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MAGAZINE OF MYSTERIES



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The New York Magazine of Mysteries

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Address all letters to

THE NEW YORK MAGAZINE OF MYSTERIES

"Environment"

WITHIN the love of God I safely rest
As rests the babe upon the mother's arm;
My only consciousness, that I am blest
Beyond all possibility of harm.

It lies about me like the atmosphere,
Viewless, intangible, a thing of naught
To human reason, yet how close, how near
To inward vision and to silent thought!

It lies about me like the warm embrace
Of mother tenderness and mother care,
Still touching life with sweet, benignant
grace,
And filling it with gifts divinely fair.

The babe looks up, but cannot understand
The brooding love that every want supplies;
It only feels the soft, caressing hand,
And sees the love-light in maternal eyes.

So I, who can but dimly comprehend
The fulness of the love that blesses me,
May deem that sweetest influences blend
In more than human tenderness can be.

And as the baby feels responsive glow
Within its frame, for her who draws it near,
And nestles closer, though it cannot know
The mother love that soothes its every fear—

So I, who can but understand in part
The love that keeps, whatever may befall,
Will nestle closer to the tender heart
Of God—that heart which is the heart
of all.

—Helen Chauncey.

The life force of Thought is beyond all calculation.

The inward man is renewed day by day.
—II Cor., iv, 16.

Self-culture means soul-culture—the culture of the real man—the inner man.

Annihilate not the mercies of God by the oblivion of ingratitude. Let thy diaries stand thick with dutiful mementoes and asterisks of acknowledgment.—Sir Thomas Browne.

He who has attained to the Most High is a universalist—a universal lover. The universal lover has no quarrel with any religion, philosophy, belief or unbelief; all he can say is that he has reached bliss by seeing only good—all good in the All.

Life is only orderly and progressive as we live in the Spirit; as we evolve from the brute and animal plane to the angelic or conscious state—realizing that Spirit is the eternal real and that nature and matter are ever being controlled, changed, arranged and rearranged by Spirit.

All men, no matter what may be their belief, their religion or philosophy, at the transition called "death" pass on to a larger and fuller life than they lived here—all is orderly progress, eternal progress, and each great event in our lives, such as "birth" and "death," marks an upward step in the eternal march of the eternal soul.—Frank Harrison.

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

God of Gladness, God of Glee

THE Spirit of Life itself that throbs through the world, normally met by man, is a spirit of light and sweetness and good; a spirit in perfect sympathy with joy and gladness and laughter and song. Flowers bloom, birds sing, children laugh and romp—all the expression of the mysterious Unknown—really "The God of Gladness, God of Glee."

Professor Blackie voices this thought when he sings:

Thou art each, and Thou art all,
In Creation's living hall.
Every breathing shape of beauty,
Every solemn voice of duty,
Every high and holy mood,
All that's great, all that's good—
All is echo sent from Thee,
God of Gladness, God of Glee.

The hour is coming when men's holy church
Shall melt away in ever-widening walls,
And be for all mankind; and in its place
A mightier church shall come whose covenant word

Shall be deeds of love. Not *credo* then—
A *mo* shall be the password through its gates;

Man shall not ask his brother any more
"Believest thou?" but "lovest thou?"

From Thee, great God, we spring, to Thee
we tend,

Path, Motive, Guide, Original and End.
Then, go not thou in search of Him,

But to thyself repair;
Wait thou within the silence dim
And thou shalt find Him there.
From God derived, to God by nature joined,
We act the dictates of His mighty mind;
Though priests are mute, and temples still,
God never wants a voice to speak His will.

Suggestive Classification

I. RELATION is that which is.

Its God is I AM.

II. Action is that which does.

Its God is I MAKE.

III. Volition is that which wills.

Its God is I LOVE.

These three are the primal triad of principle; self-existing, without creator or destroyer, without father or mother, or beginning of days or end of life.

IV. And these three are one, for this trinity of principle is essential to unity of being.

V. This Being is spirit, and this spirit is God.

Love is the ethereal medium pervading God's moral universe, by means of which are propagated the motions of His impulses, the heat of His grace, the light of His truth, the electricity of His activities, the magnetism of His nature, the affinities of His character, the gravitation of His will. In brief, love is the very definition of Deity Himself: "God is love; and he that abideth in love abideth in God and God in him."

I'm apt to think the man
That could surround the sum of things, and spy

The heart of God, and secrets of His empire,
Would speak but love. With him the bright result

Would change the hue of intermediate scenes,
And make one thing of all theology.

Never the Spirit was born; the Spirit shall cease to be never.

Never was time it was not; end and beginning are dreams.

Birthless and deathless and changeless remaineth the Spirit forever.

Death hath not touched it at all, dead though the house of it seems.

Happiness

OH! you who seek and strive for it, know your desire is already granted, know it is near you, cease your struggle; you cannot buy it.

It must come from within that well of selflessness, that is as a well of water springing up into everlasting life. You are only to allow it to flow through you.

Know God, know all things noble, unworldly, lofty, and beautiful. The continual desire for happiness, our longings after the infinite, clearly indicate an equally existing capacity for the gratification of that desire. Therefore, allow not clouds of doubt to darken your horizon.

Be still and know happiness.

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. 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 now find that we can carry on this great work for the small sum of \$1.00 a month for each person. Many of our friends that have so kindly sent large sums of money to help establish this grand work are hereby notified that \$1.00 from each person will now pay all the necessary expenses. We are pleased to make this announcement, as it shows how little money is required to do good and help each other when the right spirit is manifested.

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

We print a few of the many letters received from grateful hearts who have been blessed by the work of Mystic No. 12. Should you wish to aid in this great work and help the sick please send in a few words that we may publish.

Enclosed, please find one dollar. I am feeling so much better, I think I can get along without further treatment after the month is up. I am so grateful to the Giver of all gifts to have been restored to health so speedily, and to you, for your share in the work. Mrs. Mary A. Clinton, Rochester, N. Y.

I am so delighted with the progress I am making that I scarcely know how to express myself. I feel so full of life and strength, joy and hope. Your vibrations are a constant source of wonder and astonishment to me. I feel so changed. M. B. Monroe, 231 Fifteenth Street, Buffalo, N. Y.

My health is very much improved, and the Spirit is still leading me. I thank the Dear Father every day that he has led me to the knowledge of His mystic healing. I am very much improved. Sincerely, Mrs. M. L. Nelson, Pleasantville, Pa.

R. F. D.

I am much stronger than when you began to treat me. I thank you ever so much for the help you have given me. Dear Brother, I shall ever remember your act of love and mercy. "Blessed are the merciful, for they shall obtain mercy." Mrs. N. J. Faus, Eden, N. D.

Through your grand and noble ministrations and forgetfulness of self—to one who was indeed in the midst of blackest night—was the sunlight of God's Holy Presence has entered the soul and driven out all the darkness. ALL IS LIGHT. Your letters are such a help to me, and may the Father abundantly bless you for it. Mrs. Mary E. Bardeau, Hawthorne, Wis.

THE NEW YORK

Magazine of Mysteries

A MAGAZINE OF HEALTH, HAPPINESS AND PROSPERITY

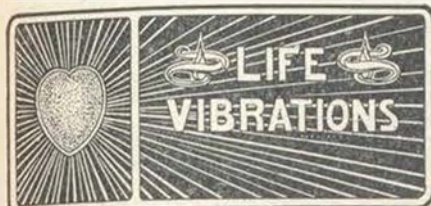
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Vol. IV

NEW YORK, FEBRUARY, 1903

No. 4

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FEBRUARY!

"Though winter howleth at the gate,
In our hearts 'tis summer still."

In all seasons the soul findeth flowers!
In ancient days the Romans were wont
to purify the mind and heart in February.

"February—free from passion, care and
strife,
If an amethyst she cherish all her life."

Life in grass, tree and shrub now sleep-
eth, but will soon awake!
In a few days the warm Spring Sun will
dance in our hearts.

Across the fields and hills we see the
purifying snows preparing all nature for
its glad some Spring!

Come! sweet, eternal souls that live not
in seasons, let us awaken, open and purify
minds by our pure living—*now* in this
blessed month, when nature is covered with
the purifying mantles of ice and snow.

"Across the hills the drifting snow cloud
speeds,

And soft, warm flakes fall on the frozen
ground;

Anon fierce winds pass o'er with sullen
sound,

And whirl the snow on high in glittering
beads;

And then the west wind, tender with good
deeds,

Touches the streams' great storehouses,
and rills

Laugh downward to the plains, till
'neath the hills

A waking river warbles 'mongst its reeds.

"So wakes the God-gift, conscience, in a
man!

Off through a dreary winter of his life
It sleeps frost-bound—dead for a little
span;

Then, roused by sleet of sorrow and by
strife

Of varying winds of anguish and of pain,
It leaps to fullness of spring strength
again."

Prepare!

Thy awakening is near—thy sleep in
Lethé and illusion is to end.

The lily, the buttercup and the clover
will not always be hidden under the snow!

Prepare!—it is February.

"Ah! lend me your little ear, love!

Hark! 'tis a beautiful thing:
The coldest month of the year, love,

Is shortest and nearest the spring."

The love of God taketh away all pride,
arrogance, hatred, envy and lust, and puri-
feth the mind and heart.

He who loves *all* will be loved by *all* and
served by *all*, because such a universal lover
is always a worker for the good of the
Whole, and becomes a magnetic centre that
naturally, and without any effort, draws
and attracts all good—health, strength,
prosperity and happiness. Work of the
highest order chooses such a soul; he is
called into the very highest service.

Man in this blessed age of progress and
prosperity is just beginning to comprehend
and realize the countless blessings that are
in store for him—*now* and *here* and *there*.

The Purer Life

THROUGH the web of our life, should the
shuttle fly askance,
Breaking the golden threads we are striv-
ing to weave,
Let us be not discouraged, for still there's
a chance,
From the tangled ends a silver shewn to
leave.

And should the whole fabric but a sad
failure seem,
With either of silver or gold never a gleam,
The shuttle but flies from a loving Father's
hands,
Who, of the warp and the woof, holds
wisely the strands.

If under the cloud He sees the shimmer of
love,
And the faint glimmer of duty faithfully
done,
The task so puzzling here will be finished
above,
In the light which is brighter than the
noonday's sun.

None of our efforts for good will ever be
lost,
Though the threads may become tangled
and tempest-tost;
We shall gather them all up in the better
land,
And weave the bright web without a miss-
ing strand.

—Mary E. Ligon.

Good Advice

LOVE God.
Don't be selfish.
Trials and troubles are good for us.
Don't be a sceptic.
Debt is slavery.
Love is the greatest thing in the world.
Men are won by love.
Hope is the next greatest thing in the
world.
A pessimist is to be pitied.
Do all the good you can; it means hap-
piness.
We are the diggers who make our own
roads.
A grand rule—the Golden Rule.
Be up and doing all the time.
Idleness never built a bank account.
Read! Read! Read! and Think! Think!
Think!
Be kind to animals.
Strong drink kills more than war, fam-
ine, or pestilence.
Don't be a croaker; don't look on the
seamy side of life.
No man is a failure who tries to suc-
ceed.
Activity means health and long life.
But don't be perniciously active.
Perverse people have a hard time of life.
There is no wisdom in useless and hope-
less sorrow.
Economy will give you a sweet, tranquil
old age.
The Sabbath is not a day to feast our
bodies, but to feed our souls.—*Empress
Josephine*.
When a man lives with God, his voice
shall be as sweet as the murmur of the
brook and the rustle of the corn.—*Eme-
rson*.
Let your ascent to Heaven be gradual
by making one of your own on earth.
The doctrine of total depravity has per-
ished. Good!

Wisdom

THE Universal Lover—the fervent God-
lover—exists in the realm of universal wis-
dom; he is at-one with Omniscience and is
a blessing to the WHOLE.
A wise man is a universal harmonizer,
carrying with him peace, harmony and
melody, because he is filled with love for
all, and is kind, gentle and considerate to
all.
A wise man is pure, sweet, calm and
serene, and controls nature—internal and
external nature—by the mighty power of
the eternal Soul, and not by *mind* or *will*.
Wisdom comes only by full and complete
union with God, and in no other way.
A wise man, without the utterance of one
word, is the most *positive*, forceful and
helpful being in the world.
Wisdom makes one non-resistant; or,
rather, non-resistance makes one wise; in
non-resistance is all love, all knowledge and
all power.
Wisdom places man beyond *all* time, *all*
places, and *all* events into the Blessed State
—Eternal Bliss.
Wisdom is the sovereign good which
sages, seers and prophets in all ages have
aspired to—it is the blessed fruit of full
realization of the soul's union and oneness
with the Eternal One.
In one way and another *all* beings are
working toward Wisdom; *all* of us are on
the blessed Eternal Path that leads to but
one goal—union with God—at-one-ment.
Blessed truth! *All* will reach the same
goal.
Dost thou hear, precious, eternal soul?
All will reach the same goal.—*The Blissful
Prophet*.
A great soul is always earnest, sincere,
tolerant and reverent.
Candor and good sense give one grace,
finish and buoyant optimism.

Extracts from Letters from Members of
the Universal Brotherhood of Mystic
Adepts

For the many who inquire as to the benefits to be derived from a membership in this grand order through the practice of its Degree teachings we gladly submit the following spontaneous testimonials:

It is almost beyond my powers to describe the great benefits and powers which have come to me in the few weeks I have been practicing the teachings of the Universal Brotherhood of Mystic Adepts. For years I was searching for Light and Truth on material planes, but the satisfaction and peace of mind never came, there was always a void left which brought on discouragement; but after a season I would start in some other line of study, only to find a repetition of former experiences. Incidentally I came across an old Magazine with the advertisement of the Journal of Mysteries. I secured a copy, and reading on articles from the Brotherhood of Mystic Adepts, I was impressed to write to Brother No. 1, stating my feelings, desires and aspirations. He answered me very promptly, and gave me great encouragement, and after filling the requirements, I was enrolled as a Member of this Noble Order. The practice of their teachings has brought Light, knowledge and peace to my soul. The conception of the Truths which they teach unfolds by degrees the Light, Truth and Knowledge of life, and the soul will rise in praise to the Source of All Knowledge for guidance. A peace now comes to my soul to which formerly I was a stranger. Yours in Holy Fellowship, John Fernley, Fairhaven, Wash.

In regard to the practice of the degrees, permit me to say that I have received more good than I am able to express. With my whole heart I desire after closer communion with God, and I am aware that through the practice of these degrees, strength of purpose, greater dependence in a loving Father in Heaven, who careth for all His children without respect of person, a child-like faith, with a heart full of joy and Divine Peace and Love which endureth forever, is, and can be, obtained. Through the practice of these degrees, when the soul has holy communion with its Maker in the Sanctuary, the conditions will have been so changed that the angelic anthem on Bethlehem's plains will be fulfilled, and "Glory to God and peace on earth and good-will toward men" will be the outcome. Yours in Love for the Master, Jacob Vogt, Carrothers, O.

SPECIAL ANNOUNCEMENT

THE UNIVERSAL BROTHERHOOD OF ANCIENT MYSTIC ADEPTS has many members who desire to form a Chapter for advanced work. The time has now come, if you are ready to do your part.

On payment of travelling and necessary expenses, Mystic No. 1 or Mystic No. 7 will go to any city or town and give a FREE PREPARATORY LECTURE on The Best Methods of Developing the Latent Soul Powers, giving to all the divine secret of HEALTH, PROSPERITY, SUCCESS AND HAPPINESS. After the lecture arrangements will be made to organize a Chapter, and those ready for initiation will be duly initiated in the beautiful and sublime DEGREE OF THE MYSTIC ADEPT.

The secret work of this Degree is exclusively for members of THE BROTHERHOOD, and contains valuable Oriental and ancient methods for self-development.

THIS IS A RARE OPPORTUNITY.—Remember, there is NO FEE for initiation. But, in order that you may have a goodly number of people interested to hear the lecture, we desire EVERYONE to get subscribers and readers for THE MAGAZINE OF MYSTERIES. THREE subscribers entitles you to exoteric membership in the Brotherhood, the forty-nine (49) degrees of private printed instruction, and the initiation into the DEGREE OF THE MYSTIC ADEPT, with all the privileges of the Chapter.

This valuable Magazine is spreading the Gospel among all nations, and in all countries, and is full of rich, spiritual food. IT IS GRAND. IT IS INSPIRING. IT IS HELPFUL. It has generously opened its columns for the Brotherhood, and the Brotherhood should make every effort to extend the circulation. We want to do a grand work the coming year. Let each put his shoulder to the wheel and PUSH.

For further particulars, address, with stamped envelope, H. A. K., MYSTIC No. 1 of the U. B. M. A., care of THE MAGAZINE OF MYSTERIES.

THE UNIVERSAL BROTHERHOOD OF
ANCIENT MYSTIC ADEPTS

By Brother No. 1

Have you ever realized that real charity which makes every one in truth seem to be your Brother?

There seems to be one way above all others which will make it possible for us, Beloved, to have this divine tolerance and sense of kinship which brings us into unity with high and low, animal and human. This is to make it seem to yourself that you are a part of all, that you are one with every condition, identified with every person.

Sometime when you are in your season of meditation try to look upon different conditions which naturally repel you, and maintain this attitude toward them, upon the basis that there is but One having many parts which appear separate, yet belong to the One, and that all apparent perfection or imperfection of the parts merely signifies different stages of development. You can for the time being assume that you are that One.

Sitting for your meditation, then, you may look upon all mental pictures representing the different states and conditions of human or animal life.

Put yourself into them. If the scene upon which you gaze is a battlefield, realize that it is you who are fighting; you who are destroying; you who are the hero, the slayer and the slain.

If it is a picture of poverty, famine or loathsome disease, from which your whole heart turns, realize that it is you who are poor, destitute and diseased. In fact, put yourself into everything and every circumstance, knowing that all these differentiations manifest different stages of consciousness that bespeak experience, and through experience, knowledge.

Will this not give you charity? If it is yourself who oppresses, who is oppressed, who grieves, condemns, suffers, is it not possible that these very realizations will make you have a sympathy for those who are yet in these stages of progress?

Beloved, it is this sense of separation which makes us judge harshly or feel superior. Let us away with it all. In order that we may begin to feel the pity for the beggar, let us become the beggar. In order that we may understand the feeling of the bigot, let us become the bigot, and in a brief space, while we are in the MOMENT OF IDENTIFICATION, a sweeping, God-like sympathy will permeate our whole being. We cannot be otherwise than charitable. We cannot do otherwise than give Brotherly service. It is THEN ONLY we can do as we would be done by. It is then only we can have the love that is the fulfillment of the law.

Do you say that this seems contrary to teachings heretofore given? Consider, my Brothers, that it is for the benefit of those whom you would help. It is that you may remove the barriers of separation from your mind, the mote from your eye, that these methods are suggested. Try and see if it be not a good method. You will find it better than volumes of precepts unlivid. It is not the head but the heart that saves. When it has saved you, through you it will save all. Listen to the teachings of the heart, then, and if in any other way you can be at one with those who are perishing for want of your love, in thought, feel for them a little while, and you will then know the divine privilege of giving a cup of cold water, for it will be your HEART that gives; your hands will be but the servants of your heart.

Try in every way and by every means to remove the barriers. Let the fresh, flowing crystal streams of sympathy flow through the fields and meadows of your mind, watering them and making them beautiful.

Never forget that perfection is the goal of all, and that whether now or a million lives from now, the seed of everlasting love will spring forth in the soul of every creature and bear its beauteous fruit.

Have you friends who annoy and irritate you? family conditions that seem unbearable? Consider that all these are but parts of yourself, and you will be gentle, patient and loving. Consider also that NO ONE has trodden the path of mastership who has not first blazed a way through his wilderness, faced the beasts in his jungle, been stung to desperation by the insects of his own marsh lands, yet, through all has worked and toiled and struggled till the forest was cleared, peaceful conditions secured, and the well-earned rights of the Master were his to enjoy. Remember this, Beloved, it is self-mastering, the victory of love over selfishness, that makes possible the soul attainments. Does not the root of all lie in yourself?

Is it not absolutely necessary to be free from the selfishness of the natural before we can attain the blessedness and beauty of the spiritual; yet, if we take all means and methods, if we live moment by moment with the ideal always before us that the Brotherhood life is not merely an ideal, but a real life, we shall find ourselves acting in Brotherly fashion and true to every one in all relations.

Do not make a separation in your feelings of pity and kindness among animals nor among human beings. Look upon ALL life as divine, and every creature as its divine expression. Despise nothing. Judge no one. It is not only in this daily, hourly consecration to our ideal that we identify ourselves with it, but that we allow it to reform our lives and to permit the beautiful flowers of the spirit to spring forth and blossom.

Cultivate serenity—that unruffled composure which takes all experiences alike, which is placid in the midst of trouble, turmoil, confusion, which does not spill the forces of the soul in heart-breaking emotions. Thus bound by a mutual ideal, by a unanimous effort, we shall be as a great body marching on to victory.

It matters not if the details of your experiences are different from mine, if our hearts are moved by the same motive and inspired with the same aspiration, we shall be as one and shall be strong, going forth panoplied (though invisibly) with the armor of the true knight, who has the shield of faith, the breastplate of righteousness, and whose feet are shod with the preparation of the gospel of peace.

Yours in Holy Love,

No. 1A.

FOR THE SILENT BROTHERHOOD

(Thought to be Held Daily at 12 M. and 9 P.M.)

I am NOW in the Hush of the Great Silence
Peace enfolds me

The Power of God's stillness is mine NOW to use for the bettering of His world, the blessing of His children

It is very important that you learn how to go into the Silence. In the first place, firmly resolve that you WILL NOT be interrupted; that you will not be subject to any disturbing annoyances, nor troubled by any environment.

If you cannot do otherwise, imagine that you are going into a beautiful, quiet chamber, where there is a blissful atmosphere of perfect quietness. Imagine that this chamber is all in white, even the furniture, which should consist of nothing more than a chair, a table, and an altar. Seat yourself in the chair or kneel at the altar, and feel that you are in that holy calm which comes only in the realization of God's presence. Of course, this is your imaginary picture, but in time you can make it seem so real that it will veritably be as though you entered into a chamber and shut the door.

When you have become thoroughly still, so that you have forgotten everything that is outside or foreign to your desired thought, take up the theme upon which you wish to meditate. Having mentally repeated the words, statement or verses, as the case may be, let go all mental efforts. Be PERFECTLY STILL in a state of waiting, somewhat the same as if you were in conversation with some one and had asked a question and were waiting to be answered. In a short time it will seem that you are imbibing through every pore, through your breath, through your whole being, illumination and enlargement upon the theme desired.

