of the beautiful; love literature and science; public-spirited; independent and a natural leader; executive and aspiring. Read bottom of this page showing you how to get, absolutely free, a full and detailed Astrological Delineation by one of the greatest Mystic Adepts in the world.

♒
All persons born from January 22 to February 19, inclusive, were born in Aquarius. You are a good judge of human nature; are fitted to deal with the public; are fond of servative; are fond of public entertainments; are practical. We can show you how to achieve success. Be sure to read bottom of our offer of a free Astrological Delineation made by a great Mystic Adept.

♓
All persons born from February 20 to March 21, inclusive, were born in Pisces. You are sensitive, imaginative, artistic, and have a great deal of psychic power. You can become successful in all your undertakings, when you follow the Mystic Adept's advice. We offer you a full Astrological Delineation, which we give free as per offer at bottom of this page.

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