Practice this at home at a certain time every day (the best time is in the early morning before the family is astir) until you have established the habit of controlling your outer attention, thought, and mental activities; then when you go to the Brotherhood meetings and enter into the Silence it will be most fruitful for all. Especially will this be so if each member of the Class will faithfully and self-sacrificingly practice these suggestions.

We have spoken before of the value of deep breathing as preliminary to the Silence in the Circle or otherwise. Do not neglect it, and in a very short time you will be able, after this Silence, to take up cases of healing and accomplish great results. This is part of the Circle ministry, and we trust that each member will have one or two patients besides the Circle patients.

In one of our Brotherhood Circles where they are doing excellent work each member is provided with a small notebook, in which are the names and addresses of patients to be treated in the Circle; not only are they so treated at that time, but each member in his own home gives a treatment every day until the patients are healed. This will be a good method to be adopted by all Circles.

On the payment of traveling and other necessary expenses, when your Circle desires it, some member of the Brotherhood will go to your city and give you Lodge Initiation into the degree of the Mystic Adept. But this will come after you have done practical and faithful work in the Circle.

Remember, dear Brothers, that the greatest power is developed in the Silence, not only of thought but speech.

This is a crucial step. Be earnest. Be faithful. Be true. God bless you.
NO. 7.

His thoughts were song and his life was singing.

Men's hearts like harps he held and smote;
But in his heart went ever ringing,
Ringing the song he never wrote.

—Helen Hunt.

Wilt thou draw near the nature of the gods?

Draw near them, then, in being merciful;
Sweet mercy is nobility's true badge.

"The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good therein, you will be surrounded by loving friends, and Nature will pour into your lap the treasures of the earth."

Krishna taught that a man ought to live in this world like a lotus leaf, which grows in water but is never moistened by water. So a man ought to live in this world, his heart for God and his hands for work.

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom.—Emerson.

Hope against hope, and ask till ye receive.—Montgomery.

The Magic Seven

Gives
EXPLICIT
Directions

for using mental powers which will
change your whole life

Contents:
HOW TO MAKE A CENTER.
HOW TO GO INTO THE SILENCE.
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HOW TO USE THE WILL.
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Into Harmony

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

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

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

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

That which others do for us but encourages our own weakness. Neither spiritual, mental nor physical strength can be ours by the exertions that others make. Enduring happiness comes from earning our possessions; it cannot come by gift. All life evolves from within the entity. Gifts from the outside can, after all, only be dead things, like clothes, money and other property. The "Kingdom of Heaven within you" can only come by self-growth.—*Lucy A. Mallory*.

"The creative will finds its life not in reception from without, but in activity from within. . . . The fruit of the first work of the will is a perfect mastery of science and art. The perfect mastery of the far greater art and science of human life is the second fruit. There is yet a third. . . . We are at the last driven back from individual to their source, the one Soul, wherein all are one. And the union of our separate selves with that immortal and infinite All is the last and highest task set us by our will. In the will is our peace. . . . It is the realization by the will of the present immortal in us; the victory over time and space is the reward carrying with it an endless extension of our powers. . . . Therefore to inherit this, is to inherit all the divine powers of the Soul, and with its nature; to enter into the pure and vivid life of the will; to live from within, by inherent and divine energy, and not from outer sensations. And this is the very essence and heart of the Eastern teaching.—*Charles Johnston, M. R. A. S., Bengal Civil Service (Retired)*.

At the very centre of our being there is a something which, in our highest moments, knows itself more than conqueror over all things.—*H. Emilie Cady*.

I earn that I may eat; get that I wear; owe no man hate; envy no man's happiness; glad of other men's good, and content with my own.—*Shakespeare*.

'Tis Daybreak Everywhere

Good tidings to you! good tidings to you! Awake! awake, for in a short time these fragrances, which give life to the soul, shall be diffused and the lights, which disperse the darkness, shall shine universally. Blessed are the nostrils which shall inhale these sweet odors, and gladness to every eye which shall be enlightened by this Light, sooner or later.—*Abbas Abdul Beha*.

The RULER, who is the Lord of the Worlds and the King of Earth and Heaven, has come, and His is the Kingdom, Glory and Omnipotence!

To Our Subscribers

Will our subscribers please send us the names of from five to ten friends who they think would be interested in *THE MAGAZINE OF MYSTERIES*? We will send to each one of the names so furnished a late copy of our paper with the hope of interesting them to become subscribers. Will you please do it right away?

The Mystic Success Club

Health, Wealth, a Long, Useful and Blessed Career for You

The whole world around us, and the whole world within us, are ruled by law.—THE DUKE OF ARGYLL.



FOR a long time the owner, publishers, editors, writers and great Mystic Adepts connected with *THE MAGAZINE OF MYSTERIES* have been formulating and perfecting plans to organize *THE MYSTIC SUCCESS CLUB* for the benefit of all, but more particularly our readers.

With our Psychic-Mental Powers we have a perfected plan whereby You can be successful if you will but join us.

In union and co-operation there is tremendous strength.

So, beloved, we are speaking directly to you, and we desire you to join *THE MYSTIC SUCCESS CLUB* at once, and realize all the happiness and blessedness that will come to you through success in its highest measure, that will come to you through such membership.

All connected with *THE MAGAZINE OF MYSTERIES* are pre-eminently successful—the Magazine is the phenomenal success of this blessed century.

All who join *THE MYSTIC SUCCESS CLUB* and receive the four secret and mystic degrees will become phenomenally successful.

We know the psychic and occult law of union, co-operation and reciprocity. We desire you to become one of us at once.

Read these great words of Emerson:

"Men will live and communicate, and plough, and reap, and govern, as by added ethereal power, when once they are united; as in a celebrated experiment, by expiration and respiration exactly together, four persons lift a heavy man from the ground by the little finger only, and without a sense of weight."

You are asked to join us at once, take the four simple degrees, and get fully into our vibrations and become full of HEALTH, have perfect RECEPTIVITY and attract all the tremendous psychic and occult powers that will make you personally magnetic and cause you to realize fully, now and here, success in its highest and most perfect degree.

Come, beloved, join us this day, and with "a long pull, a strong pull, and a pull all together" we can, in this psychic age of quick action and great results, achieve phenomenal success.

What is that mystic something that makes for success?

THERE ARE BUT FOUR STEPS TO SUCCESS, VIZ.:

First Step—PERFECT HEALTH.

Second Step—RECEPTIVITY.

Third Step—ATTRACTIVENESS—PERSONAL MAGNETISM.

Fourth Step—FULL RECOGNITION AND REALIZATION OF YOUR PSYCHIC-MENTAL POWERS.

In a little while our Mystic Adepts take you through these *Four Steps* or *Four Degrees*, by correspondence, and you come into HEALTH, RECEPTIVITY, ATTRACTIVENESS and REALIZATION.

You are also held in a psychic and occult way by master adepts for success.

But you must read and re-read the occult and mystic writings we send with each degree, to fully realize success.

Much time and money have been expended in organizing and formulating our plans and preparing the degrees so that the four degrees might be simple and comprehensive to any one.

BELOVED, YOU CAN BE SUCCESSFUL.

No matter how old you are, how many times you have failed, what your present health is, or how far away you live, take on new hope and come and join and become a life-member of *THE MYSTIC SUCCESS CLUB*.

In a way that you cannot now understand in the four degrees, our Mystic Adepts will stir your soul, your heart and your mind so that you will come into—

NEW LIFE,
NEW HOPE,
NEW COURAGE,
GRAND SUCCESS.

Any one can take the four degrees in four months (one degree a month) and be on the road to great and permanent success; the degrees are simple and all-comprehensive, and in no way are complex, involved or intricate.

You can easily and readily get into our vibrations and the spirit of success. Like all great and good things, our plan for your success is extremely simple.

By our mystic and occult plan we

FIRST—Lead you to HEALTH. (First month).

SECOND—Lead you to RECEPTIVITY. (Second month).

THIRD—Lead you to PERSONAL MAGNETISM. (Third month).

FOURTH—Lead you to REALIZATION. (Fourth month).

Remember THE MYSTIC SUCCESS CLUB operates in a *practical* and *positive* way with a true co-operative principle, unlimited in scope; we work with you, and you with us, in perfect harmony, under the broad and eternal co-operative law:

"IN UNION THERE IS STRENGTH."

We work above all the selfish and inferior planes of action of Life.

The eternal and simple law of Success complied with, under the guidance and direction of great Mystic Adepts, and men and women who have fully realized the most perfect success, brings peace, health, force and harmony, and these in turn bring the highest prosperity.

The founders and organizers of THE MYSTIC SUCCESS CLUB are all successful men and women of the highest character, with whom you will always be in close touch, after taking your Fourth Degree.

"All are needed by each one;
Nothing is fair or good alone."

We will show you how you can supply all your demands, and with us there can be no failure.

"NO ENTERPRISE IS TOO VENTURESOME, NO EFFORT TOO DARING."

This is a Magazine of tremendous success, because we know how, what, when and where to do.

You, beloved, can help yourself to great success, no matter where you live, how old your body is or how weak and feeble it is. Our mission is to serve those who aspire.

Distinctly understand, THE MYSTIC SUCCESS CLUB is in no way a money-making organization. We have set aside a large sum of money to make it a grand success, and in turn for what we do for you in helping to make you successful and happy, we will expect you to help us to *partly* pay the expenses of supporting the club—(printing, postage, clerks, etc.).

To that end each member becomes a yearly subscriber to THE MAGAZINE OF MYSTERIES at one dollar, and gets three (3) friends to subscribe for the Magazine at one dollar a year, sending us the three subscribers, with three dollars. Upon receipt of the three subscribers, with three dollars, you are entered on our membership books as a *full life member*, with no further dues or payments of any kind whatsoever. We then mail you the First Degree (Health Degree), which, if you will work out, giving to it about one hour each day, will put you on the road to perfect and permanent health. At the end of thirty days we mail you the Second Degree (for Receptivity); in thirty days more the Third Degree (Attractiveness; or, Personal Magnetism), and in thirty days more the Fourth or final Degree, which prepares you for full Realization. It takes four months to work through the four degrees, and you are then in a far more healthy, receptive and attractive condition than you ever thought of being here on the earth-plane of existence. Some will develop the most perfect clairvoyant and clairaudient powers, which are always helpful to success; all will be more successful than they ever thought possible. Now, at the end of four months is the *real* beginning of *real* and *permanent* success.

At the end of four months all of your Psychic-Mental powers will have been developed to a most wonderful degree, and new doors will open to you for success, and Life will be beautiful.

Read this page each month, which will print about success, the growth of THE MYSTIC SUCCESS CLUB, special success and achievements of individual members, etc.

In conclusion, remember you become a life-member of THE MYSTIC SUCCESS CLUB, and will receive our daily vibrations that we send out in the Silence, upon becoming a subscriber for one year, at one dollar, to THE MAGAZINE OF MYSTERIES, and securing three more subscriptions from three friends, at one dollar each. If you are already a subscriber, then send three subscribers, with three dollars; if not, then send three subscribers and your own subscription, with four dollars. We will immediately enter your name as a Life Member on our books and send you one degree each month. There are no further dues, assessments or payments to be made.

Come, beloved—we speak to you in love, sincerity and earnestness—join hands with us for life, and help us spread the glad song of hope, health, courage, optimism and success to the whole world.

This is the golden opportunity of your life. If you doubt it, go into the Silence and ask the God within the soul about it.

Read this over thoughtfully and ask yourself about it.

THE MYSTIC SUCCESS CLUB is organized and founded by men and women who have realized tremendous success, and it will be in a prosperous and forceful condition as long as there is one discouraged soul on this planet.

A great Mystic Adept, who has realized all that is successful, will have encouraging and hopeful words printed here in this department each month.

Read, each month, about THE MYSTIC SUCCESS CLUB.

With love, peace and good will to all beings in the universe, we are, always for grand success,

THE MYSTIC SUCCESS CLUB,

CARE OF MAGAZINE OF MYSTERIES,

22 North William Street, New York City, U. S. A.

N. B.—We desire members from all parts of this great and blessed planet.

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."

Lessons in Palmistry

We can highly recommend this book to anyone desiring to become a palmist, or who wishes to read his or her own hand.

Anyone can easily understand these lessons in palmistry, as they are profusely illustrated with excellent engravings, showing in detail the many different kinds of hands and the lines of the palm.

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

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

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

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REVELATIONS OF A SKEPTIC

To the Editor of The Magazine of Mysteries

DURING the winter of 1885-86 I sojourned in San Francisco, Cal. Force of circumstances brought me in contact with Mrs. Fay, a "medium," who gave me "manifestations" purporting to emanate from my deceased mother. I promised to reopen communication with her upon my return East, at the solicitation of Mrs. Fay. The manifestations referred to were perplexing to my unspiritualized mind. Though unsettling to my unregenerated mental inferences they were not sufficiently potent to overthrow them. Various external affairs of business then intervened to temporarily suspend my newly aroused interest. Lately the dormant interest has been renewed, and I have spent a little leisure in groping in these baffling yet alluring dominions. What happened I deem it wise to chronicle ere the minutiae of the occurrences escape my memory.

Though a mild "skeptic" I have never been a "scoffer." Too many marvelous, scientific results have been evolved during the last century to germinate a distrust toward the claims of anything approaching the preternatural. What I felt and heard Sunday evening, January 5, 1902, between the hours of 7 and 10 P. M., at the house of a friend, I am forced, by two of my five senses, to accept as *true* until my sanity is called into question by medical experts.

Half jocularly and half seriously I said to Mrs. A—, in the parlor of her apartments in West — Street, New York: "Let us sit at this little, oak table, with the lights out, and see if we cannot call up the spirits from the unseen world?" She agreed, though somewhat reluctantly. For the sake of a clearer understanding of her peculiar, mystic power, I will call her a "medium," though the term is repugnant to her, implying commercial clairvoyancy. A gentle, retiring and cultivated woman, she naturally dislikes notoriety, and only displays her strange gift to please a few of her intimate friends.

We sat down opposite each other, with the small, oak table between us. She placed her hands upon the table and I covered them with my own. Shortly she said: "I see the form of a lady with brown hair and blue eyes, who says she is 'Hattie.' Do you recognize any such person?" I thought a few moments and replied: "I once had a cousin of that name. She died a few years ago." At this expression of mine three rapid knocks came upon or under the table. "It is she," said Mrs. A—. I asked many questions, which were answered by one ("no"), two ("I do not know"), or three ("yes"). This spirit (?) then departed and another came. Mrs. A— said: "I see sheep being sheared, and an old lady in a white cap rocking in a chair and knitting a gray stocking. (Immediately the table began to rock back and forth in a gentle fashion.) Near her is a spinning-wheel. She has a very kind expression upon her face." This description corresponded with the home life of my maternal grandmother, Evaline Adams Hubbard, deceased March 19, 1872. After addressing her and receiving a few "rapping" answers, she, too, withdrew. Mrs. A—, I noticed, soon began to twitch convulsively. Then she said: "I see a fine old gentleman who looks like Lincoln. He has whiskers under his chin, and is looking at you intently." I asked, in a spirit of curiosity: "Grandfather Hubbard, is it you?" The table then, toward my right hand, lifted several inches and came down, emphatically, three times. All my questions were thus replied to, and with much

vigor. When I said: "Grandfather, do you remember once whipping me out in the barn?" the table shook convulsively and slid back and forth over the carpet several inches. "He is laughing," said Mrs. A—, "and saying that you deserved it." I said, *sotto voce*: "Yes, and many more that I didn't get."

During these occurrences Mrs. A— several times remarked, as she spasmodically quivered: "They are getting my strength from me and using it, but I am not in a trance." After a short interval I felt a delicate stroking of my right hand. Then some little pats were given upon my cheeks, a few gentle taps upon the top of my head, and kisses were repeatedly pressed upon my forehead. Mrs. A—'s hands were still under mine, resting flatly upon the table. It would have been insulting to have charged her with any legerdemain. It was impossible to believe that the senses of touch or hearing were under suspension and illusions were being substituted. The sensation of soft caresses was weird and thrilling. I felt no fear—nothing but delightful exhilaration. Over and over again I felt those gentle hand-touches and never tired of them. I asked many questions, which were fully and freely answered. These I will not state the import of. I expressed a desire to get a message in writing, and was told that I might get one. I laid some sheets of paper upon the table and held a silver pencil lightly in my hand and awaited the message. My hand was not moved, and I was disappointed, though I heard a scratching sound and the rustling of paper several times. When the gas was relighted later I picked up one of these pieces and saw four unintelligible words written upon it. Holding the paper before a mirror I saw, very plainly written: "God bless my son." I still have this paper, but am unable to understand where the pencil came from that wrote the message, as I am positive that it never left my hand. Several messages were given to me to deliver to earthly friends. I also felt several drafts of cold air pass over my face at various intervals, though the temperature of the room must have been fully 70 degrees. Other spirit (?) characters also appeared, strangers to me, but recognized by Mrs. A—, who conversed with them with varying degrees of success. I think I saw several times a gray patch of light hovering over the table, but will not positively assert this, as it may have been a vagary of the eyesight, or an optical delusion. More phenomena were witnessed which I will omit to save space.

I chronicle the foregoing incidents for whatever they are worth to the mystic investigator or the pronounced skeptic, or the orthodox believers in spiritual manifestations. It will not disturb me if I am disbelieved, as I am not given, myself, to accepting the *ipse dixit* of others in matters of such chimerical foundations. It is generally idle and unsatisfactory to speculate upon the rationality of such occurrences by the process of logical deduction derived from our reasoning powers. I only know that they have happened, and am promised that I shall again witness them. I await further disclosures.

Respectfully,

EDWARD WARREN DAY,
1290 Third Avenue, Brooklyn, N. Y.

[Mr. Day is an able journalist, and to him and others who are searching for Light and Truth we would suggest earnest and persistent desire to know that, knowing which, all will be known. It is only through spiritual growth that we realize the mysteries of being—our relation to God and His universe.—EDITOR.]

Clairvoyant Visions

IN this age of progress, even among the most orthodox, one may note a broadening of views. Many of them are beginning to "see things" for themselves, and are not so ready to scoff at recitals of clairvoyant visions and "such things as dreams are made of." I have in mind, at present, a member of a very strict orthodox church, a firm believer and a sincere Christian. Some months ago this lady (Mrs. K.) told me of a "peculiar occurrence" in her room about five years ago.

Mrs. K. had been ill, and was still unable to sit up. One night, she thought she was awake. Her mother, who at the time lived a few miles away, came to her bedside and laid such an icy hand upon her that she sprang up with a scream.

Mr. K. was alarmed, and endeavored to soothe her, but Mrs. K. declared she knew her mother was dead, or would soon die.

The next day a telegram announced the serious illness of Mrs. K.'s mother, and excitement lending strength, Mrs. K. roused up enough to be taken to her father's home.

She was in time to be recognized, and have a few words with her mother, who soon passed away.

Not very long after the funeral, Mrs. K. was thinking of a dress that she had always liked to see her mother wear, and wishing she could have it. It was of a heavy, rich material, beautifully made. But by some mistake the basque had been sent away with the laundry, and had not been returned. Mrs. K. was grieved about it, and somewhat vexed, too.

That night she distinctly saw her mother standing beside her, and heard her say: "My dear child, don't worry any more about that dress. It is all right, and you shall have it."

In a few days that dress was brought to Mrs. K., who laid it away with many a tear and loving pat. It was occasionally taken out and looked at during three years.

Then one day Mrs. K. thought the skirt might be utilized, rather than to risk having it destroyed by moths, so she began to rip the band.

Only a few stitches, and she stopped short. Though she could see nothing, Mrs. K. said she heard, in her mother's voice, the words, "Not yet," thrice repeated. Immediately that garment was laid away, where it still remains.

About a year ago, Mrs. K. (who was alone in the house at the time) saw some one sitting in a rocker in the next room.

Wondering how any one got in without her knowledge, she went in to see who it was, but the form vanished.

She was frightened, and in telling me of it she said she feared she was "going crazy."

I told her to have no fears of the kind, as she was only one among thousands who have such experiences. It is becoming a comfort to her to think of her mother as being near her, and interested in her pursuits as of old.

Many experiences have been told me which justify the belief that the churches here, as elsewhere, have more than a few good Spiritualists among them. Some are not really aware of a great change in themselves, while many have not the courage to free themselves from allegiance to old, effete creeds. But, "there'll come a time some day" when they will.—J. M. Wichita, Kan.

The Power of Spirit

WORK OF THE LEAVEN

UNDER one term or another the power of the spirit is being incorporated in the news columns of the daily papers, in magazine articles, in books of fiction and philosophy, and in numberless ways that reach the eye of the general reader, says the editor of The Light of Truth.

The time for disdain, happily, has about gone by, and men of inquiring minds, particularly among scientists and the professions, are bending their energies to explain these forces on other grounds than the spiritual hypothesis. And one by one these men either fall back on the spiritual hypothesis or admit that, while not accepting that hypothesis, they know of no other upon which to explain the facts.

The newspapers are catching the drift, and every wide-awake journal welcomes the accounts of the occult and the work of spirits generally. The grumbler, the fault-finder and the obtuse critic are in the rear. The positive affirmations of the spirit world have overridden the objections of the crinoid contingency and obliterated the sneers of the pharisaical.

Are you in earnest? Seize this very minute
What you can do, or dream you can; begin
it;
Boldness has genius, power and magic in
it.
Only engage, and then the mind grows
heated;
Begin, and then the work will be completed.
—Goethe.

"This, above all—to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

There are loyal hearts, there are spirits
brave.

There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

The laws of thought are the laws of the
Universe.—Buchner.



"ALL of us stumble at times."—Theodore Roosevelt.

Strong character is formed by facing obstacles, difficulties, sorrow and grief with a cheerful and hopeful spirit.

Feed thy soul, heart, mind and body with the best foods. And what is best? That which the sweet and silent voice of thy soul tells you is best in your serene moments of calm and meditation. Intuition is thy best guide in all things. Pray, listen, obey and do.

Feed not thy eternal soul with the husks of Dogma and Creeds; let it grow and unfold with pure and noble thoughts and deeds, with love for God and the Whole.

"When a man goes through life without an aim, he travels far and never arrives" and has to endure much misery and hardship. It is wise, therefore, to aim first to be God-like and so live and work as to be useful and helpful to yourself and others. God's Grand Plan will be seen to have for its aim infinite perfection, arrived at by an intelligent and steady purpose. So far as we are divine we will pursue the same plan and course—we will place our mortal will at-one with the Divine Will and aim at and perseveringly strive to reach the Most High.

Higher Thought is purer thought; that sweet, calm and serene thought that makes us gentle, kind, considerate and tolerant; that clear, trustful thought that makes us feel and realize our oneness with God, the loving Father of All; that patient attitude of mind that adds dignity, sublimity and power to our whole being.—A. Z.

Egoism and crudity are not marks of a pure and high thinker—a divine man.

Health and Power come to man when he fully realizes the blessed truth that he is an Eternal Soul, progressing in an orderly and divine way to the Source of All Power—the Most High. Health and Power come when the mind becomes sober and orderly and identifies itself with its King and Master—works with the individual soul and God.

We are in the Silence, to a more or less degree, whenever our minds dwell on the Most High—whether alone in the solitude of the closet or out in the busy, active world, cheerfully serving God by doing some part of the necessary work of the world.

A fervent mystic prayed earnestly and patiently for years to God to know Him. His one theme was to know God. At last, one day when he least expected an answer to his continuous prayer, the Voice said: "I am all you see, feel and know; act and action and reaction; cause and effect, good and bad, day and night; I am the killer and the killed; the perceiver and the perceived—I am, sweet soul, thee, and thou art Me, and we are Eternal Existence." In this connection, the following four lines is God's answer to those who would know Him:

"I am the earth, I am the sky,
The night, the sunshine and the clod;
I am the master, and the slave!
I am Divine, Almighty—God!"

When I am surcharged with the Holy Spirit I am all life and reach that plane of consciousness known as the superconscious or blissful state. This is not the subconscious or trance state, but the wide-awake state—the Supreme State, when I live and vibrate with the Infinite. We all have these blessed and supreme moments at times, and it is this occasional touch with God that gives us new life, new strength, new hope and new courage to push ahead on the Eternal Path of Progress.—The Blissful Prophet.

All growth and development is accompanied by more or less pain.—William Walker Atkinson.

LIFE IN THE CELESTIAL REALMS

BEHOLD the wisdom of the ages garnered for your inspirations, yet ye will not attend to the lessons given, and in order to thoroughly comprehend the lessons of to-day, ye must search the old-time love and myths, that comparisons may be made and thus gain an understanding of the progress of the ages and the causes that from time to time have blocked the wheels of progress to a great extent. Thus will ye gain a knowledge of how to avoid these times of seeming stagnation or deterioration, and understand how to make proper conditions for more universal progress, writes Mrs. F. A. Prosser in *The Sunflower*.

We are glad to note each uplift of a human mind, but we do desire to pierce the mentality of many now slumbering in regard to spiritual perceptions and unfoldment. If ye know not of the needs of to-morrow, will ye so truly make ready for the coming need? The to-morrow is ever with you, and the awakening into the new birth may be yours in that near future.

Then plan for its coming as you would that of a little stranger in your midst, not that we would have your days filled with apprehension, for we wish you to so understand the laws of life that the to-morrow, be it spent in the physical form or in the spiritual alone, either to you may be met with undaunted courage and fear have no foothold whereon to rest.

But this passing time, this to-day, must not be flittered away. The material experiences must be met and the lessons learned, with all due regard to the influence you are having over your own life and that of others. When you fail to set a light in the window for the wayfarer, then do you make a stumbling block for yourself.

Remember that there is no surer way unto the heights than that thou makest for thyself when thou takest from thy brother that which to him is a burden and makest glad the hearts of the sorrowing ones.

Into the homes of all of earth's children come trials to bear, and it is your duty to help to lighten these burdens and make glad the hearts of all you meet by kindly thought and deed. Then will you have been instrumental in bringing the much desired millennium, and perfected your material experiences and made all in readiness for the coming of the bridegroom, who will usher you into the new light of understanding and the glory of life everlasting.

Hills and dales of evergreen verdure and beautiful flowers, while gay-plumaged birds carol and the angel friends welcome the new-born child. All this bright awakening is yours to behold and enjoy when you have made of your earth life that which you should—a truly great example of well doing.

Strive, then, to overcome all inclination to excess, of bitter feeling—strive for the good and do all you can to make conditions favorable for those around you; thus will you cause the shadows to flee from you and peace be with you.

And you who have found the open door betwixt the material and spiritual planes, see to it that you hide not your light, but disseminate your knowledge, and make glad the hearts of those who behold not the things spiritual, and hear not the messages of those gone into the larger experiences of life. Harken ye unto the words of wisdom, and follow the precepts given, thus making of your own lives a guide unto salvation for those who follow after. Why will any turn from the path of wisdom

when the way is made plain unto you, and the rewards heralded, and the shadows marked, when of your lives you fail to make a worthy example?

Be diligent in your use of time, for the experiences of earth life are much easier and better accomplished while in the body than when that instrument is no longer yours to use. The flight of the soul may be when you least expect, therefore make ready thy habitation in the celestial realms by pure, loving thought for others' welfare and by noble, generous endeavor to alleviate the woes of thy fellow-men.

This will build a foundation so fair that the angels will rejoice at the added beauty and lavish their beautiful thought upon you, thus aiding you to perfect the structure and complete in all details this Heavenly home made possible of erection through the love power of the Infinite. Thus are the homes "not made with hands, eternal in the heavens" builded.

From day to day you should garner rich store wherewith to equip your habitation. This may be accomplished by the daily exercise of your spiritual powers and an opening up of the windows of your soul to let in the light of love, and the wisdom of the angel world will be meted out to you in due proportion to your unfoldment.

How, think you, this soul growth will be accomplished if you strive not to attain it? Does the husbandman expect to garner grain when naught but weeds has been sown? How, then, can you expect rich fruit and every blessing when you make not conditions for such vintage?

In the shop or busy mart, you can lift your soul into the realms of pure thought if you will. You can open the door to the angel friends who watch over you, and through them come in touch with the higher power. Angel messengers they are, bearing aloft your burden of prayer and gaining wisdom of how to impress you and others, how best to help you. Not always does the help come as you wish or ask, but perhaps as is best in the great trend of time. Seeming calamities are often disguised blessings.

The pure in heart may ever trust the loving care and wisdom of the all-wise ones. Not that those who stray from virtue's way are left forlorn, but that the way is dark and sometimes impenetrable and the angel friends cannot pierce the veil through which they fail to perceive the medium or cannot enter in.

Do not thus bar the door, my friends, to those who would kindly minister unto you and ease many a woe and lift your feet into the shining light of love even though you perceived it not. For such is the ministry of love we gladly bring unto you and mourn that our presence in your midst is not more widely known and understood.

But the world is awakening. Even those long shrouded in the wrappings of superstition are throwing aside those cumbersome impediments and walking into the light of truth concerning spiritual truths, thus aiding the angel world to strike the shackles from the minds of all mankind and bind them close with the bands of love and universal brotherhood.

The mind of man is the great overpowering force in the world, a principle dominating everything. How important it is, then, that we early learn how to control and direct our thoughts that they may not cause discords in the grand Symphony of Life.

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 internal fiery foe,
Whose glance would scorch thy smiling grace,
And cast the shuddering on thy face.

—Adelaide A. Procter.

HEART TALKS

By Helen Van-Anderson

NOW the heart warms in the love atmosphere! Is it not a blessed privilege to have friends, gracious and true? Some lonely souls feel that they have missed the gift of heartfelt friends and that for some unknown reason they are doomed to a life of loneliness and misunderstanding. Let me tell you an open secret. There is a way by which you may become so lovable and attractive that friends will come, anyway. Keep your heart open, like a flower bed, to the sunshine of life. There is plenty of it if you look for it. Look for the best in people, see their best side. Judge them by the standard you would like to be judged by. Be full of hope, joy, cheery words and smiles.

Then take good care of your body. Feed it with good, wholesome food. Look your prettiest. Not only by wearing a smile, but pretty clothes. Even a calico dress may have the charm of neatness and exquisite cleanliness. Be sure to have everything clean. (This is for both brothers and sisters.) Make a practice every morning of going out in the fresh, sunny air, or having plenty of air in your room, and taking a five-minute exercise in deep breathing. When you have finished, spend a few moments in lifting your arms, one at a time, straight above your head, stiffening the fingers and holding upright for several seconds, then dropping to your side suddenly. Repeat five times. This will give you magnetic equilibrium. Then repeat with animation and real earnestness these words, as a preparation for meeting your day's work with all its incidents and associations: "I am resolved to be patient and full of joy, no matter what happens this day."

Dear friend, you cannot help being attractive, lovable and beautiful if you will follow these suggestions. You will have plenty of friends—lovely and charming ones, too.

Then, again, you will be enlarged and beautified in your character if you hold the right ideas.

Have you ever stopped to consider what idea *possesses* you? whether it be that which would lead you into the larger, fairer realm of truth, or that which holds you prison-bound to earth? The idea of character, for instance. What miracles it will work in your life when the idea is attractive, alluring, beautiful! You will be forever picturing a mode of conduct into which are poured your highest aspirations, your purest purposes, your best resolves, and your finest accomplishments. You are measuring what you are by what you may be, and even unconsciously are absorbing every hint from the book of life and living pictures that will help you to become your ideal. You are

"Intent to trace the ideal path of right,
More fair than Heaven's broad causeway
paved with stars."

You see the exact proportion and exquisite harmony in every transaction of nature and involuntarily imitate in your relations with your fellowmen. The appearance of the rising sun punctual to the instant, for example, is to you an inspiration to be punctual in your own comings and goings, to be exact, and, therefore, reliable in your promises and fulfillments.

The creative Idea which actuated the Divine Mind in the putting forth of all these wondrous creations of nature, is the one all-ensphering, all-absorbing, all-permeating Idea which rules the world.

Like children working with clay, every human being is working or playing at creation, but though he touches and molds the substance into forms shapeless or beautiful, it is not until the light dawns upon him, revealing himself as a creator, that he becomes the master workman. He understands then his impulse to create through his thinking. He realizes that it is his thoughts which make him what he is, which may make him what he wills to be. He traces his thoughts back to his idea of himself, and little by little he untangles every knot in the line of life. He sees how, when under the influence of one idea, he thought, felt and acted in certain ways; under the

influence of another idea he thought, felt and acted in another way. Thus, he has the clew to the significance of his own stage of development and that of his fellows. He realizes most keenly that as a man thinketh in his own heart, so is he, and that it is what men have thought that has made them what they are. Always they are dealing with the creative substance, the Idea. Always they are molding it into form and shape according to their thought. From the great or all-inclusive Idea comes the differentiated and particular ideas. Inasmuch as they are all creative, it is they which are empowered to move thought into expression.

Not only you, your character, yourself as you appear, but your world depends upon the idea which you hold and which holds you.

So of your idea of friendship? Is it that all-sympathetic, magnanimous, inspiring relationship between congenial souls? If so, nothing short of the sympathy, of the magnanimity, the inspiration will satisfy your ideal. You will seek to become the friend you picture as the type of all friends. You will endeavor under all circumstances to view every question concerning your friend from the sympathetic point of view. This means that you will not criticize nor condemn without fair and honest consideration of every question. It means that you will not be bigoted, narrow-minded or sensitive, but on the contrary, gracious and magnanimous. It means that you will endeavor to fill your conversation and service or association in whatever form it may take, with that quality which shall be an inspiration to your friends. It means that at all times you will be true. That you will say nothing and do nothing in the absence of your friend which you could not or would not do in his presence. Thus, if you want to be a noble friend, become possessed with the idea of friendship. One of the beautiful thought streams emanating from this friendship idea is that of appreciation. It is so closely allied to the feeling which makes friendship that it cannot really be separated from it, and ever it is sending forth in beauteous forms that which, like fragrant flowers, grows in the restful meadows and sweet fields where friendship dwells, yet, in order to bring to perfect blossom and fruition these flowers of appreciation, it is necessary that the thought be often expressed.

If your friend brings you a gift, writes you a letter or gives you other tokens of his devotion, let him know that you appreciate what he has done. Speak or act the thanks you feel, not necessarily in conventional words of gratitude, but in such sweet, spontaneous ways as your love may prompt. This will lead you into another idea akin to and inseparable from the idea of friendship, namely, the idea of expression. What the fruit is to the tree, expression is to the feeling. Under normal conditions and circumstances the feeling soul will express itself just as surely as under normal conditions and harmonious circumstances the healthy tree will bring forth fruit. One who loves but who does not express is not normal. Some idea foreign to his feeling may overlap his consciousness and cause him to repress instead of express. For example, suppose he loves his friend with devotion, his natural impulse will be to express his feeling, but an untoward circumstance, a misunderstanding, the belief that another friend has usurped his place, the feeling that he is unworthy, all these and other thoughts may prevent him from the expression which his feeling prompts.

So it is necessary that we select, not only a ruling idea which may change, modify and perfect our lives, but we must have harmonious corollaries or attendant ideas which will supplement and carry out the ruling one.

Is there one among us who will say he has been forgotten and left without the power of thinking and of creating? Who can say so? Not one. Whosoever we are, wherever we live, whatsoever our name, race or condition, we are thinkers, therefore, creators. Our thought world is the soil we have been given to till; it may be sterile, strong and barren when we begin, yet by continuous and faithful labor we

shall find it possible to make even our wilderness to blossom as the rose, that is, to make every thought we think show forth the quality of the idea which rules us.

You are God's Eternal Child.

Whatsoever is real is lasting—eternal.

The Universe belongs to the Universal Lover.

Only those who love God can forgive and forget.

No one protests against religion—only against the sham of religion.

"I need not good fortune," said Walt Whitman; "I myself am good fortune."

The Spirit opens the mind to a Comprehensive Conception of the Absolute—nothing else can.

As we live more in Spirit and become more spiritualized and finer, we can endure more and do more.

It is not sentimental consolation that humanity needs; it is love, truth, knowledge and wisdom.

Character grows strong, powerful, mel-low and sweet as we learn to love all—as we become Universal Lovers.

Every so-called "good" or "bad" experience you have brings you one step nearer to God—nearer to infinite perfection.—A. Z.

"If I could only believe," say some. Why not say, I will aspire to know? Aspire earnestly to know, and not to believe, if thou wouldst reach the Most High.

"Entrust to Truth whatsoever thou hast from the Truth," says St. Augustine, in his confessions, "and thou shalt lose nothing; and thy decay shall bloom again, and thy disease be healed, and thy mortal parts be reformed and renewed."

For how shall we serve Him from whom proceed health and sanity and love, save by being healthy, sane, and loving? Shall we sing hymns to the Author of Harmony, who have neither harmony nor melody in our lives?—Stanton Kirkham Davis.

The physical body is made by the soul, from the soul, for the soul, and is the soul's greatest possession here on the earth-plane, because it is the temple of Soul and its Mind and Heart. How important, then, that we build a pure, strong, healthy and enduring body!

IT PAYS

To Know Facts About Coffee.

When man takes properly selected food and drink Nature will most always assert herself and rebuild the structure properly.

"From my earliest remembrance I was a confirmed coffee drinker," writes a gentleman from Marshallville, Ga., "taking two cups at nearly every meal. While at college I became very nervous, dyspeptic, irritable and unfit for study, and attributed it largely to coffee, but did not stop its use."

"When I was married I found my wife was troubled the same way, and we decided to try Postum Food Coffee. My wife made the Postum according to directions and we found it superb. We used it exclusively for the morning beverage, and the taste of ordinary coffee became distasteful to both of us."

"We have found a distinct gain in health. Any amount of Postum does not cause a feeling of either dyspepsia or nervousness, while the return to coffee even for one meal has disastrous effects upon my nerves. My dyspepsia has entirely left me, and both my wife and self are well and strong and feel that it is all due to the Postum." Name given by Postum Co., Battle Creek, Mich.

It is easy to replace coffee with Postum which has, when properly made, a rich flavor and the color of coffee, with none of its injurious after-effects.

Poise and Power of Soul

WHO but the great and mighty God really knows what is good and evil?

When we think and reason deeply and profoundly with holy thoughts and take not superficial views, the less we dwell on good and bad.

A great soul sees somewhat of divinity in all things—all circumstances.

What is bad for to-day was good for yesterday, and what is good for to-day will be bad for to-morrow.

The Blessed Father, in His omniscience, planned the Universe and the Great Evolution, and it is only when we would make radical and quick changes in His great plan that we disturb ourselves and others and retard progress.

All beings are parts of one beautiful whole, and we exist for co-operation, not for obstruction.

"We are made for co-operation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another, then, is contrary to Nature," said the great Marcus Aurelius.

Aye! it is more—it is to oppose God and His grand and beautiful plan.

A soul with poise is never an obstructor in the Father's Plan—evolution.

Indeed, a soul with poise is almost as powerful as the Omnipotent One.

Such a soul is calm and serene and in so-called good or bad sees the Hand of God.

To him the words, "God is all in all," are not empty, idle or meaningless.

His mind is not lumbered nor oppressed with thoughts of good or bad, an angry God or a seductive Devil, or heaven and hell, or conversion of souls and reformation of the world.

He is wise—almost omniscient; is never a reformer, and yet by the silent power of his poised soul reforms all things.

He lives on earth as a god and works in simple dignity—this poised soul.

He is harmoniously related to all men and all things, and all men love him and vie with each other to be like him and serve him.

His soul is at-one with the Universal Soul—centered, poised—and good and bad, and high and low, and Heaven and hell are not in his vocabulary. These are words employed by minds that think they could order and run the universe in a wiser and better way than God.

His words are: Eternal Progress! The poised soul knows that the soul or real man is eternal and appears good and bad to the unthinking world as it manifests in different forms and different degrees of evolution; that in God's great and wonderful plan it renders service in countless billions of forms and on countless billions of planes, without beginning or end, eternally.

The soul is eternal—ever going onward, forward and upward towards its goal—Eternal Life in Eternal Light—the super-conscious state.

So realizes the soul when it reaches that degree of evolution where it is centered and poised and has real power—divine power.

In a while all souls become poised. Not one soul in the universe can be lost or destroyed or kept out of poise long.

Let us try to hold the blessed truth that we are all Eternal Souls in different degrees of evolution under the guidance of the great God, the loving and merciful Father of all. Let us become calm, serene and poised.

Let us cleanse our minds of the false and depressing thought of time, of beginning and end, of creation; let us know and realize that with the Eternal Loving One there is not time; that all beings are His blessed, eternal children. Let us be sober and poised.

Let us once and for all time wake up and shake ourselves out of this horrible nightmare—that we are mere puppets of a capricious God with low, human attributes—and be eternally poised.

Let us live in the Eternal Light and stop wasting time and energy and force in thinking, speaking and writing about good and bad, and shout with joy that we are eternal souls, each an important part in the Eternal Progress of the whole. I say, let us be joyful and happy and sing glad songs with that joy and gladness that come with poise and balance.

Let us cast out of our minds all this cant, hypocrisy and sophistry of saving

souls that are eternal, souls that are in no danger, and never were on any path but the Path of Eternal Progress. Let us live and dwell with the Most High and cease to be whirled around in the tempestuous sea of pernicious activity, the sea of Ignorance.

Let us fill our existence with the poise and power that come of Love for the Eternal Voice of Truth, which always says we are eternal children of the Eternal Father of Love, Light and Omniscience. Let us live with men, our brothers, in true brotherly relation and with God as our All-Father and bring about the brotherhood of man and the Fatherhood of God.

Let us know and realize that no power in the universe, except our own minds, can involve us in any so-called bad or evil; that God is omnipresent; that His mighty love always cares for us and protects us. Realize this grand truth and be poised.

Let us know that all the teachings, preachings, sayings and writings of men are partial and at most can only suggest the ways to Light and Truth; that, so far as men are inspired by God, can they inspire the eternal soul on its eternal, progressive flight; that those sweet and loving words which calm, steady and balance the mind and give the soul inspiration and aspiration and hope and poise are true words of the Holy Spirit; that bitter words that blast the mind and heart with withering fear are false.

The test of my divinity and inspiration is how much love, hope, peace, calm, health and strength I can rouse in your soul, your heart and your mind—how much of spirit and strength I can bring to your soul.

If I am poised, centered and balanced I need say nor write no word, and I am a great bearer of Love, Light, Life and Truth to the whole universe. I am then at-one with the Omnipresent One and a center or channel through which Omniscience in the form of thought vibrations flows freely with omnipotent force to all open and receptive minds.

But if my mind is weak and unbalanced with fear and doubt and Fanaticism, I am out of tune with the Infinite and am a poor instrument for the Holy Spirit to play on and vibrate sweet and pure strains of melody that have the power to charm, entrance, calm, soothe, inspire and fire the souls of men.

The mind does violence to itself whenever it is not in a state of serene calm and so distresses the soul that there is no poise or power.

Criticism, censure and condemnation of the acts of others and great zeal in converting or reforming the world to some particular religion, philosophy or Utopian idea always unbalance the mind to a more or less degree and certainly disturb and distress countless souls and destroy poise.

If you would have poise and power of soul, do not waste or dissipate your powers of mind, heart and soul in these zealous labors and toiling, which will bear no spiritual fruit for you, or the world, or the universe.

All great souls who have really helped the progress of the world were calm, serene and holy men filled with cheering optimism, men who had poise and power of soul to such a degree that they lived in the world and with the world in peaceful dignity; men who had hearts large enough to take in all beings and whose arms were long enough to reach out and hold all men in loving embrace; men who had no small or petty God of rewards and punishments; men who had an All-loving Father of infinite and eternal love and mercy and whom, through love, they came to know as omniscient, omnipresent and omnipotent; men who fully realized that the real salvation of the soul in each man came when he realized his oneness with God and that he was an eternal, living soul, ever progressing toward the Eternal Light and Life of the universe.

Grant me, O Almighty, Loving Father of All! that I may never pray to Thee for more than Light, Understanding and Wisdom to be Thy simple, loving and trusting child, with balance of mind and poise of soul. Amen.

Blessed is the memory of those who have kept themselves unspotted from the world!—yet more blessed and more dear the memory of those who have kept themselves unspotted in the world.—Mrs. Jameson.

Success, Happiness and the New Thought

By Ella Wheeler Wilcox

(Copyright, 1902)

CLEAR your mind of every gloomy, selfish, angry or revengeful thought. Allow no resentment or grudge toward man or fate to stay in your heart overnight.

Wake in the morning with a blessing for every living thing on your lips and in your soul. Say to yourself: "Health, luck, usefulness, success are mine. I claim them." Keep thinking that thought, no matter what happens, just as you would put one foot before another if you had a mountain to climb. Keep on, keep on, and suddenly you will find you are on the heights, luck beside you.

Whoever follows this recipe cannot fail of happiness, good fortune and a useful life. But saying the words over once and then drifting back to anger, selfishness, revenge and gloom will do no good.

The words must be said over and over, and thought and lived when not said.

The world is full of "New Thought Literature." It is helpful and inspiring to read. The latest to come to me is:

"How to Control Fate Through Suggestion," by Henry Harrison Brown, "New" Publishing Company, San Francisco, Cal.

It is worth many dollars to any one who will live its philosophy.

I showed it to a man who has been studying along these lines for some years.

"Oh, I know all that book contains," he said; "it is nothing new. I am perfectly familiar with its philosophy."

Yet this man was continually allowing himself to grow angry over the least trifle—he was quick to see and speak of the faults in others; he was demanding more of those he associated with in the way of consideration and justice than he was willing to give, and he was untidy in his person and improvident in his use of money.

Now, it is the merest waste of time for this man to read "New Thought" literature or practice "deep breathing," since he will not put into daily and hourly practice what is taught by the new religion.

He is like the orthodox Christian who mumbles through the Lord's Prayer and then goes forth to do exactly as he would not be done by in business, social and domestic life.

Man is what he thinks, not what he says, reads or hears. By persistent thinking you can undo any condition which exists. You can free yourself from any chains, whether of poverty, sin, ill health or unhappiness. If you have been thinking these thoughts half a lifetime you must not expect to change the conditions you have made, or batter down the walls you have built, in a week or a month, or a year. You must expect to work and wait, and grow discouraged and stumble—and pick yourself up and go on again.

You cannot in an hour gain control over a temper which you have let fly loose for twenty years. But you can control it eventually and learn to think of a burst of anger as a vulgarity—like drunkenness or profanity—something you could not descend to.

If you have allowed yourself to think despondent thoughts and believe that poverty and sickness were your portion, for years, it will take time to train your mind to more cheerful and hopeful ideas; but you can do it by repeated assertions and by reading and thinking and living the beautiful New Thought philosophy.

From Henry Harrison Brown's book I quote the following excellent rules for assertions. Say them over daily:

"I am fearless. I dare to do anything I desire."

"I am life. I cannot know sickness."

"I choose my life. I make it—all goodness, usefulness, success. I am peace, joy, prosperity, happiness."

Add to this: I am love, wisdom, power to do good; benevolence, opulence.

And if you persist in saying, thinking and living these ideas, you cannot fail in life.

In striving to live the life, meditation is absolutely necessary. Go into a quiet, holy place, away from all disturbing vibrations, and meditate upon God, and Christ and Love. Thoughtful reflection and consideration of the Mighty Love of God, the Loving Father of all, and that you are his child, and He is your blessed loving Father, will lift your soul into the vibrations of Love, Light and Life, and then you will want to pray (talk) to God and Christ and the Holy Angels. The Holy Mystics spend much time in holy meditation.

POWERFUL WORDS ON RELIGION AND PHILANTHROPY

BY RABBI E. G. HIRSCH, PH.D., D.D.

RELIGION teaches the truth that man is made in the image of God; religion whispers into the ears of millions that man is brother to Another who once came to earth and assumed the raiment of humanity. This consciousness of the dignity of our humanity is necessary to every effective and beneficial effort at changing social conditions and uplifting the masses of men. Religion supplies the proper motive for philanthropic endeavor. Religion suggests the proper methods and calls attention to the proper means.

The materialist will have none of charity. To him the endeavor to lift up the fallen and to strengthen the weak is tantamount to the insane desire to tinker with eternal laws. The materialist says that man is woven of dust, and that, being of dust, he is under the law which sweeps to dust again all that is dust. He reads in the stars, the stones and the spheres the decree that only the fittest and the strongest may survive.

According to the materialist, only in that nation where the weak and aged die is the proper appreciation of what society properly organized should demand and enforce. The Romans that exposed the weak children to their fate and allowed them to perish were, according to the materialist, true philosophers. They would not encumber society with members who would become a load upon the others and a drag upon the pace of those who would run successfully.

The economist, on the other hand, would urge the fulfillment of this social responsibility on the ground, really, of the figures abstracted from the ledger of social bookkeeping. Every like reason of the economist is a question of value. Every life, therefore, lost; every limb, therefore, paralyzed, is so much lost in the productive process of the human system. Therefore the economist suggests that it is cheaper to help the weak than it is not to help them. Every weak member of the human family ceases for the time being to be a consumer. Every consumer lost means so much profit wasted. They must be brought to as high a degree as possible of the former power to consume.

This theory of the social relations is certainly on a higher altitude than the cynical philosophy of the materialist. But suppose this calculation shows some defect somewhere in the progress of its development. Suppose, to-morrow, we should come to the conclusion that it were better to allow those who cannot produce to go to perdition than to make an attempt or experiment to change them into producers? What then? Where would we stand then?

No. Religion alone can supply the proper

motive for organized, wisely balanced and effective work of redemption and social readjustment. Religion whispers into our ears that we are men. The Jew is told that he is made in the image of God, and the Christian remembers that he is brother to One who showed Divine feeling for the human race. But what we Jews are, every man is. Every man, therefore, is our brother, and we cannot afford to leave one single member of this human family to the influences and conditions which make for his degradation as a man.

Poverty, especially when it inclines to pauperism, is opposed to the full and free development of humanity. Therefore poverty that grinds down, poverty that crushes the human soul, is not to be tolerated where men are at their best—men who know that to be a man is to be a brother unto Jesus and a son unto God, the Father of all. Therefore the battle with sin must be on, for it is the movement of the Divinity within us.

The vocabulary of the economist who calculates cost and expense is limited by the phraseology of the market. Supply and demand are the ideals which he worships. Religion whispers into our ears, "Not money, but men. Not cost, but condition." The humanity of this world and the charity of that humanity cannot be expressed in pounds sterling nor in the coin of the realm. Religion teaches us that if one man is to help another he must first be a man himself and come as a man to his fellow men.

The old prophets in Nazareth did not sit in their closets and write statistical disquisitions on the wisdom of allowing certain social conditions to prevail. Perhaps they had no conception of the intricacies, and were utterly innocent of the effect of social influences. But what they did was something of far greater value than erudition in definitions and familiarity with social formulæ. They had a heart, and that heart drove them out among the people. They preached from the housetops and at the street corners. They mingled with men. They touched men, and therefore their touch was a healing gift.

And the great Prophet of Nazareth who walked among men: He gave that which was more than money to them. He gave Himself. Socially speaking, the law of redemption through the suffering of another is as true as the law of redemption in the Higher World of the Spirit. Religion alone can bring men to use this law of redemption through personal operation and personal sacrifice. And religion alone can bring to us the understanding of that truth that every man, poor or rich, clothed in rags or clothed in royal robes, is a man with an immortal soul and with a personality.

The Truly Free

The truly free are those unknown to fame,
The careless ones who walk the ways of light,
Unheeding baleful hope and tears of might,
Content without the happy world's acclaim.
The merry minstrels of the soul who came
Unbidden guests, to woo and win delight
From simpler ways between the shores of night,
Nor sought to write on shifting sands—a name.

And so I open wide my arms to those
Dear lowly ones of earth, who clearly see
In beauty's being cause that blooms the rose;
Embodied souls of song through ways that be
All-wise because so meek that no man knows
Their holy tears, nor yet how truly free.

—R. H. B.

UNDOUBTEDLY the after half of life is the best working time. Beautiful is youth's enthusiasm and grand are its achievements, but the most solid and permanent good is done by the persistent strength and wide experience of middle life. Contentment rarely comes till then; not mere resignation, a passive acquiescence in what cannot be removed, but active contentment.—*Dinah M. Craik.*

WONDER at nothing that you find in the heart of a woman or the heart of a man. God has put everything there.—*Henry Arthur Jones.*

Planets in Relation to Man

How many times have we all known of cases where men have thrown their lives away; persons whom we could imagine were in every respect suited to almost every vocation than the one they were following, and yet who seemed helpless to help themselves!

What is the cause of this unfortunate condition, when nature has provided so bountifully for all?

Did we but realize that the first law of success is equipoise, the ethics of the soul, or the knowledge of ourselves, the answer would not be far to seek, though many people imagine it to be the contrary, as though it were beyond us. This can best be accomplished by understanding the things that control our destiny:

There's a divinity that shapes our ends,
Rough-hew them how we will.

A part of this destiny we assume to be the laws of the planets, as a divine right that God has given them, which in turn affect us, just as we observe that a hot or cold day, a clear or cloudy one, affects the peculiarities of the people of this planet.

This point being established, our deduction, then, is all the more natural when we emphasize the fact that these planetary laws are a positive science—notwithstanding all the arguments to the contrary—not an exploded science, as some would believe.—*Zodiac.*

The Light of the World

MAN is constantly seeking for light, no matter what his station or sphere of life. He realizes that ignorance is darkness and that in such a condition true happiness is never found. Only the lower orders of the brute creation shun the light of day and seek the dark, unwholesome places. Man understands that light is essential to the noblest growth of both the body and the mind, and as a natural sequence darkness is antagonistic to all the better conditions for which he may be seeking, and to which he has the divine privilege of attaining. The light which penetrates the atmosphere with its electric and invigorating force is as essential to existence as air, food and water. If the light of the sun is a positive necessity for man's physical existence and development, what shall be said of his spiritual being! The light shed abroad in the heart and soul of man is the wondrous engine through which is evolved the higher or spiritual forces that raise mankind above the animal kingdom and make him but little lower than the angels. "This is the true light which lighteth every man that cometh into the world," in other words, the manifestation of the spirit which was in Christ Jesus, and this is the light of men. Mankind is now seeking with greater zeal and earnestness than ever before for this true light, "before which pain, disease, poverty and suffering shall speedily fade away, and soul and body shall rise to the grandeur of noble manhood and to the realization of a more perfect life." When the overshadowing rays of the "light of the world" shall penetrate man's inmost being and shall become the energizing principle and all-potent agency in guiding thought and action, they shall attain to heights of wisdom, knowledge and power which shall fit them to become, even as St. Paul said, "Sons of God and joint heirs with Christ." This is not a mere fantasy of mind, for vast numbers throughout the world are daily bearing witness to the wondrous power resident in mind through the recognition and unfoldment of this spiritual and diviner self, resident in every human soul.

It is apparent that there is, then, a certain and secure pathway by which the man of courage and unfaltering determination may emerge from the darkness of ignorance and sin, from disease and suffering, and escape the dismal consequences which are sure to follow in the train of his errors of thought and deed, a divine plan by which man, whatever his failures or mistakes may have been, may become enfranchised, unbound and free, with the strength to stand in his greater manhood and in his divinely inherited birthright "as a child of God and joint heir with Christ." This pathway will become consciously revealed to man when he shall truly enter into his princely estate, acknowledge his divine sonship, and recognize and assume the inheritance of power which shall enable him to overcome darkness and disharmony and to manifest the Christ spirit, which is most truly the "light of the world." Then he will have put on the "whole armor of God," so that he shall "stand against the wiles of the devil" and be endowed with strength to "wrestle against the rulers of the darkness of the world."

[The above condensed article, by Henry S. Taft, appeared in *Practical Ideas*. Mr. Taft is a recognized authority on Metaphysics, and handles his subject with a masterful pen.—EDITOR.]

Think Good Thoughts

THERE is no statement to-day resting upon a more false premise than that every evil thought will work evil upon someone else; that each person is subject to the evil thoughts of other persons, or those thoughts in the vast reservoir of the air. It is contrary to nature's first law—the law of self-preservation. Thoughts of evil fall from the spiritual armor of him who will not think them as water from the back of a duck. Evil thoughts work, with the certainty of gravity, pain to him who thinks them. Evil thoughts attract to the thinker like vibrations, but safe is he who refuses to think anything but Good. The conscience can never be violated by anyone save its owner. Even when in the most complete state of sleep, either self-induced or by Suggestion, the thought not in harmony with the character of subject, that is not his own mental habit, will be rejected.—*Occult Review.*

THE MAGAZINE OF MYSTERIES is the title of a new monthly published by Charles E. Ellis, No. 22 North William street, New York, at \$1.00 a year. It contains a large amount of interesting occult matter, having 32 pages in each number.—*Philosophical Journal.*

Success Vibrations

From
The Nautilus

"WHAT force least expected does the greatest damage to buildings?" is the question which a representative of the Indianapolis News asked a well-known architect. The architect's answer may be a surprise to those who do not understand that it is the regularity of vibration that makes it powerful. "It is difficult to tell," replied the architect, "but I will venture to say that you would never expect violin playing to injure the walls of a building. Yet it certainly does. There have been instances when the walls of stone and brick structures have been seriously damaged by vibrations from a violin. Of course these cases are unusual, but the facts are established. The vibrations of a violin are really serious in their unseen, unbounded force, and when they come with regularity they exercise an influence upon structures of brick, stone or iron. Of course it takes continuous playing for many years to loosen masonry or to make iron brittle, but it will do it in time. I have often thought of what the result might be if a man would stand at the bottom of a nineteen-story light well, on the first floor of the great Masonic Temple, in Chicago, and play there continuously. The result could be more easily seen there than almost anywhere else, because the vibration gathers force as it sweeps upward. A man can feel the vibrations of a violin on an iron-clad ocean vessel, and at the same time be unable to hear the music. It is the regularity which means so much. Like the constant dripping of water which wears away a stone, the incessant vibration of the violin makes its way to the walls and attacks their solidity."—*Youth's Companion*.

Are you hedged and limited by walls of circumstances? Then repeat your vibrations until they give way.

Thoughts and words are vibrations. Breathing is vibration. Combine them to the same regular time and repeat until they change things. Take full, even breaths, expanding the chest in all directions; and with each inhalation affirm I AM, hold the breath a moment, and with the exhalation affirm the thing you want—Love, Wisdom, Health, Success—any one thing at a time. Take I AM with the inhalation; hold a moment; sound WHOLE with the exhalation—mentally. Do it easily, freely, rhythmically, and keep at it. Fifty to a hundred such breaths and affirmations every day, standing straight before an open window, will accomplish something. The walls of your discontent will crumble and leave you free.

Anything desirable can be accomplished in this way if you only keep at it. It takes years for the violin vibrations to weaken walls of stone and mortar. It might take years for the vibrations of your breath and words to shatter the walls of your circumstances, but the probabilities are that it would take only months, or weeks, or even days to do it. It all depends, first, on the solidity of those walls, and, second, upon the vim and persistence of your vibrations.

Of this rest assured: "There is NO THING thou canst not overcome" by persistent rhythmic vibrations.

All activity is vibratory. A lot of cattle walking across a bridge causes great vibration. But a single St. Bernard dog by trotting across that bridge will cause a greater vibration and do far more toward shaking it to pieces.

All violin notes are vibratory. It takes years for a violinist to weaken the walls of a building with his scales and exercises; but let him sound one tone rhythmically, for hours each day, and the walls would go down in no time.

Why? The walls have not the tensile strength for rhythmic vibration, so their atoms separate, instead of springing elastically as do those of the violin string. The walls are likewise so heavy that they do not at first catch the full degree of vibration, and if the tone is continually changed as in playing a tune on the violin, the walls never catch the full vibration—they never get to moving as far, nor as quickly, in proportion, as do the violin strings. But one tone harped on the violin will keep the walls swinging further and further in an attempt to catch the full vibrations. Lacking the elastic quality they must eventually fall.

Power is not great in proportion to dead weight nor to weight of impact. It is great in proportion to number and regularity of impact.

A tone repeated has greater power than several tones alternated. Two instruments repeating the same tone in the same time have double the power. Therefore I tell you to use breath and affirmation together, in the same rhythm, that you may exert greater power for desired ends.

All activity is vibratory, and its degree of power is multiplied by rhythmic repetition. Read the following item clipped from *Youth's Companion* and see how one man by continued vibration demolished the walls that hemmed in his soul. Then go thou and repeat thy vibrations until thou hast accomplished thy soul's desires. Listen:

"A year ago three prominent physicians told a certain New Yorker that he was afflicted with locomotor ataxia and beyond the power of cure. Thereupon this man, who, even when he used two canes, 'floundered around wherever his legs chose to take him,' went to a gymnasium. He took exercise in ten-minute instalments. It was torture, but he persisted in it, and when he was not exercising he stayed out of doors. Presently he began to ride a bicycle, too, although he could not stop his machine except by putting on the brake and falling off. After seven months of hard work his legs were 'still wobbly,' but he began to play handball. Through the winter he kept up regular practice in the gymnasium, gaining all the time, surely though slowly. This spring he had the reward of a year of prodigious and painful effort. He could take forty-mile rides on his bicycle. The doctors say he has perfectly recovered. He says he never felt better. Here is inspiration for invalids. Many a man might cure himself of 'incurable' disease, as this man did, if he would only make a fight for health."

Aspiration

Oh, inspiration's holy power,
Speak through our lips in every hour,
And let our inmost souls e'er burn
With Love's pure fire, from out that urn
Within the spirit's holy shrine.
The home of Love and Light divine.
Speak! sacred fire divinely burning,
And ease the hearts for peace now yearning.

Oh, speak in Truth's clear trumpet tones,
And still the stricken heart's sad moans,
Speak thou in Love's low tones that thrill
Through troubled hearts thy "Peace, be still!"

And lift us up above the gloom
Of earth's environments, and tune
Our souls to holier, sweeter lays,
That voice forevermore Love's praise.
—Lizzie Ducker Lyness.

Life is Love Manifest, and according as to how much Love you manifest is your life happy. Thus a happy life does not depend upon living on earth or in the spirit spheres, but on how much of Love you manifest. The Immortal State of Consciousness is Love in its universal manifestation. People who leave the physical sphere of existence with hearts full of hate, live in a fashion, but they can know nothing of the Immortal State of Consciousness.—Lucy A. Mallory.

Morning Song

By J. H. Rockwell, in *Word and Works*
"Weeping may endure for a night,
But joy cometh in the morning."—Ps. xxx, 5.
AWAKE! awake! The long, dark hours are
gone;
Night disappears before the spreading
dawn.

Awake! awake!
Whate'er thy hopes, they blossom with the
day;
Whate'er thy possibilities, they pass away.
Awake! awake!
Awake, thou troubled heart, and let the
light
Drive far away the terrors of the night.
Awake! awake!
Awake! The Great Day soon will come,
And what thou wouldst have done, must
now be done.
Awake! awake!

In contemplation if a man begin with certainties, he will end in doubts; but if he will be content to begin with doubts, he shall end in certainties.—Bacon.

The Psychology of Rest

UNDER this title, Joseph Stewart gives some valuable advice and instruction in his beautifully printed and most helpful bi-monthly, *Realization*. He says:

Of course there should be seasons of complete rest other than that of sleep. The observance of Sundays, holidays and vacations has unquestionable psychological warrant. It is, however, the need for this rest above spoken of to which especial attention is called.

There is no vocation which can rightfully usurp the noon hour or half-hour. Most of this should be given up to relaxation. There may be a park near you unappreciated, it may be no more than a scant plot of green in the midst of the city; you may be fortunate in living near the woodland. If so, get out into it and wholly relax. Dismiss, for the time, the duties of the hour, and blend yourself with this process of renewal. If you can find a bench, be seated and take a few psychic breaths and hold the thought of the inflow of life. But make no exertion of it; simply invite. If such an opportunity is not available, utilize that which you may have, and rest wherever you may be. You may think this is impossible for you: you can't spare the time, or some other fancied obstacle is raised in thought. Perhaps few spend a busier life than the writer, yet he seldom omits this noon relaxation.

The fever of effort, of hurry, of work, of modern life, especially in the United States, keeps the mind absorbed in its material objects and impoverishes it as well as depletes the vital force. Brain-fag becomes a common condition as a result, and sooner or later premature old age and collapse follow. I recently read of a business man who had become a victim of this condition, who was advised by his physician to sit quiescent for a few moments daily, and to hold a bell in his hand and sleep just long enough to let it fall to the floor and wake him. He did this, becoming fascinated with the dreams he had during those brief periods. The short relaxation and rest completely cured him.

The point I wish to illustrate by this is that even the briefest period of complete relaxation in the midst of work is of vast benefit. It furnishes the essential time for subliminal recuperation; it synchronizes with the rhythm of psychic manifestation and encourages the powers that follow the law of spontaneity. You will find not only recuperation, but increased power to work and higher quality of thought.

There are many opportunities during the day when these moments can be thus utilized. By observing the details of one day you will discover many moments when useless exertion in both thought and action is continued. These should be redeemed to this purpose.

This aspect of rest so blends with poise that it is difficult to draw a dividing line. There is a way of doing a thing which employs just the requisite energy and no more, and the sufficient time, and is not hurried into less. This is poise in action, as I have heretofore explained. In the sense in which I am now writing, it is also rest in work. Employed in this manner, effort seldom tires one who is not otherwise depleted, many striking examples of the truth of which I could give.

It has been my purpose to merely point out the psychologic law underlying rest and to suggest these commonly disregarded ways in which we may synchronize with it to our great advantage. Try it.

O! not yet
Mayst thou, O Freedom! close thy lids
In slumber; for thine enemy never sleeps,
And thou must watch and combat, till the
day
Of the new earth and heaven.

She Is 121 Years Old

A MADRID newspaper, following the lead of its New York contemporaries, has been scouring its own country in search of the oldest inhabitant, believing that the cool, dry air of the mountain regions of Spain would have produced a record-breaker.

The best result thus far has been the discovery of a woman in a Granada hospital, who was born Oct. 12, 1781. She has thus lived in three centuries, and is nearly one hundred and twenty-one years old. Her age is proved by documentary evidence. She is a pensioner at the hospital—not a patient—and is in excellent health.

"In Him we live, and move, and have our being."

"BLESSED ARE THE PURE IN HEART"

By J. P. COOKE



TO see God truly is the apprehension, or the seeing through, to the Divine Life, a sun sphere of the spirit, by the finite spirit or inner life of man. It is written: "The pure in heart shall see God." Our perception of Deity is commensurate with our spiritual development.

"Blessed are the pure in heart, for they shall see God," is predicted upon the law of logical reality. Thus God is omnipresent and perfect in spirit and in truth, and if man, the finite part, were also perfect, the climax of unity with God would then be attained, and the child, seeing the oneness, could say: "I and my Father are one." The spirit, coming to its inner self-consciousness, sees the unity; the blessedness assured is not a passive reception of Divine favor, but a vivid consciousness of Godhead.

As we understand it, to see God is to appreciate Him, conscious of His presence, enjoying His idea. As we are ourselves, spiritually, so is the God we apprehend. As we change in development, so the Idea of God changes to our apprehension. With every change that comes over our character we shift our point of view.

Thus to know God truly is life, to do His will is peace and joy.

The invisible objects of the mind, the everlasting ideas of the mind vary with the character and culture and spiritual development of the mind that views them.

The conception of God is held with very different modifications by different ages and minds, though never, perhaps, wholly wanting to the race. Even the lower planes of human life betray some glimmering of this Celestial light, though broken into strange refractions by the mists of ignorance; and the highest, noblest culture and spirituality grows deeper and more intimately into the blessedness of its illumination.

The onward march of Humanity may be measured by the progressive form of this idea. The faiths of the world are demonstrative of this truth.

We may easily note the "unities of the spirit" by noting the basic spiritual ideas in which the great world and race religions agree.

These fundamental harmonies are more frequent and important than many suppose. It is true that their discordant features are dwelt upon by the over-zealous devotees, while their arguments or unities are passed lightly by.

While "the evil that men do lives after them and the good is oft interred with their bones," let us look at the good and true which abounds, while we may well ignore the priestly work of ritual, form and ceremony.

Pythagoras held and taught that "there is one Universal Soul diffused through all creatures, eternal, invisible, unchangeable, in essence like truth, in substance resembling light, not to be represented by any image, but to be comprehended by the mind. Not exterior to the world, but pervading the universe." This Being, in His Inner Life, is beyond the Ether Blue, in the "eternal now," beyond space and time, in the Purity of His own Light, beyond our conception.

The Spiritual Perception that the Cosmic Inner Life is a living substance of Light has been taught since the days of Manu, the lawgiver, by the Indian Brahmins.

The holiest verse of Veda runs in this way: "Let us adore the supremacy of that Spiritual Sun, opposed to the visible luminary, who illuminates all, who re-creates all, from whom all proceed, and to whom all must return. Oh, direct us aright in our progress toward Thy holy world."

One of the main objects of "concentration" is to bring the mind into this calm, harmonious condition for the inward perceptions of the spirit, for the development of the inward life. Thus the soul forces begin to stir and realize.

In the "Koran," the sacred book of the "Faithful" followers of Mohammed, we have, in the famous second "Sura," the description:

"God! There is no God but He—the

Living, the Self-subsisting; neither slumber seizeth Him, nor sleep: All that is the heavens and in the earth is His. Who is he that can intercede with Him but by His own permission? He knoweth what is present with His creatures and what is yet to befall them, yet naught of His knowledge do they comprehend, save what He willeth. His throne reaches thron' the heavens and the earth, and the upholding of both burdeneth Him not. And He is the High, the Great."

This is true, too, for God is the Inner Life of all things—of the Cosmos in His own Unity and glorious Being and of all creations. The inner life which manifests reason, intelligence and the many gifts of Life. Oh, Holy Light!

"One God the Arabian prophet preached to man,

One God the Orient still
Adores through many a mighty span,
A God of Power and Will.
A God that, shrouded in His lonely Light
Rests utterly apart
From all the vast creations of His might,
From Nature, Man, and Art."

God controls all, through His own law, grasping the inner life of each creature.

The deeper and abler thought of philosophy sees this truth and grasps it. Spiritual science is founded upon it.

The living light is the very opposite of the atomic darkness of things, or the "outer darkness" of dissolving nature. What absolutely is, is a conscious spirit-subject in synthesis with one or more objects. The universal and the particular in cognition are also in all essential respects the universal and the particular in actual existence, or expressed more popularly, the conclusion is unavoidable that every true and absolute existence is a consciousness-together-with-its-contents, whatever these contents may be. God Himself is conscious of some state or condition in every act of knowledge. The Divine Ego is the *summum genus* of existence, no less than of cognition.

Gotama never thought of denying the inner life of all things; the sane, Divine constitution of Nature. He denies the imputations of Atheism as an ignorant misconception. He says: "When I lived on earth and taught my disciples as to the relations which the soul maintained toward the Creative Power, I found belief in this principle of Re-incarnation of the spirit so firmly implanted that I deemed it better not to try to remove it by contradiction, although I seriously doubt it, but rather hoped, by directing the mind to the attainment of Nirvana, to enable it to outgrow the influence of the old thought, and thus transfer it from the field of human speculation. I taught that the spirit perfected from the desire of the physical life, and freed from the bondage of sensual passion, imbued with the principles of kindness and beneficence, and emancipated from the influence of anger or revenge, would escape all the necessities of any further embodiment upon earth. I did not teach that its relief would be extinction, nor that the spirit could escape from the condition that would be, to all practical effects upon it, a new incarnation, for some of the wiser minds in spirit that I received ideas from did not deny this when I questioned them, but I sought to raise the thought of my disciples to a loftier ideal than the old doctrines, without wholly denying them."

Thus we see that the Buddha knew and taught of the Central Unity, the Heavenly Light of Nirvana, which is the Light and Atmosphere of God.

The Parsees, only a remnant now, are the descendants of ancient Persians and followers of Zoroaster, a great teacher. The Parsees are worshippers of the GREAT SPIRIT OF LIGHT.

All Intelligence is a manifestation of this great Spirit of Light, Life and Love.

Coming to the Hebrew teachers, the Old Testament has many texts of a similar import: "My God is a Sun," "The Lord our God is One!" not to mention many others. The very word Je-ho-vah is a union of the past, present and future tenses of a Hebrew verb signifying Being. That is the Eternal Life of Being comprises the entirety: The All of Life and Goodness.

As Tennyson reminds us:

"Tis life, whereof our nerves are scant,
O life! not death, for which we pant.
More life, and fuller, that I want."

We can easily find identical teachings in the sages of China: Confucius, Lao-tze, Mencius and later Whan-see.

Among the philosophers, look at Cicero, a pronounced admirer and follower of Plato. He believed in the one God, Supreme, who controls the universe as the human soul controls the body. The Cosmos is a living organism, God is the soul and Nature the body. Cicero considered it blasphemy to suppose Him capable of anger or any other passion; he regarded the numerous tutelary deities as subordinate agents of the Supreme Being. He thought all spiritual knowledge was a reminiscence of experience obtained in former states of being. The eternal nature of the soul seemed to him demonstrated by its longing for immortality, its comprehensive faculties, its recollections and its foresight. He said: "No man was truly great without Divine Inspiration," "The Primeval Law is the Supreme Reason."

Without that spark of Divine Life in our hearts, what is our life here but the perception of matter in time and an eternal capacity for suffering.

But with that spark, a gift from God, vouchsafed us for a time, what joy of love or gratitude to the Lord and giver of Life shall be considered beyond our attainment? Every faculty, organ, capacity of the mind is but a new path to the felicity of Love's realization, whether in thought, word or deed. Look at the resources contained in Music, in Art, in Literature, in Science, in benevolent work for humanity, the thousand roads to Beatitude. God is never left without a witness in our hearts.

In proportion as our inner love life is unfolded, we draw near to God by spiritual attraction, and thus we see Him. There is nothing between us and God but our own imperfections, our selfishness, our impiety or our sin. It needs but a heart purified from worldliness and self, from man and degrading associations to see God as truly, though not in the same way, as we see the objects about us. For then everything which we see will be full of His life and goodness. His presence will be seen to inform all Nature as its inner life. It will smile upon us from every form of being and pass before us with every joy of life.

We shall apprehend the meaning of that Greatest of Teachers when he said: "I am the way, the truth and the life; no man cometh unto the Father but by Me."

We shall realize the truth and justice of Theodore Parker's lines:

"Thy truth is still the light
Which guides the nations groping on
their way,
Stumbling and falling in disastrous night,
But hoping always for the perfect day.
Yes, thou art still the Life; thou art the way
The holiest know; Light, Life and Way
of Heaven!
And those who dearest hope and deepest pray
Toil by the Light, Life, Way, which Thou
hast given."

We differ, yes, we honestly differ from those who believe that God has imparted of His truth only to Hebrew or Christian; also from those who consider all systems of religion as the impostures of priestcraft. On the contrary, I regard the religious sentiment as always and everywhere sacred, if sincere.

In all its forms I find much that is beautiful and true, and in all I find more or less of that human alloy which results from our schoolboy nature and uncompleted growth.

"I can scorn nothing which a nation's honest heart
Hath held for ages holy—for the heart
Is alike holy in its strength and weakness;
It ought not to be jested with nor scorned."

Let us beware the canker of ingratitude or of faithlessness. Every heart hath its silent hour, and when sad thoughts creep o'er us, as they sometimes will, let us wrap ourselves in the Eternal Love, and all is bright again, for well we know:

"If love, if love be love, if love be ours,
Faith and unfaith can ne'er be equal powers,
Unfaith in aught is want of faith in all.
It is the little rift within the lute
That by and by will make the music mute,
And, ever widening, slowly silence all."

Making the Best of Things

"What is there that can justify tears and lamentations?"—*Sayings of the Buddha.*

YESTERDAY I met a woman whose family had "come down in the world," as the saying is; I was not left to infer this. She told me so—not once only, but half a dozen times in the course of the afternoon, till I grew weary of the subject.

I wonder if it is that we women are more given to looking backward than men? Certain it is that you very seldom find a man transgressing in this particular way; and, after all, it is what we are now, and not what we were in former times, or what our grandmothers were, that wins us our place in the world and interests others.

Not long ago I saw a woman standing amid the ruins of what had come under the auctioneer's hammer through no fault of hers; but there were no tears and lamentations there, though the home had been very dear to her.

"What am I going to do?" she said cheerfully in response to a friendly query. "Why, just make the best of things." And she is doing it bravely, too. But she does not talk about things she had lost.

THE RIGHT WAY

And, believe me, this making-the-best-of-things attitude is by far the wisest to adopt. Our friends will appreciate us far more if we go to see them in a cheerful mood, ready to interest ourselves and be interested in everything that is going on, than if we sit down and discourse to them of the glories of the days that are gone.

We cannot always keep the remembrance of the golden days out of our thoughts, or the sigh from our lips that will sometimes well up at the thought of what might have been, but we can prevent ourselves from morbidly talking about them.

But there is another side to the question. No one who had not experienced it can realize the terrible home-sickness that comes over one at times at the thought of the things that are gone. Nothing can quite make up for what we have lost, and, though we can help talking about it, we cannot always keep our mind from dwelling on the might-have-beens. It is like tearing up a tree by the roots to leave forever a home which has been sacred to us from our very earliest recollection.

So don't let us be too chary of our sympathy to those who have suffered in this way.

But for our comfort we may remember

that it is always possible, even if hard, to make for ourselves new interests and new ties, and so create another home for ourselves. But to do this after a great uprooting requires much effort, but the effort will bring its own reward, and we shall be far happier for having made it.

LOVE BEGETS LOVE

There are plenty of people to love and help wherever we may be, and if we make this loving and helping of others the first thing in our lives, we shall have no need to regret the days that have been. Love begets love, and if we have those we love and those who love us around us, we have the greatest essentials to happiness.

"Love is not free to take, like sun and air, Nor given away for naught to anyone; It is no common right for men to share— Like all things precious it is sought and won."

"So if another is more loved than you, Say not, 'It is unjust,' but say, 'If she Has earned more love than I, it is her due; When I deserve more it will come to me.'"

"But if your longing be for love indeed, I'll teach you how to win it—a sure way: Love and be lovely, that is all you need, And what you wish for will be yours some day."

What matter if things are not so smooth for us as they once were, or as we think they ought to be? Our thoughts go back to the Son of Man, who "had not where to lay His head," and reproach us that we, who have so much to be thankful for, should spend our time in lamenting the things that have passed from us.

So if we are inclined to this habit of looking backward and talking of the riches that have taken to themselves wings, let us not indulge any longer in such vain regrets. The world about us is still as beautiful as ever if only we open our eyes to see it. There is still plenty of work waiting to be done, so instead of hugging to our breasts and discoursing to our neighbors of the luxury in which our grandmothers lived, let us rather strive to do our duty in that state of life in which it has pleased God to place us. Honest toil is no disgrace to any one. It was only the tree which bore no fruit of which it was said: "Cut it down; why cumbereth it the ground?"

Life and Sorrow

"I SAID to Sorrow, 'Thou and I shall part; Hereafter I must seek the open way, Before the wine of life leaves dry my heart, That I some destined eve to Death may say,'"

"The cup is drained, so welcome now thou art; Deep did I drink, and I have had my day!"

"Alone in her dark chamber Sorrow wept, And I went forth by field and fragrant lane, And reached a wondrous garden Pleasure kept In that fair land where never fell the rain;

And gaily down to me this woman stept Between her roses, and I laughed again. "I was most happy in that land of flowers, Only at times the old life I had known— As in the night the sound of passing showers—"

Some far and deep autumnal undertone Awoke and flashed across the languid hours, Where I still watched, unhappily alone.

"Entombed amid a thousand roses there I stood walled round by towers I could not see; But still the keeper of that garden fair Laughed at my fears, and still withheld the key."

Then wept I for some little cross to bear, And Sorrow came by night, and set me free!" —*Arthur Stringer.*

The power of bright, cheery thoughts to cure disease is greater than all the drugs in the *materia medica.*

Listen to the Voice heard only in the Inner Silence.

Courage

IN our so-called troubles, woes and miseries the Soul is our only refuge.

The mind is of little aid, only as it can become cool and calm—even thoughtless.

Thus we often see in dangerous maladies Nature kindly makes the mind for days and weeks a blank—unconscious—and the influx of the Holy Spirit makes a healing.

And so it is with courage and hope—if we can but rest and quiet and even stop the mind for a while and let God have full and complete control, we are greatly strengthened, uplifted and encouraged.

Often men in the lowest sloughs of despond give up entirely all their mental efforts in trying to overcome, and lo and behold a miracle! The Divine Mind and Will takes possession of their souls, hearts and minds, and in a little while they are lifted up into the realms of the highest hope and courage.

Look to thy self—thy soul—God—if thou wouldst be strong and courageous and not faint and fall.

What else can help thee?

With a full recognition and realization that we are *soul*, and not mind or body—the eternal child of the Eternal God—we get courage to overcome and endure in peaceful tranquillity anything that may happen in our Earth Existence.

"O Father, lift our souls above, Till we find rest in Thy dear love."

Courage to give up all mortal and mental aids and external remedies, and call on the one Father to take thee gently by thy hand and lead thee as a little child out of the mire of thy weakness and despond, makes for the greatest strength, hope and courage there is.

The soul is always courageous; the mind is timid and cowardly—until it recognizes God as the ALL.

Courage comes by either changing the mind from its lower depths to its highest vibrations; or, by closing and emptying it entirely of all external thought. To often close the mind entirely to all external things is to thus renew hope and courage and occult and psychic powers.

In disturbed conditions we think too much and pray too little.

Paradoxical as it may seem—it is when we give up all we gain all.

How frequently we see men and women in sickness given up to "die," and at that very moment a recovery begins.

He who lives in the Spirit will have great courage without any effort or even desire for it.

Courage is the *natural* effect of living with God.

Who can fear who knows and realizes his oneness with the great God?

Who lacks courage who is wholly and solely sustained by the Eternal Sustainer of All things?

Our only support when we are discouraged is the Omnipresent God.

O Pure and Blessed guardian Angels of all those who struggle with fear, doubt and discouragement, strengthen, encourage and defend them against the dark and false thoughts of their own minds, and help them to rely on God and their omnipotent souls. Amen.

We are all learning, each from the other, and to progress, we must be tolerant and avoid personal abuse.—*Susan J. Finck.*

"A knowledge of Spirit laws and life will throw a luminous splendor over even the happiest human lives."

Multitudes are sick and suffering because they are spiritually starved. Feed thy soul with Love and Truth if thou wouldst be whole.

As man unfolds his power and possibilities, new and greater demands will be made upon his larger self, which cannot be ignored without doing violence to his higher nature.—*Susan J. Finck.*

Believe in the good. Look for prosperity and not failure. If thou hast failed in most things, know it was because thou didst not have full and complete faith in God. Pray, and listen, and obey. Reach out for the highest attainment. Thy soul commands thee to aspire. Heed the Voice within. Go into the Silence and Listen. Angels are ever near trying to lead and guide thee. Love and trust them, and in the Silence listen—then you will hear their sweet voices and feel their strengthening and inspiring presence.

Judge not, and condemn not.

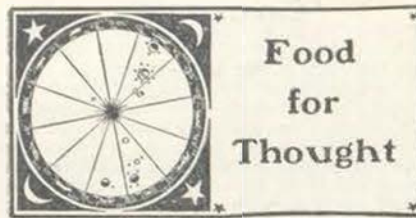
For Nervous, Lonely, and Weak People

ONE of the most helpful and inspiring books for all aspiring souls is one by Susie C. Clark, entitled "A Look Upward." From the chapter containing "Suggestions for Treatment" in all diseases, we make the following extract with respect to spiritual healing of mental disorders:

A nervous, frightened patient can sometimes be quieted by the simple impressive repetition of that beautiful text: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." It falls like soothing balm on the troubled mind, and a wave of courage and hope comes with the "Perfect trust casteth out fear." To the lonely and longing for companionship: "Lo, I am with you alway," and "He shall give His angels charge concerning thee." To the faltering and timorous: "Lord, I believe, help Thou my unbelief," and "I can do all things through Him who strengtheneth me." Just for today, "His grace is sufficient"; and to the sorrowing and despondent: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in." "O trust in the Lord, wait patiently for Him, and He shall give thee thy heart's desires," and "Commit your way unto Him, and He shall bring it to pass."

To a life hid in God, encompassed and ensphered by Divine Love and Strength, no weakness can come, no harm befall.—*S. C. Clark.*

Heal thy bodily and mental ailments by invoking the Holy Spirit to rouse thy mind to a true conception of its relation with thy real self—the soul.



THE Lord is my portion, saith my soul; therefore will I hope in Him.—*Lamentations* iii, 21.

The Unknown is knowable to the extent that we think, hope and aspire. Persistent and untiring desire to *know* will lead us to ways and means of acquiring knowledge. As long as the mind says that it is impossible to know the Unknown and be related with the Infinite Ocean of Knowledge—Omniscience—little or no progress in understanding, knowledge and wisdom is made. Knowledge is a power that relates or unites us with the Infinite Power of the Universe and makes us whole and at-one with the Omnipresent, Omniscient and Omnipotent One. The *Unknown* is knowable to him who worships at the shrine of Truth, with love, hope and faith.

The soul is the star that lights our path to all beauty. It having as its only light Infinite Light, it sees and partakes of only that which is sweet, pure and beautiful. All men love a soulful man, for he expresses beauty in its highest expression—his tone, his serenity, his sanity and his dignity inspire love. It is the soul that holds the occult and psychic power to charm by its great beauty.

Subscribe for this Magazine if you would have a year of hope and sunshine.

Love God and all that is pure and true if thou wouldst attain to the highest.

Woe, misery, peril, disaster and adversity melt into thin air when we turn to the Blessed God that dwells within.

Come, sweet souls, let us close the gates to our lower natures and open the doors of our souls and hearts to the Most High; let us get beyond temptations to live in the senses, and live *now* and *here* in a blessed state—with Infinite Bliss. "He who is in temptations is in the hells. Place is of no consequence, but all depends on state."

Is it not written "We are saved by hope," and is not hope a something which the mind feeds upon? Is it not the spiritual element which, after all, gives *tone* and *vigor* to the entire nature?—*Rainbow Sayings*.

Look to God, and He will lift thee from thy gulf of woe, if thou art in despair.

Mysteries

WHEN we realize the infinite perfection pervading all of God's universe—our universe—all mysteries are solved and cease to exist. "Mysteries" are such to the *un-awakened*. With a recognition and realization of the Christ within, we come into oneness with the blessed OMNISCIENT ONE, and truth dissipates and scatters forever all error into thin air. The rubbish of our minds is consumed by the burning fires of Infinite Love—God. As all language that pertains to the Psychic-Mental realm is more or less paradoxical, psychic and occult students, and seers and adepts understand that the title, *MAGAZINE OF MYSTERIES* means far more than the ordinary mind will comprehend. As a matter of truth this title was *given* to us and not *selected*. The tremendous success of the *MAGAZINE OF MYSTERIES*—its large, growing and far-reaching circulation—is a clear demonstration that we are now living in the beginning of the SOUL AGE of this planet—the Age of Love—the real Golden Age. We have evolved from the Age of Fear and Hate to that of Love, and this magazine is one of the signs of the times; it was founded on love, and is sustained by love, and will always vibrate with *Universal Love* for all.

Only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of the working, and each in his separate star,
Shall draw the Thing as he sees it for the God of Things as They Are!

Let us try to extract the good from everything and everybody. Live more and more in the Spirit—in the spirit of loving-kindness and gentleness and broad tolerance. Thus we broaden and deepen in soul, heart and mind, and come to find good in things that, in a narrow and limited view, seemed to be evil. There is something spiritually good in all religions. Let us strive more and more to live in peace, harmony and brotherhood, and promote civilization and bring men to a realization of the Sovereign Good of the Universe.

The awakened soul that treads the Path of Light is calm, serene and peaceful in all events, and beautifies (spiritualizes) any environment in which it may be.—A. Z.

In the death of the physical body of a sensual man or woman, or, rather, when the soul passes out of such a gross body, it sleeps for a while to quiet down the vibrations of its earth life. At and during the "passing"—the transition called death, blessed and holy angels are at hand to care for the soul, whether it comes from saint or sinner—to help it rest in peace.—A. Z.

How much time dost thou give to serene and holy contemplation of the Infinite Good—God? Dost thou know that calm meditation and holy, fervent prayer to the great Father of Love is the most refreshing, inspiring and recreating psychic-mental exercise there is? Dost thou know, sweet soul, that health and strength of mind and body depend upon soul-culture—psychic-mental exercise? Dost thou know life in its fullest, highest and most beautiful expression here on the earth-plane depends solely and wholly upon thy psychic-mental powers—thy exercise of soul and mind? Live in the eternal Spirit and not in the ephemeral senses if thou wouldst have real life and manifest the God within. The joy and peace of Perfect Bliss—life in its fullest and highest—cannot be described. It is attainable by *all now* and *here*. Live in Spirit! Live with God! Trust in God! *Love, pray, listen, obey and do!* Contemplate the Infinite Good! Meditate on our Blessed Father of Love!—*The Blissful Prophet*.

The fully spiritualized man (an holy adept) has no problems of life to solve; the problems of life naturally solve themselves. In truth, most of these problems work themselves out—*quickly* and *naturally*—if they are severely let alone, and if undue prominence or recognition is not given them. Fight and resist "evil" if you would give it *real* and *lasting* power; wholly ignore it and it will quickly pass away. The Master not only taught non-resistance, but *lived* it. All great souls who really help the Whole are too good and wise to give any power to what men call "evil" or the "devil" by even mere recognition of them. There is a mighty and lasting *positive* power for good in non-recognition and non-resistance—that the thoughtless and superficial often term the *negative* state. Certainly the Master was not negative. We are only *positive* and divinely powerful as we can bring universal love into our being, and are modest, kind and gentle to *all* and can see the good and *not* the bad in *all* beings and *all* things and *all* events.—*The Blissful Prophet*.

Many in this great Age of Light are learning to *unlearn* much that for ages has been labeled knowledge and wisdom.

Oh, why and whither?—

God knows all;

I only know that

He is good,

And that whatever

May befall,

Or here or there,

Must be the best that could.

—Whittier.

"Our" Magazine

MANY of our readers when writing letters to us allude to *THE MAGAZINE OF MYSTERIES* as "Our" Magazine; they feel that they are a part of it, and that is just the way the owner, the editor, the publisher and the Mystics desire them to feel. This Magazine is for *ALL*, and to each one of you souls who read it, it is "OUR" MAGAZINE. Many of our subscribers make presents of a year's subscription. Have you not some "shut-in" friends whose lonely hours might be made brighter each month by *THE MAGAZINE OF MYSTERIES*? It's a reminder of the giver for a whole year.

Optimism

If there is any one thing that tends to make the world brighter and better, says Ella Martin, that one thing is optimism. Let Parkhurst and his emulators, who believe that evil can be exterminated by dragging it forth to the light and exhibiting it to the public gaze, at the risk of contaminating purer minds, keep on in their chosen work; let Sam Jones continue to warn his audiences in emphatic and convincing tones that they are travelling the road that "leads to hell"; the optimist will lead more people to Heaven than all of these, God bless him!

We meet him occasionally, and we feel instantaneously the fellowship with which he is impregnated. How this sort of person diffuses good will and brotherly love! It encompasses one like a dense perfume, and envelops one like a mantle. We feel the penetration of his personality with the warm, hearty hand-clasp he bestows, and it invigorates the system like wine.

Always looking for good in the world, the optimist finds it (for people generally do find what they look for), and he himself is happier than he could be were he employed in overturning stones to seek for vermin beneath. He sees all the good there is in you, and is oblivious of your foibles. He loves you because you are you, but more especially because you are a fellow-creature.

Recognizing his own frailties, he doesn't demand perfection. He does not condone faults, he simply ignores them; and were he desirous of working some reformation in you, in no surer way could he accomplish it. His brotherly interest and sympathy inspire in you an ambition to come up to the standard of which you feel sure he would approve; or at least to be as good as he seems to believe you are.

He may never have distinguished himself, owing to the lack of opportunities, but he makes others happier and more at peace with themselves because of his tenderness and good will. Those who occasionally catch glimpses of the inner man may guess at ambitions crushed and obstacles unsurmounted. At times the eyes betray restlessness, unsatisfied longings, the aspirations of the lofty soul. But the heroism, the bravery of the invincible spirit that takes life as it comes, and makes the best of it as it is, not once succumbing to that destroyer of happiness, cynicism, though commendable in the extreme, is apt to be overlooked, for he inflicts his disappointments on no one.

How gladly you turn from the pessimist, who finds no good in anything, not even in himself, who sees nothing to live for and very little to die for, to the genial, optimistic individual, who is in touch with humanity in general, and, whilst in your company, with you in particular! He makes you feel as if melancholy has no business in the world. He also knows your needs, and that lectures and criticisms will do you less good than sympathetic interest and encouragement.

In one sense the man of this type is a leader; for, in deeming the world a very good place, despite the vicissitudes of life, his spirit of optimism is imbibed by the persons with whom he comes in contact, and looking through the same "rose-colored glasses," they conclude that, after all, life is worth living.

Get Into the Light

LIGHT is purifying; let sunshine into a dark cellar, and it soon becomes pure.

Light is vivifying; expose a withered plant from a dark room to the sun, and it colors up.

Light is power; all sources of fuel are directly from the sun, coming in rays of light.

Light is joyous; nothing contributes so much to making a brilliant assembly as a flood of light upon it.

Light is comforting; a dark day is always a gloomy day, but a burst of sunshine brings a cheer.

Light is strengthening; a puny child may grow strong if he can play in the sunshine.

So you should get into the light that streams from the Sun of Righteousness. His presence purifies the heart, energizes the mind, brightens the life, cheers the spirits and strengthens the whole man.

Hold persistently and calmly to your ideals and in time they will be realized and fulfilled, and then new and higher ideals will come to you. In this way, from one ideal to a higher one, we progress. To be discouraged or give up an ideal means more than to stand still—it means retrogression.

THE WORLD IS GROWING BETTER

By
GERALD
CARLTON

I PROPOSE to speak this month on the changes for the better which have taken place during the last decade.

It is, no doubt, well remembered by most of us the advent in this country of a powerful *Hindu Teacher*, the *Swami Vivekananda*. He first made his appearance during the Parliament of Religions at the World's Fair, in 1892. His eloquence electrified the vast audiences he addressed; among them were the most able theologians of all countries, many of whom came from remote parts of the earth, listening spell-bound to his Heaven-born utterances.

From that hour to the present a great Spiritual and Psychic wave has swept over the United States and found its way to the countries of Continental Europe, journeying on and on to the Antipodes. From it dated a new era of Spirituality, such as has made the world wiser and better.

We have emerged from periods of deepest depression, financial and otherwise. But all that is past; the good time has come to stay, and in this great work, in no small measure, we may thank the great *Hindu Teacher*, who came upon us unheralded and so changed conditions by his matchless powers and Spiritual virtues that the world has grown more tolerant, more merciful, more in sympathy with the Universal Brotherhood of Man. But *Vivekananda* only gave us what was known in the *East* long ages before.

As the reader may desire to know more of this great *Hindu Teacher* and what he has accomplished in the Spiritual World, I can do nothing more serviceable, I think at this time, than to cite occasional passages from his sayings while in the United States. But before going so far, I will detail one instance of his wonderful psychic powers. This I heard from the lips of a *Brother* who is himself a *Yogi*.

When *Swami Vivekananda* had made such a profound impression in Chicago, in 1892, by his brilliant, intellectual and spiritual gifts, a certain wealthy man came to him to test him as a *psychic*. Everything that savored of Occultism the great *Hindu* was (without openly condemning the practice) personally reticent of, his object, no doubt, being to avoid discussing a subject that was not pleasing to him. It is the nature of all *Swamis* to avoid contention in discussion as much as possible. His visitor pestered the great *Hindu* with question after question, and finally said, as he could not get *Vivekananda* to give him the information he was in search of, "I do not believe that you know anything about the Occult. The question to my mind has ever been—does the Occult exist in fact, or is it a mere bugaboo of Eastern Mysticism? I am further convinced since meeting you that the latter is the case. I am a stranger to you; I challenge you to give one single page of my life, past or present!"

The *Swami* looked at his visitor for a moment calmly, and the man afterward confessed that every secret of his soul was laid bare in that one look!

"I will satisfy your curiosity," said *Vivekananda*, gently and with pity; "but, if I do, you must first promise that you will change the manner of your life, and become more conscientious and honorable in your dealings with God's creatures. You have added terribly to the suffering of human life! Make amends while the time is left you. Repent! Do good—lead a better, more sincere plan of being, and a newer and brighter future will open to you."

The solemn words of the great *Hindu Teacher* struck a chord in his visitor's heart that was touching and pitiful.

Before the man left he was melted to tears and wept bitterly. The good *Swami* embraced him, consoled him by a few kind words, and, leading him to the door, said, as a parting injunction, "You only wanted your heart touched; I have found your soul! It will grow purer and whiter henceforward. Farewell, brother; be of good cheer—the Heaven which you have ignored within is open to you at last. May the All-Good send you grace and pity!" The *Swami* had gone so far into this man's secret history (as a proof of the power of

the Spirit) that he affrighted and melted him like a little child. When the man left *Vivekananda's* presence it was as a humble and penitent follower of the Spirit.

"*Raja Yoga* is divided into eight steps," says the *Swami*, "non-killing, truthfulness, continence and non-receiving of any gifts, then cleanliness, contentment, mortification and self-surrender to God. A *Yogi* must not think of injuring any one, through thought, word or deed, and this applies not only to man but to all animals. Mercy shall not be for men alone, but shall go beyond, and embrace the whole world." How often has the writer's heart been wrung to its inmost depths by the harsh and thoughtless treatment of poor horses, in our great city of New York. This stupid cruelty to man's best friend has been happily on the wane more and more each year, since the late gentle-hearted and philanthropic Mr. Bergh stepped in and founded his *Society for the Prevention of Cruelty to Animals*. People have grown better and more merciful, it is true, but still much remains to be done to mitigate the sufferings of our four-footed friends!

In passing along our city streets one comes occasionally across a brutal driver. His team is drawing a load far beyond their utmost strength. It is winter; the roadway is slippery with ice; the poor brutes themselves are badly shod and trembling in every limb in their double fear of the slippery pavement, where it is out of the question to get a footing, and the savage treatment of the man in charge of them; they touch the hearts of the merciful in spirit as nothing else will. The owner of the horses in this case is as much to blame as the driver. No matter, they are beaten and cursed until some good man or woman comes up, in whose heart is a glimmering, tender spark of pity, and, calling in the aid of a policeman, he does the rest.

But let us follow the *Hindu Teacher*. He says a series of exercises, physical and mental, is to be gone through every day, as an initial stage to the study of *Raja Yoga*, until certain higher states are reached. Therefore, it is quite necessary, he declares, that we should find a posture in which we can remain long. That posture which is easiest for each one is the posture to use. For one man it may be very easy to think in a certain posture, but this may be very difficult for another. I know that Mental Scientists, as a rule, prescribe a certain posture for every one. Now this is manifestly wrong. Each person must have his own method—that which is least cumbersome and awkward to him—in his effort to perfect himself in subliminal thought. This is only within reason. What one man can do in one way with absolute ease, another cannot.

"We will find later on that in the study of these psychological matters," says *Vivekananda*, "there will be a great deal of action going on in the body. Nerve currents will have to be displaced and given a new channel. New sorts of vibrations will begin, the whole constitution will be remodelled, as it were. But the main part of the action will lie along the spinal column, so that the one thing necessary for the posture is to hold the spinal column free, sitting erect, holding the three parts—the chest, neck and head—in a straight line." Then he goes on to say: "Let the whole weight of the body be supported by the ribs, and then you have an easy, natural position, with the spine straight."

I had occasion to note the effect of these exercises recently in an artist who is also a *Yogi*. He was of perfectly symmetrical build, having one of the finest expressive faces I have ever seen, and, without resorting to any other exercises than those suggested, he possessed muscles (in texture and steel-hardness) that would have put to shame many of our well-known athletes. But these muscles were not in protuberances and bunches. There was nothing abnormal about them. They were of the normal, exhaustless kind. He, as all other *Yogis*, was a vegetarian of the most conservative type. Meat (animal food) had not passed his lips in sixteen years. Nor

did he use coffee, tea or tobacco. His face was of pure health and without a wrinkle, even near the corners of the eyes, where in most people they are prevalent.

This goes far to show that fruits and vegetables and cereals are the life-givers and life-sustainers of the human race! Apart from this the artist-*Yogi* was a man (though of a pronounced nervous temperament) who never lost his poise.

So much has the great *Vivekananda* done in establishing health, good feeling and good will since the All-Good directed him to these shores for the regeneration and betterment of humankind! When he first addressed the vast audiences at the World's Fair in '92, Mental Science was barely dreamed of. It was professed by so few that one might count them on the fingers of two hands. But what a change since then! The Psychic Age is truly with us. Conditions are improved, and with the grace of the Spirit they will continue to improve until the Millennial Note is struck that will free man forever from the fetters of fear, ignorance and superstition. Yes, the world is better and growing better!

The Two Sides of It

THERE was a girl who always said
Her fate was very hard;
From the one thing she wanted most
She always was debarred.
There always was a cloudy spot
Somewhere within her sky;
Nothing was ever quite just right,
She used to say, and sigh.

And yet her sister, strange to say,
Whose lot was quite the same,
Found something pleasant for herself
In every day that came.
Of course things tangled up sometimes
For just a little while,
But nothing ever stayed all wrong,
She used to say, and smile.

So one girl sighed and one girl smiled
Through all their lives together;
It didn't come from luck or fate,
From clear or cloudy weather—
The reason lay within their hearts,
And colored all outside:
One chose to hope and one to mope,
And so they smiled and sighed.

—Priscilla Leonard.

The time is coming, either in this world or the next, when the cloud will be swept away and the fulness of God's light and wisdom poured around you. If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.—*Horace Bushnell*.

All God's creatures have rights, and man, the noblest of God's creatures, should be taught from the dawning of reason to treat kindly the dumb brute, which is also God's creation. I firmly believe that unless children are taught to be kind to the brute they will be brutal and dangerous, as they advance in years, to their fellows. One of the most distinguished lawyers of the United States, a man of learning and refinement, told me some years ago that in his study of criminal cruelty he found in almost all instances the assassin and murderer commenced their brutal careers by cruelty and brutality to animals. To be gentle and humane to every creature of God is the duty of every man, but more especially of every Christian man who claims to be a follower of One who went about doing good.—*Father Ducey*.

Let fraud, and wrong, and baseness shiver,
For still between them and the sky
The falcon Truth hangs poised forever
And marks them with his vengeful eye.
—*Lowell*.

"The only garments that endure
Are kindly gifts to clothe the poor.
For neither tatter, time nor moth
Shall fray that silk or fret that cloth."

Doubtless the world is quite right in a million ways; but you have to be kicked about a little to convince you of the fact.—*Stevenson*.

Remember that to change thy opinion, and to follow him who corrects thy error, is as consistent with freedom as it is to persist in thy error.—*Marcus Aurelius*.

The loftiest, purest and most penetrating spirit that has ever shone in American literature—*Ralph Waldo Emerson*.
—*Prof. Tyndall*.

Development of the God Idea in Mind

BY EDWARD HEDGES THOMPSON

ALl manner of men agree that that limitless Entity denominated "God" is infinite in its range of occupancy and power. To this dual nature all but those viewing Deity as blind force concede a third factor of all knowingness.

These concepts are often very glibly, if not discerningly, phrased by saying that God is omnipresent, omnipotent and omniscient.

In his own opinion man is so limited in his relation to time and space that he does not undertake to relate himself to God through these obscure media. In his relation to space he feels localized and confined, and his consciousness hold on time seems limited in duration. But man has found that he has a broader scope and range of relation in his intellectual, moral and spiritual nature. He feels that he is nearer God on one of these planes; but they are intangible, and the commonality of mankind has been loath to apply here the same methods of gaining knowledge of God that are used in acquiring facts concerning the physical world. Man denies freedom of action to his intellect. He is born into a creed-bound world, and is seldom inspired to break the bonds and demonstrate truth for himself. He attentively reads the Scriptures, but he does so with preconceptions acquired by the complaisant acceptance of interpretations handed down by the theologians of the past. The aphorism that spiritual things are to be spiritually discerned has for him no practical application, because of his intellectual bias and limitations. Unwittingly he becomes confined in the narrow groove of scholasticism. Though his mind is active and his soul aspiring, intellectual and social environment holds him to conventional interpretations. His idealism is satisfied—his soul is at peace.

In this fancied completeness there is no welcome for the offerings of science. The teachings of the modern evolutionist as to the cosmic processes are disdainfully refused a hearing; for man fears that such teaching aims to minimize God. To him things known are natural—on the world plane—while things unknown are divine. To his mind it is presumptuous and sacrilegious to bring the unknown—the divine—down to the level of the natural. From this status the modern religionist defines God. Since man is a being of intellect and feeling, God is assumed to possess similar attributes, only in a higher degree; as man is vacillating and subject to change of purpose by petition, argument and prayer, likewise God is changeable and susceptible to entreaty. Man entertains wrath and anger, and these passions are accordingly accredited to God. God is assumed to possess attributes, and from the standpoint of assumed relations is reasonably deemed an anthropomorphic being, above man, and unlike him only in possessing a greater degree of perfection.

Such views have the mighty support of naturalness, and took their rise in the first dawn of consciousness—in the necessary recognition of some power higher than man. That early man should have personified this power and localized it in the mightiest things of Nature—the wind, the ocean, the sun, etc.—was as natural as any other impulse in the early human life. From many gods, focalized in various elements of Nature, he has grown gradually to the substitution of one subsistent God, permeating and manifesting throughout all Nature. And this development and all its attending concepts, from polytheism to monotheism, have been a constant movement from cause to effect; an evolution—a part, indeed, of the eternal cosmic process.

The heretofore prevailing idea of God is the result of two operating factors; namely, first, an intellectual activity drawing its conclusions largely from the concrete, the presentations of the senses; and, second, an ever-growing and expanding ethical sense. The God idea as it stands in the present age may be likened to a plant grown from a tiny germ to a magnificent tree in full bloom. It is beautiful, it is fragrant, and in many particulars satisfying to the possessor; but the greater hope and prophecy remain unfulfilled—it has yet to bear fruit. If evolution in its latest and broadest sense is a fact—and all Nature proclaims it a fact—the God idea has not yet reached its full fruition. There is, indeed, prophecy of a great and glorious

fruitage—a fruitage that will supply unnumbered wants and aspirations of the human mind and heart.

Can the mind look down prophetically along the vista of time and behold the new God and the new life that await humanity? It is possible to do so, provided the necessary conditions of such vision are observed. Are the conditions revolutionary or in any way onerous? No. They simply demand a *new, rational and unprejudiced* attitude, which comprehends: (1) a freeing of the mind from the environing conventionalities of thought; (2) the rejection of preconceived notions and dogmas handed down from the mediæval theologians, unless such are supported by one's own acquired or intuitional knowledge; (3) a willingness to allow the mind some scope in the realm of mental abstractions, and a realizing sense that the Infinite cannot be discerned by reference to, or comparison with, the concrete or physical; (4) a consciousness of the value of idealizing, and an aspiration to realize the highest ideal; (5) a reverence for Truth, and a desire to know it; (6) an open and receptive state of the heart to the "still, small voice," and to such truths as are too refined and spiritual to enter into the consciousness through the intellect; and (7) a discriminating and enlightened faith.

When one has taken possession of some such detached viewpoint, has reverently communed with the great Nature about and beyond him, and has persistently inquired at the door of his own soul, he is irresistibly led to conclude that God is something more vast, fixed and truly divine than the human mind has heretofore conceived. To the God-seeking soul thus untrammelled by the accumulated and hereditary error of the ages, there appears a new revelation—a revelation first glimpsed in historic times by Jesus of Nazareth, but which has subsequently been generally veiled from human understanding by idolatrous influences and tendencies begotten of creed, greed and a bigoted dogmatism. This new revelation, first vouchsafed to the generality of mankind in the closing years of the nineteenth century, is the last great gift to man of rationalistic science—co-operating, it must be said, with a newly recognized intuitional sense that even now is and ever may be beyond the formulation and analysis of science.

And how stupendous is God as seen in this new revelation! How inadequate are the old, anthropomorphic, human limited "He" and "His" in their application to Deity! God is indeed seen to be "all in all," fixed, unchangeable and *impersonal*. As human intellect cannot cognize the Infinite, so no human vocabulary can furnish a word fully to express the God idea—an idea revealed to the soul partly through channels that are non-intellectual and need not word vehicles. Perhaps the most adequate terms, appealing to the cognition of intellect and expressive of so high an idea, are "The Absolute" and "The Great First Cause." The aspiring mind and heart, centred on these words, lead the seeking soul beyond the confines of personality, onward and inward to the great heart of Nature—the unchanging reality of all that is—the uncreate, subsistent Principle, involving all that human mind can be conscious of in the tangible world of matter or the intangible spheres of mind and spirit. This infinite Entity cannot be presumed to possess attributes, because, being Itself the Great First Cause, there are no anterior powers to confer attributes; therefore God cannot be defined in common with man as being wise, intelligent, good, etc.; but He is Himself the *Principle* of Wisdom, of Intelligence, of Goodness, etc.—the Source whence these qualitative elements of man are derived.

God may be said to have a nature; and this nature encompasses, includes, and is identified with the abstract Principle whence are evolved to the conscious recognition of man all the mental and spiritual attributes that make for righteousness and wholeness (holiness), as well as the other manifestations of God as expressed in the physical universe. Thus, God-nature must be viewed as coeval with God. Whatever it is, it is as eternal in origin as is God, and must be conceived to inhere in the divine Entity. Hence, as God is infinite and perfect—a fact forced into our consciousness by the largest grasp of the idea of First Cause—so must God-nature be perfect. Now, one of

the elements of God-nature is necessarily *Life*, and life implies action. God without life and resultant action would be a non-entity and unimaginable. From the premises of God-perfection it is deduced that God-life and God-action must be perfect; and herein is the startling implication that God-action is not vacillating or alternative. God must act according to His nature; His action cannot be the result of choice. Omniscience is above the necessity of choosing. Ignorance alone is the parent and user of choice.

Another inference deducible from the necessary perfection of God's nature is that the resultants, the creations of God-action, are perfect. The tangible and intangible creations of God must reflect His perfection; hence, we have as a corollary the fact that there can be no real tragedies in Nature. What the world calls error and evil are non-existent in reality, and, to the extent of their apparent existence, are the products of man's misjudgments and are related to man only. But it may be said, parenthetically, that even under such restricted view error and evil have ethical uses and are powerful factors in the spiritual evolution of mankind.

The properly conditioned mind, searching reverently without and within, discovers another element in the nature of God that is startling to the uninitiated. There is found to be a power, or rather a limitation, that apparently transcends God. It is the law of Necessity. But this is in reality God in another aspect—the aspect of Divine Necessity. Herein is revealed the fixedness of God. Every entity has necessarily a fixed, constitutional nature; and God, in truth, must be subject to God-nature. Such apparent limitation is but proof of God's perfection. To conceive God as a volitional Being is simply to deny His perfection and lower Him to the plane of human limitation.

Allow the mind to flash back to the remotest reach of imagination. No void of mere nothingness can be found. Such vacuity cannot even be imagined. But the projected consciousness realizes the presence of God—the limitless All-in-all. This consciousness is partly the product of an intuitional sense that baffles the power of language to convey the conception from one mind to another. Such comprehension of God as results from this sense comes through the medium of *spirit*, and must be spiritually discerned through the gateway of introspection. The intellect alone can but poorly and inadequately apprehend God; for God is the Absolute, and necessarily unfathomable by finite intellect. But man, spiritually in particular and physically in common with the physical universe, is related to God as effect to cause. Mediate or immediately, the ulterior cause must be identified with God—First Cause. On this law of Cause and Effect is predicated all that pure intellect may ever know of God. All phenomena witnessed are readily judged by the intellect to be the effect of some cause. Though observed effects are greatly varied and apparently infinite in number, it is found by tracing them back through the more or less numerous intermediary causes that they converge toward a final, common cause. Specifically, explosions, earthquakes, cyclones, volcanic eruptions, etc., are traceable to chemical affinity, gravitation, or some other unseen physical force. All phenomena of growth in the vegetable and animal kingdoms are referred back to vital force, supplemented by environment. Volitional action by animals and men is seen to originate in mentality. Higher than all these, on the plane of altruistic human life, there are observed the effects of some ethical force so refined and spiritual that the human intellect willingly concedes it to be the product of that greatest of God-reflections—*Spirituality*. So it is seen that all observed phenomena can be intellectually traced through a series of ulterior causes that gradually converge toward a centre.

All the diversity of the universe is apparently referable to unseen physical, vital, mental, or spiritual forces. But what are these forces, and what is anterior to them? No mortal knows. But the logic of analogy leads us to believe that there is a further convergence, and but a step beyond is the one unseen Centre of all—the incomprehensible Source of all that is. Incomprehensible? Certainly not to the extent of forbidding all approach to some definite conception of God. Even a conviction that God is incomprehensible differentiates the concept of the God idea from other concepts, and to that extent gives us, in a sense, comparative knowledge. But if we cannot get near God, viewed as a whole, we can approach Him measurably through the media of His aspects. We see in the world the activity of life—the living; and we reasonably infer that the source of such living must be life—God is Life. Man is intelligent; God must be Intelligence. We are cognizant of substantiality; then God must be Substance. We see evidences of spirituality; if

it exists, then God, as its Source, must be Spirit. We are conscious of a force, inherent in the nature of the universe and of man, a living, continuous force that makes for the betterment of man and his environment; its source must be the Good itself—God. And finally we find implanted in the human soul an ethical tendency, a responsive affection, a loving nature: man is loving—God is Love.

But what of matter? Is it the body of God? A physical body implies sides and face, form and limitation, relation to space. God is limitless, and hence cannot be imagined to have a body. As God is seen from all other viewpoints to be Spirit, not a Spirit, may not matter be analogously predicated on a like basis? Conceive a rod bisected—one-half cast away and the other half equally divided. Mathematically, this process could be continued *ad infinitum*. Practically, what would be the result of, say, the billionth bisection? Manifestly, nothing, as we know it, physically. Surely the halves of the last piece can have no more tangibility than mental concepts. They can exist only in the mind. May not, after all, the term "physical world" be a misnomer? Can we be quite sure that what we call the physical world is a physical world? We know that the densest matter is only another form of the most rarefied gas. May not another transmutation expand it to—Thought? Science does not oppose such a hypothesis. In fact she is now busily marshaling facts and arguments to prove it.

If, now, this foreshadowing of science be accepted as truth, it will be conceded that God involves all the seen and the unseen, and that all that is, is an evolution from God; hence, all that is must be an emanation, a reflection, an expression of God, and must indicate God-nature to the extent and perfectness of such expression. Science has patiently traced these evolving expressions from the lowest to the highest. At the bottom she found chaos of matter; at the top she has just discovered—Religion. In her youth, Science was inexperienced and unskilful. She overlooked much, but latterly she has instituted a new investigation of the beginning of things, with the searchlight of broadened knowledge. In this newer exploration she has found law and order, even in primeval chaos; and, most glorious fact of all, she discovers there the seeds of a world-producing and world-redeeming Love. She names them Mutual Attraction and Chemical Affinity. Chemical affinity may have produced a kind of polygamous union; but, when two molecules came forth from chaos and joined themselves together by the power of mutual attraction, there was witnessed the first love-marriage of the universe. Other molecules came into the circle, and the first families, tribes, societies and nations of molecular individuals were successfully founded in the realm of matter.

Thus Nature was organized by Divine Love. And if this power was necessary to organize worlds, how supremely necessary was it to the organization of later and more complicated forms of life! Biology informs us that love was not only a potential but an active ruling force in the first life-cell. History teaches that it has been an ever increasing force, both qualitatively and quantitatively, in the development of human life. And ethics and sociology, as prophets of the future, tell us that Love is at work on the task of unifying all nations, and establishing forever the brotherhood of men. It is a force that has brought forth from a mere bestial progenitor a mother and a father, and instituted among men a family, a home, a society. Without Love, Life itself would vanish from the earth within a generation. The old aphorism that self-preservation is the first law of Nature is challenged by modern science. With selfishness was born a twin brother—unselfishness. The struggle for life has been equally a struggle for self and for other selves.

God is law and order. He has manifested Himself in an orderly, consecutive manner, through the physical, vital, mental and spiritual, all higher manifestations being ever potential in the lower. Physical force has built countless growing worlds from the materials of chaos. Its work is done. Henceforth it will be mainly occupied in keeping its machinery in order. Vital force has been the decorator of at least one of these worlds. It has had a tremendous task, and apparently has been recklessly extravagant, as witness the fossil wrecks along the path of time. But at last it, too, has finished its work. It made unnumbered cells of protoplasm, grouped them, functioned them, and, after struggling for ages with many apparent failures, brought upon the scene the perfect and complete material manifestation of God—physical man. As to this planet, we are forced to the conviction that there will never be a higher creation than man. Organic evolution, therefore, has also finished its task. It has produced a physical being that has attained a

full harmony of environment. Thus, physical man culminates God's external manifestation. But there is a Man that marches on. It is the Man within the man. The mind and heart are the limitless fields wherein God is henceforth to be eternally manifested. Intellect and Love have now the joint obligation of leading the pilgrim spirit of man back to the Father—God. In other words, more concretely expressed, Science and Religion are the channels through which the eternal push shall lift man to his eternal godship.

True science and true religion are one in purpose, yet there is a distinction. Religion gives us ideals; science points the way to their realization. Religion enthrones Love; science approves the coronation, and proposes a rational scheme of government. True religion is henceforth to be the normal dynamic of the growing and expanding Man within, and science shall be religion's regulator, arbiter and poise. If it be desired to get a nearer and more specific view of the pre-eminent phases of these man-perfecting forces, we may substitute for science the word *Evolution*, and for religion the word *Christianity*. In the last analysis these are the wings on which man shall soar Godward. Their divine purpose is one and the same. Each is a method of creation. Each has the one purpose of making more perfect living human beings. Both do their work through the same medium—Love. Both have the same Author, the same end, the same spirit. Christianity did not drop like a bolt from eternity at the beginning of the Christian era. Its spirit was abroad in the world centuries before, and recognized of men. The spirit of it is as old as Nature; but, like Evolution, its higher meaning has but recently come into the consciousness of man.

Man, having found himself, has the unique privilege of being the intelligent spectator of the evolutionary process of which he is the culminating point. Reason and intuition have at last explained to him his status in eternity. He understands. He realizes his dignity, knowing now for the first time that the universe has been in travail for ages to bring him forth. His greatest wonder is that he has wondered so little. The revelation fills him with new inspiration. He desires to be in harmony with Nature. Turning his eyes to the future, he gazes upon the Ascent of Man. What a glorious vision! Love is seen leading all the children of men to the Kingdom wherein God and man are eternally one.

Utopianism

This is another of the devil's pet words. I believe the quiet admission which we are all of us ready to make—that because things have long been wrong it is impossible they should ever be right—is one of the most fatal sources of misery and crime from which the world suffers. Whenever you hear a man dissuading you from attempting to do well, on the ground that perfection is "Utopian," beware of that man. Cast the word out of your dictionary altogether. There is no need for it. Things are either possible or impossible—you can easily determine which, in any given state of human science. If the thing is impossible, you need not trouble yourself about it; if possible, try for it. It is very Utopian to hope for the entire doing away with sin and misery out of the world; but the Utopianism is not our business—the Work is. —Ruskin.

What the World Demands

THE world does not demand that you become a great lawyer, a great physician or a great merchant; but it does require that you shall so carry yourself through life as to uplift and not blight your fellow men, so as to help and not hinder, so as to elevate and not degrade them. It does ask that you shall not gain riches by impoverishing those who help you to become wealthy, that your dollars shall be clean and not smirched with the guilt of trying to get ahead of your competitor by sharp practice; it demands that your wealth shall not be stained with the blood of widows and orphans, that you shall not lift yourself up by tearing others down.

"As for THE MAGAZINE OF MYSTERIES, I consider it an excellent magazine. The Editor shows good taste. He certainly is not behind the times."—THE ADEPT.

[The Adept, published in Minneapolis, is widely read and cleverly edited.—EDITOR.]

IDEALS are the world's masters. That self which thinks, and judges, and knows is all ways in advance of that other self which wills and acts and lives; and all the spare capital of the soul is invested in ideals.—Timothy Titcomb.

THE GOOD IS ETERNAL.

"Marry Young," Says Father Hogan

REV. THADDEUS HOGAN, of the Sacred Heart Parish of Trenton, N. J., who has been urging the younger members of his church to marry early, finds many returns to his preachings. Engagements are being announced rapidly.

Father Hogan's advice is to marry early in life, thereby shunning evil associates, thus saving earnings, no matter how small they may be, remaining at home with one's family instead of walking the streets and placing one's self in full view of the temptations of evil.

"The question of salary," said the priest, "should be no bar against this step. A young man earning \$10 a week and upward could keep a wife just as well as he can pay \$5 a week for board and attend the theatre and take in all sorts of amusements.

"The young girls should take this advice home to themselves, too. They are as responsible as the young men. They will not marry a young man nowadays unless he is earning a large salary, so they can dress in silks and satins and make a great showing on the streets. If this step is not taken early in life the young man generally abandons the idea of marrying after he has passed the twenty-five-year mark."

Father Hogan has been preaching thus for a long time, but not until recently did he insist upon the matter being considered seriously. The population of the Sacred Heart Parish is the largest in the city of Trenton, and there were more marriages in this church in the past year than any other Roman Catholic church in Trenton.

Father Hogan has been in his parish for nearly thirty years. He is the oldest priest in Trenton.

[Marriage is a sacred thing and is the Divine Command; a happy marriage usually brings great fortune; it is good for the soul.—Yogi-ananda.]

Comfort One Another

By Mrs. Margaret E. Sangster

Comfort one another;
For the way is growing dreary,
The feet are often weary,
And the heart is very sad.
There is heavy burden-bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another;
With the hand clasp close and tender,
With the sweetness love can render,
And the looks of friendly eyes,
Do not wait with grace unspoken;
While life's daily bread is broken,
Gentle speech is oft like manna from the skies.

Comfort one another;
By the hopes of Him who sought us
In our peril—Him who bought us,
Paying with His precious blood;
By the faith that will not alter,
Trusting strength that cannot falter,
Leaning on the One divinely good.

Forgiveness, Agreement and Prayer

FORGIVENESS.—Technically speaking, man cannot forgive another. He alone can forgive who can so present truth that his brother can perceive forgiveness, who can free himself from his burdens. Letting alone is the best sort of forgiveness. Chronic criminals are made so by the attitude of mind toward the criminal. Punishment comes from the outraged public sentiment against the transgressor. One cannot atone for a crime; it is already committed.

The qualification of an executioner—he must be a sinless man. This is advanced thought. The world is not ready for its promulgation, but the principle is the same. In the evolution of the years it will become a race thought.

AGREEMENT is harmony. Where many agree, it is a symphony. The voice of one is the voice of all. One man speaks for all. One sweep across a musical instrument in full tone produces harmony. Where human souls harmonize they form an invincible power.

PRAYER is the positive attitude. Prayer is also the passive attitude with a proper conception of what we need.

Every successful achievement is an answered prayer.

A HOLY life is a miracle.

Perpetual Youth

By Sydney Flower, in New Thought

PHYSICAL immortality, the renewing of youth, the arrest of physical and mental decay are phrases more or less in vogue just now as within the scope of New Thought achievement. They express a desire that is almost universal, and wherever there is sustained desire on the part of mankind there is bound to follow in its own good time the fulfillment thereof. This is the law of creation; first, the thing, then the material needs and desires of the thing. This is Evolution reduced to its simplest form. This is the "answer to prayer." Nothing material is withheld. Therefore, I believe in all sincerity that the answer to this prayer for eternal physical youth will be vouchsafed in time because it meets a material desire; in such time as the sustained desire of man to this end shall have become a force of sufficient attractiveness to compel the Ether of Knowledge to yield its secret. "Ether of Knowledge" is a phrase that fairly represents the Infinite Atmosphere of Thought which is without us and about us. To me the idea that the brain or mind of man is capable of making Thought is nonsense. The brain is, and can be, merely an instrument. It uses Thought. It attracts Thought to itself. The brain is a magnet. It draws to itself the Thoughts which it is capable of receiving. It harvests Thought, which then becomes memory, and yet I am unwilling to go so far as to say that the brain is even capable of doing that. I cannot conceive it possible that the brain can store up the immaterial essence which we call Thought. I believe rather that after Thought has registered its impression upon the brain it is released again, and that what we call memory is a re-attraction of once-used Thought to the brain by magnetic process. To be a little more specific let us say that we can think only when the brain makes itself attractive to Thought. It draws Thought to it, and whether it is past Thought, which is Memory, or fresh Thought, which is new Experience, Knowledge—the process is the same. The action of the brain is the action of the magnet.

Avoid a Scowl

A SOUR countenance is inexcusable in man or woman. An habitual scowl betokens ill-temper; but suppose it may not be the result of any ill-feeling or badness of heart, it is useless and worse than useless. Besides, its effect upon others is unpleasant, not to say contagious. It is hurtful to children; but perhaps its worst effect is upon the person himself. Instead of drawing people to him in a way to open their hearts and minds, it repels them. In a word, it is the opposite of tactfulness and is bad for either business or social influence.

In this connection we may quote, with reference to the reaction upon one's self of a cross look, from a writer in Woman's Home Companion, which has reference to a pleasant voice as well as looks:

"As a man thinketh in his heart, so is he." And, conversely, as a man appears to be, so will he think in his heart. In other words, if one is happy and cheerful and kind, he will smile, he will speak cheerfully, he will do acts of kindness. On the other hand, and this is just as important, to smile and to speak quietly and in a kindly tone, even if one feels unhappy or angry or discouraged at the moment, so reacts on the man's inner being that he begins to feel what he has simulated. This is a good thought, and it points to a plain duty. We should never allow ourselves to express outwardly by word or by look any unkind or unhappy thought or feeling. To do so is only to tend and foster that feeling, to make it grow and get final hold on the character. But by affecting the helpful virtues we will dwarf, and finally pluck out altogether the evil in our nature, and we become in character the good things we have caused to appear in our countenances and in our voices."

"Let us, then, be what we are, and speak what we think, and in all things keep ourselves loyal to truth and the sacred professions of friendship."

"As the countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of a God."

"Like a beautiful flower full of color but without scent, are the fine but fruitless words of him who does not act accordingly."

Out in the Fields

THE little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.
The foolish fears of what might happen—
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.
—E. B. Browning.

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

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

Compensation

SEND forth your love with a tender glance,
With thoughts that quicken and burn,
Send forth your love as the wavelets dance,
Nor ask for its swift return;
Not for you to care where it goes,
Not for you to look for its power,
Send it alike on friend and foes,
Heeding not if it fruit or flower.
Send forth your love, let the heart sing on,
It knows not of the inward beat,
Your own love makes the soul grow warm,
Over and over the task repeat;
The tide that goes must e'er return
And the cup of the lover to the brim will
fill,
So love and love, and no soul spurn,
And the soul of the world will obey your
will.
—Abbie Walker Gould.

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

"Talent is that which is in a man's
power; genius is that in whose power a
man is."—Lowell.

I CAN HELP YOU

As No Other Man
Can. How? By
My Treatments
and by My Writ-
ings.



Paul Edwards

My treatments given
at a distance (telepathi-
cally) are as effectual and
sure as if you resided
right here in Chicago and
were coming to
my parlors
daily. I give
you my consci-
entious, sym-
pathetic care,
and I CAN

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Self-Help

It has often been said that true Freedom is to be found only in conformity to law—conformity to the law of our own Being. Every true teacher continually refers the student back to himself, emphasizing self-reliance as a cardinal virtue. Only it must be reliance upon that self whose nature is Being, Light, Freedom—the hidden centre from which life springs, the one Sun which illumines the world of men.

The problem which confronts every earnest desirer of the Light is: how to realize day by day some deeper measure of this consciousness. And as no two human souls are alike, the path is different for each one.

At any rate it is plain to all alike that the law demands harmony, solidarity, love. It is plain from the fundamental fact of the Unity of Being, the identity of Soul; for at the deep centre humanity is one.

Through diverse and wandering ways all men seek ultimately the same goal.

A long step, therefore, toward attaining a right relation to our fellows consists in a boundless toleration, which overlooks differences and seizes with quick sympathy points of resemblance visible only to the eye of love.

Looking widely over humanity, it will be seen that the best are not found in any one enclosure, cannot be embraced under any one label; indeed, refuse all classification whatever.

A sympathetic appreciation of the good in every heart will help greatly to a calm frame of mind, that indispensable condition to the deeper life.

In the stress of modern life one feels sometimes almost as if calmness were life's crown. It may be interesting, therefore, to note one method which some have found hopeful:

Before seeking rest at the close of the day consider carefully what state of mind is to be maintained on the following day. This forethought may be summed up in a deliberate resolve. For instance: "I will, deeply and earnestly, that all day to-morrow I shall be in a calm and peaceful state of mind; I will that if any irritating or annoying thought or image or memory be in any way awakened it shall immediately be forgotten and fade away."

Having in this way bidden the will to carry out your resolve, sleep ensues with this thought last in the mind.

It is an invocation of the higher Ego, and if done with earnest concentration, it will take effect during the mystery of sleep, for the night-time of the body is the day-time of the soul.

Persistence is the key to success; and this simple method will be found to be one gateway to powers which the unaided waking mind rarely grasps.

It will inspire confidence in the vast resources of selfhood and open new vistas of experience, limited only by the earnest persistence with which it is carried out.

Another path that leads to Freedom is through knowledge. "The Truth shall make you free." But it must be known, and knowledge must be progressive unto the endless end.

In the visible world it is true that knowledge is power. In the unseen world it is not less true, for each is the counterpart of the other.

Conformity to law is indeed Freedom; but to know the law is a necessary precedent.

Regarding Nature as a symbol of the soul we recognize the limitless extent of the field of knowledge, the necessity for employing higher instruments.

We see that the slow processes of the brain-mind must one day be supplanted by the flashing light of intuition.

The advance into new fields of consciousness, if it is to be sustained and continuous, must be supported by harmonious development.

Not by knowledge alone or by devotion alone, or by works can the riddle of life be read. Action, faith, intellect, imagination, and love are necessary, and all exist in countless degrees. United, they will lead to that inner sea whose gateway is the Heart of man where no bounds are and which, if a man do not reach it, freedom is for him but a name.

Nevertheless, many ways lead thither.

Who would deny that some have attained through philosophy, art, music, meditation? Mystics like Maeterlinck, Whitman, Emerson, Wagner, Fichte, have trod different paths to the same goal.

The Good, the Beautiful, the True, penetrate us like space, and at the deepest of us we pay homage at their shrine; but terrestrial man, lost in illusion, knows not himself, and bears the bondage of matter.

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Sympathetic Vibrations

THE Denver News reports a pleasant and instructive talk with the young pianist, Josef Hofmann. He was asked whether an artist enjoys his own performance, and replied that he certainly does if he has the right audience—if there are, say, a hundred people who know, who feel, who sympathize. Asked how he could tell whether the "right audience" was present, he said: "Ah, my friends, you ask too much. I do not know. No one knows how the communication is made, but it is instant, it is positive, and is as real as this table before me or the message you receive by the wireless telegraph."

"It is not what they do or say—these people who understand—it is what they feel that is helpful. Between them and the artist a current is immediately set up. They give him power, he gives it back to them, they return it to him; he gives it to them again multiplied, and so they go on with action and reaction, like the armature and magnet multiplying the force of the electric current in the dynamo."

"Without such aid as I have the artist cannot possibly be at his best, and no amount of simulated enthusiasm by the people who do not really understand can compensate for its absence."

Immortality

I KNOW not of what good fate my thoughts have been always fixed upon things to come, more than upon things present. These I know by certain experience to be but trifles; and if there be nothing more considerable to come, the whole being of man is nothing better than a trifle. But there is room enough before us, in what we call eternity, for great and noble scenes; and the mind of man feels itself lessened and straitened in this low and narrow state, and wishes and waits to see something greater. And if it could discern another world coming, on this side of eternal life, a beginning glory, the best which earth can bear, it would be a kind of immortality to enjoy that prospect beforehand, to see, when this theatre is dissolved, where we shall act next, and what parts, what saints and heroes, if I may so say, will appear on that stage, and with what lustre and excellency. How easy it would be, under a view of these futurities, to despise the little mops and honors, and the momentary pleasures of mortal life.—*Lord Bacon.*

Our minds are much disturbed by vain imaginations, and dis-ease in both mind and body is often created. Much of our misery is due to our thinking we need this thing and that thing to make us happy, or this and that place to reside in. Our ambitions are usually far beyond our powers to realize them. The soul whispers patience and a rational contentment, and when the mind obeys its voice we are more at ease. To manifest the divine within, we must not look for power without. External conditions are always adjusted to a right balance by Internal action of the soul. The Yogi Adepts say: "Each soul is potentially divine. The goal of all souls is to manifest this divinity within by controlling Nature—external and internal. Do this either by Work, or Worship, or Psychic Control, or Philosophy, by one or more, or all of these—and be Free. This is the whole of Religion. Doctrines, or Dogmas, or Rituals, or Books, or Temples, or Forms are but incidental and secondary details."

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We build the ladder by which we rise From the lowly earth to the vaulted skies.—*J. G. Holland.*

Nerve us with incessant affirmatives. Don't bark against the bad, but chant the beauties of the good.—*Emerson.*

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Matter, Motion, and Spirit

By
AQUILLA RICHARDS

IN my previous article I showed in a general way the deductive relation between matter and spirit; and if the physicists of the day gave as much care and study to spirit as they do to matter, our knowledge of both would be more extensive than we now possess, for they are inter-existent and interdependent.

The object of the present article is to show more in detail the characteristics of the motion of matter, and how this motion develops affinities, which lead into the intangible, or spirit, as we are pleased to call it.

A peculiarity of matter is the fact that it is always attempting to follow a straight line somewhere, but resistance at some point either brings it to a state of rest, or compels it to describe a curve. In all the complicated movements of matter there are but two laws: one pulling the atoms or worlds (as the case may be) to each other, and the other pushing atoms or worlds away from each other. All atoms attempt to describe circular motion, and all worlds do describe circular motion. No character of matter can follow a straight line without that interruption to its course, in the shape of friction or retardation, which will eventually check its speed in that particular direction and give its course a curve. On this principle all heavenly bodies are kept rotating, and suns and constellations build their orbits by their own labor, in trying to keep along a straight line of travel. Sir Isaac Newton, who gave the law of gravitation a mathematical demonstration, proved that bodies in space attract each other inversely as to the square of the mass acted upon by this law. With all his great mind he could simply show the speed of matter in motion. He could not see the atoms in motion, because he had a mathematical eye, and not a spiritual one. The telescope gave him position of matter; that, in its varying positions, gave him angles, lines, and consequent curves, and geometry did the rest. Every world that moves makes a wave in something, and this wave, though so long and so great that the finite minds cannot understand it, is affecting some other body in space. Every series of waves has a note, as much as the violin has; and the only difference is that one vibrates a piece of raw-hide, and the other may jar a planet. One gives music to the ears, and the other adds a harmony to the "music of the spheres." One may bring a tear to the eye, while the other may be lost in the depths of an eternity so deep that life itself has not been able yet to arouse sulen and dormant matter into a state of sympathetic motion.

A wave sent into space from matter, if allowed to go far enough, will find its concordance somewhere. In other words, there is an innate disposition in all nature to produce harmony by concordance, and the tones of the octaves are ever blending, from the building of a flower to the boiling mass of a life-giving Sun. We may not hear them, but it is only because we are limited in our physical capacity. By these waves (or vibrations) certain conditions of matter are made coherent, and others are dissociated.

This much generally stated, let us now take a closer view of matter, and bring under illustration such a small part of it that we may observe its calculation and observation. A piece of silver is immersed in a dilute solution of nitric acid. We will study the effects and ask the causes. First, of what is the nitric acid composed? It is a compound of hydrogen, nitrogen and oxygen; simply bound together in a fixed ratio. The acid is cool, and in this state the three elements seem to be happily combined, each atom of each element held to the other by affinity, and the entire mass in a happy state, if we might use such an expression. Now, the reason is that each atom of the three elements is moving in accordance with the wave motion of the other; it is a motion in one direction and then back; and this is called the oscillation of the atomic mass. We cannot see them in motion, but we prove it by the heat that any mass of matter inherently possesses. This is called the latent heat, and is due to the motion of these small atoms. Now let us destroy this affinity of these atoms in the acid, by placing the silver in it. At once a commotion is set up. The oxygen goes one way, the hydrogen goes another,

and the nitrogen combines with the silver. It has found a new love, a new affinity, and breaks loose from its old companions to enjoy the charms of a different existence. After a while the silver has disappeared from its solid state. Now insert a piece of copper in the solution; instantly the fickle nitrogen leaves the silver and embraces the copper, and the silver, freed from its bonds, drops to the bottom of the vessel—still vibrating and awaiting another sympathetic touch to be wedded again. And so, from this simple illustration we could follow along an endless chain of imitation. But what has this to do with spirit? My friends! here is where the philosopher must start to know spirit. He must reason by deduction that something starts these atoms in motion, and upon the principle that like produces like, he must infer that the motion of matter is exactly coincident with the motion of that something we call spirit. We have as much chemistry in a thought as there is in that pot of acid and silver and copper. Did not the nitrogen display preference when it first left the oxygen and hydrogen to join its vibrations with the silver; and did it not display a repeated preference when it left the silver to harmonize its vibrations later with the copper? There was involuntary intelligent action. In other words, the nitrogen was doing some thinking in its own way—without brain cells. That is more, in one sense of the term, than the philosopher can do. Now, if these atoms did not have a constant motion, they would be of little use to the brain structure or to the spirit that tries to express itself through their aggregated mass. Spirit, in this sense, is used more in the meaning of thought. This ceaseless motion of matter in the brain gives to every particular brain what might be called its mass chord. Better speaking, every brain is tuned. If a thought wave traverses it, that is inharmonious to its normal state; at once there is a discordance in the cells, and we become conscious of an unhappy effect upon them. The result of this is that the chemistry of the cells undergoes a lightning transition by throwing off the discordant matter and calling on the blood for another affinity. Of course, this change in the chemical organism is slight unless repeated at length; but we have no less a result in its directness than the chemical transformation of the acid, before cited.

Each atom in the brain, as well as the acid, has its amplitude of oscillation; that is, backward and forward, because held together by the cohesive effect which synchronous or harmonious motion produces. If we analyze a thought, we find that it is but a wave of affirmation or negation, and that all speech is but a compounding of these two conditions. But that is a matter beyond this article. Now, these oscillations are rapid beyond any human conception, as to number, and if we could hear them, a high musical note, which would be the mass chord, would be heard. Every time a thought passes through these cells it changes the tone of the mass chord (because no two thoughts are exactly alike). Now, thought, as we have every reason to believe, being but a waving of some subtle substance which permeates matter, simply gets a consciousness of waves; and these waves, according to their length and intensity, constitute all that goes to make up conscious being. They are transformed by consciousness into love, hope, fear, anger, words and imagination. They build the poetry of the mind, the prose of fiction; they lift the soul to empyrean heights of fascinated illumination, and they can drive it with the same force to Plutonian darkness. History of the past is told from their oscillating motions, and the concordance for future events is sounded into matter if we could but hear the note. These same waves of spirit, or thought, vibrating into matter, cause its ceaseless change. They can cool a nebulous mass, and give it dense rotundity fit for the habitation of intellectual and conscious life, or they can dissipate the same mass into ethereal dust that floats idly in eternal space. Spirit is ever making love to matter. It sends its cooling harmonies to arouse the passion of love, and the birth of a new wave, a new oscillation, is the result of the engendered fire. Its arms enfold matter in the dazzling rays of the blazing heavenly fires, and its fierce touch is a wild passion for the expression of affinities. But it stops not here! It

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dashes into the darkness and inconceivable cold of unknown creation, quivering with life, oscillating in its own compaction, and whirling around the magnetic poles of eternity, until it finds in these unknown depths some sleeping Venus of nature to arouse with a kiss of fire, and makes more light for its ever onward and endless expression in matter.

The affinity of the particles in the acid for the silver and the copper is in its way as perfect as the impelling power of spirit to organize, by oscillation and vibration, the chaotic mass that makes a habitable globe. It is easy to see, then, that if thoughts are waves of force vibrating some organism attuned to its motion, the result must be a musical note. If our thoughts are discordant, the keys of the brain will give out nothing but discord. For this reason we should always keep the thought and spirit within us in harmony with matter. Disease is but a vibration of matter not in accord with a normal state; and the mind can be brought to that pitch of harmony where its vibrations of happiness and health will silence the discords of disease. The higher vibrations of spirit will never woo a discordant nature in any man. In this sense we treat spirit as matter; for it is matter of a finer make-up—and it must have oscillation as matter, gainsay it as we may!

The motion of spirit is harmony. We make the motion of matter discordant to spirit by hatred, anger, and violence of thought; and there is a constant effort of spirit to vibrate us back again to healthful composure.

Some of us never get tuned, and we pass into a higher state of matter in this discord. But spirit is patient withal. After a while its grand orchestras drown our feeble note of resistance, and like a sleeping child soothed by the lullaby softly sung from a mother's lips, we unbend the discordant key, and bless the Power that made us. We are brought back into affinity with spirit, so to speak.

Take two metal spheres and suspend them, and after having found the mass chord of the two, let the concordant note be sounded upon them and note the effect. The spheres are attracted to each other. Certainly it is not the particles of metal that give any more cause for coming closer together than they did before, unless they are impelled by some extraneous force. Now, if we had the mechanical means of increasing this mass chord in intensity to a suitable point to suit our demand, the two balls would fly together with such force as to transform them into gas. So it is with the effect of spirit on matter; the difference being that spirit keeps matter attuned to its own ends, and never disrupts it.

Any human mind reasonably balanced has the same power to saturate matter with force or locomotive energy that spirit is constantly performing, and when we learn better how to think, we will know the better how to do. Learning to think is nothing more than learning to produce waves of force of varying intensity and pitch. There is as much music in a great and sweeping harmony of thought as there is in the grandest peals of some enchanting instrument that waves us into prayer, passion or patriotism. One tells its note to a frail structure called a body; the other sings its melody unsounded on the mortal ear, but ripens the soul for higher capacities, and leads it, listening in silence, along paths of beauty that mortal foot may never hope to tread. This music of thought! What may it not do? It can lift the body to that power and force that makes it a fit receptacle for so godly a resident, and its absence can unfit that same dominion to such an extent that it is an unwelcome habitation for aught but the distrustful silence of itself—where no radiant beams ever send their echoes to its hidden depths. The music of vibration to the soul needs no ear to catch its rhythm, no brain to formulate its sounds, and no finger to touch the keys of its melodies. Thought, properly toned to matter by right thinking, is competent to ripen harmonies but little dreamed of by its possessor, and every harmony that is awakened in this state is the added power to bring self safely between Scylla and Charybdis, to the quiet ocean of repose. Make thy thought-waves so musical that they will harmonize defection in other minds, and enrich some barren soul with their own beauty. We must remember, too, that every wave of thought is a wave of light, unseen, of course, to this dim form of material vision that peers through a bone socket and aqueous humors, to find a resting place for a tired body, or to direct a blow that destroys life in a

carnivorous demand to gratify physical hunger. The light from every wave of thought is as eternal as the Power Who gave it, and its oscillations reflect themselves upon others, and dim their own intellectual illumination or add to it.

And so, all nature is waved into constant mutation by spirit. Matter is the antipode of spirit, and if we knew more of spirit we would find it the antipode of some other universal stuff. Neither can exist without motion, and motion, being incompetent to exist without resistance in some form, is made to wave. If there were no resistance, a wave could not be produced, and if we had no resistance it would prove that a "nothing" could exist, and this would be a *reductio ad absurdum*.

And in conclusion, let us recognize from this study of waves, and consequent affinities, in matter, that all is motion, that motion is wave-life, that wave-life is light, that light is warmth, and the result of expressed or expressing affinity. The brain that gives not wholesome waves of light is a charnel house, whose dampness moulds its darkened dome and breeds the dull color of dripping lichens, instead of the gorgeous hues of the roses of thought. Mental ivies creep along its unwholesome walls and the sunlight of purity is distasteful to its blinking eye. Every high thought waves you to the light of brighter realms, where darkness ceases to be known, and the radiant eye of the mind can look with calm beauty upon the eternal light of creation to see its wonders and its working.

Come, precious soul and Listen! The fountain of Wisdom is inexhaustible. Drink to thy fill, and be refreshed and enjoy Eternal Life.—A. Z.

The blessed and blissful existence of man depends entirely upon his recognition of Truth—of the real from appearances. Those who love darkness and error dislike light and truth and exist more or less in dis-ease, woe, misery and pessimism.

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One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord and to inquire in his temple.—Ps. xxvii. 4.

EOMEST thou disheartened, my child? Hast tried and failed, sayest thou? But thou art to come into the Temple unclothed of care or thought or even the remembrance of failure or desire for reward—yea, unclothed. If thou canst drop these feelings which encumber thy heart, so do, but if thou seemest unable, come—yea, come, beloved of my heart. I will comfort thee with silence and touch thee with tenderness. I will pour oil upon thy head and whisper to thee Peace, and in that moment thine eyes will be opened to know the secret of thy failure to uncliothe thyself. Thou wilt see as in a flash of light that thy disheartening, thy gloom of regret, and all thy piteous failings came upon thee, first, because thou didst condemn thyself. Thou who shouldst keep ever before thee thy ideal self, looked upon thy shortcomings, and thy heart failed. Thou hadst no longer courage to go on. Thou wast bowed down with grief and hopelessness and direst shame. Know this for a sure and certain truth, Beloved, Self-Condemnation is a worm that will gnaw the heart of the fairest rose in the Soul's garden, so that its fragrance is gone, its petals withered, its beauty vanished. Self-Condemnation blighteth the Soul's courage and maketh it naught. Then come creeping back the old vices, the petty words, the cruel sensitiveness that maketh thee to shrink and cower and weep in thy misery, until thy heart is heavy and thy mind dark. Then speaketh Self, saying: "It is all for naught to strive for light, when there is no light; to strive for love and its witching gifts, when there is no love; to strive to attain, when there is no attainment, neither reward nor effort."

Canst wonder, O my child, that it is hard to be unclothed, when with every breath and every thought, Self forges the chains of its subtle power about thy bowed and unresisting neck and fastens upon thee the black sackcloth of humiliation and pours upon thee the ashes of thy lost self-respect?

True, my little one, thou mayst have failed sorely, but it was not thy province to judge thyself. "Vengeance is mine, I will repay," said the Lord. Why, then, thou, with thy limited vision, thy puny standards, thy pitiable jot of wisdom?

Thy thoughts, thy feelings, thy acts, yea, these mayst thou judge, and must, in order to choose which thou wilt entertain, but not thy Being, thy majestic, radiant Spirit. That sinneth not, therefore cannot be judged, neither can it be clothed in earthly thought garments. This, thy radiant higher Self, standeth ever aloof from thoughts, feelings or acts, yet thy thoughts make the atmosphere through which this radiance is discerned, or one thick, dark, smoke-filled, which hideth it.

Seest thou the danger of indulgence in thoughts of self-condemnation? Will not the smoke of thy sufferings arise and hide thy Soul from thee, so thou shalt be as a house divided against itself?

O child of mine, heed well the Temple words: "Keep thy heart with all diligence, for out of it are the issues of life." If thou but keep the image of thy ideal self in thy heart, thou wouldst see naught of weakness or failure. Ever would this Shining One act before thine inner vision as thou shouldst act in outer life. No hint of right or truth or loveliness of character would be unpictured if thy heart were set to know and love this beauteous image of

thy Soul, and thus link thyself with it until thy consciousness, like a veil of glory, would enshroud thee and it, and make ye twain as one.

'Tis given thee to choose what thought shall rule thee, and when thou wilt, to summon this fair image before thy mind's eye. Yet unless thou lovest it, O my child, with a love surpassing earth, in thy moments of forgetfulness, yea, even if thou look one instant on thy natural self, comparing it with thy beauteous ideal, thy heart fails and this cankerworm of condemnation has begun its work.

See, then, that thou art true to thy privilege. Think of the goal before thee, and as the days pass and the night's stillness falls about thee, walk thou side by side with thy Pattern, out and on and up to the summit of Truth's mountain, over the pathway of life's experience, and carrying ever in thine eyes, thy voice, thy touch, the seal of my exalted Love, for as surely as thou art faithful, O my child, I shall anoint thee, clothe thee and seal thee with this, my miracle-working gift.

In all thy ways strive for strict, matchless calmness which shall hold thy forces in perfect poise and such fine placidity that thy mind, like a mirror, may catch reflections from all thought forms, beautiful and good, that float in the ethereal thought realm. Thus mayst thou minister to those whom thou lovest. Wert thou not calm, thou couldst not know. If thou knowest not how to serve, thy aim falls short, and mayhap fails. A new and glorious ministry awaits thee, O my Beloved, when thou art free; yea, utterly free from condemning thoughts of thyself or others. This the beginning of calmness and the beginning of power.

Is thy heart light again, my Beloved? Art ready to travel again through the mazes of a day's routine of thought and action? In thy new beginning, then, having fixed thy gaze upon the ideal one, see that thou let thine eyelids look straight before thee, turning neither to the right hand nor the left, lest they lose the Pattern. Remember, too, Beloved, that Love is with thee, round and about thee as a warm, soft atmosphere, making thy heart tender and thy speech gentle to every one. Thou canst no more be harsh or thoughtless or cruel to man or beast, for this love has sealed thee unto Me. Thou art Mine in the outer as thou art Mine in the inner. I have chosen thee and ordained thee to work for Me, and I will be in all that thou art, and in all thy thoughts and breathings and speakings and workings, for behold, My child, this very Love constraineth Me, even as thee, to give of My life and heart the very best.

Now have I "taught thee in the way of wisdom. I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble."

Farewell for a time, My child, but come again unto the Temple bringing thy sheaves if thou wilt, but thy heart above all.

—Lotu H. P. B. I. 3

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Though it rains, like the rain of the flood,
little man.

And the clouds are forbidding and thick,
You can make the sun shine in your soul,
little man—
Do something for somebody quick.

Though the stars are like brass overhead,
little girl.

And the walks like a well-heated brick,
And our earthly affairs in a terrible whirl—
Do something for somebody quick.

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Gems of Thought

He does not love us because we are so lovely, but because He always loves what He pities.—*Elizabeth Prentiss.*

They who have gone before have not therefore passed into a condition of lethargy or vacancy. They may be nearer to us, as they are nearer to the perfect love. They may guide us toward a holier and ampler freedom, since they suffer no more the limitations of time. The veil is rent. There is with us the presence of the unseen host.—*Elisha Mulford.*

He who acts with a view to please God alone, wishes to have that only which it pleases God that he should have, and at the time and in the way which may be most agreeable to Him; and, whether he have it or not, he is equally tranquil and contented, because in either case he obtains his wish, and fulfils his intention, which was no other than purely to please God.—*Lorenzo Scupoli.*

There is some power we have not yet discovered, some secret as yet unknown—but, oh! what a marvelous power! what a blessed secret! that can make the Christian life a life of love and trust and bright serenity; something different from the duty-life, which, though real, does not satisfy; having all the activity and earnestness of the duty-life, but having with it the peace and joy which many and many a soul is craving.—*William R. Huntington.*

Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness and brightness of mind, as walking in His light and by His grace. Let us pray to Him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to Him who is the fountain and the centre of all mercy, loving-kindness and joy.—*John Henry Newman.*

The first resolve of one who gives himself wholly to God must be never to give way deliberately to any fault whatever; never to act in defiance of conscience, never to refuse anything God requires, never to say of anything, It is too small for God to heed. Such a resolution as this is an essential foundation in the spiritual life. I do not mean but that in spite of it we shall fall into inadvertencies, infirmities, errors; but we shall rise up and go on anew from such faults—because they are involuntary, the will has not consented to them.—*Jean Nicholas Grou.*

Take kindly and heartily with His cross, who never yet slew a child with the cross.

At-one with God, man is a Universal Seer as well as a Universal Lover—sees the all in All, past, present and future—from everlasting to everlasting he sees and knows all, because he is united to the all-pervading eternal All.

Beauty of character is the effect of Love, Faith and Hope.—*A. Z.*

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Please remember that this is only one of twelve great pictures which you will get for only 30 cents, provided you subscribe at once. The other pictures to follow will be even more famous. The very same pictures are being sold at art stores throughout the Country at from 25 cents to 50 cents each. You get twelve of them, together with the greatest Magazine ever published, for only 30 cents. You are therefore advised to subscribe at once before the price advances to \$1.00. Therefore, send your subscription with 30 cents in any form you wish to.

THE GRAPHIC MAGAZINE, 15 E, Warren Street, New York

P. S.—Owing to the great expense of producing the pictures and the costliness of the Magazine itself no free or sample copies will be sent to anyone, but if you are not entirely satisfied, **your money will be cheerfully refunded.** The Graphic Magazine Company is incorporated under the laws of the State of New York, and is composed of well-known and responsible men in the publishing and advertising business.

ADVERTISERS

will be interested in learning that THE GRAPHIC, having now reached a circulation of influence and value, will accept advertising for the first time with its February number. Those who want absolutely guaranteed paid-in-advance circulation and results, should write for particulars at once.



For the Parents Metaphysics and Prayer

By Helen Van-Anderson, in Mind

ONE mother voices the feeling of many when she says: "It seems to me metaphysical teaching does away with praying. I am completely at a loss to know how to teach my children. Please help me."

Don't think for a moment of letting your children grow up without praying. Real metaphysics teaches prayerfulness, which is the very essence of religion. Emerson outlined with marvelous clearness the metaphysical view when he said: "Ineffable is the union of man with God, in every act of the soul. . . . When we have broken our god of tradition and ceased from our god of rhetoric, then may God fill the heart with His presence."

Prayer, as prayer, is the expression of the soul's reverential consciousness, whether in the words of Master, psalmist, or prophet of old, or in the spontaneous overflow from the individual heart. Earnest desire, thankfulness, reverence, awe—these inspire true prayer. It is not the words so much as the prayerful feeling that we need to inculcate in our children's thoughts and lives, although words are helpful for guidance in expressing the feeling.

Begin by teaching reverence—not by a form of words, but by awakening in the baby mind a recognition of the beauty and beneficence in Nature. This can be done in the same way that fear is aroused. How often we hear something like the following!—

"No, no! Baby must not touch the fire. Naughty fire! Fire will burn baby!"

Why not say, instead?—
"See, baby! See the pretty fire! Fire is good to warm baby's hands. Fire is kind when baby doesn't touch it. There! not any nearer, or the fire will hurt. See the pretty flame-finger! It is playing with the wind. The wind is hiding in the chimney." (There is a wonderful lesson in the wind.)

You will note that the first form of talking to the child awakens not only fear but hate. Calling the fire "naughty," as if it had an evil will, creates a revengefulness in even a little child. Who has not seen a baby strike the floor, chair, or table against which he has bumped his head? This fear-teaching is the prevailing kind. It succeeds in making children conscious of something evil lurking everywhere and in everything. And how baneful and far-reaching the effects!

Try the love-teaching. Show that the good something that exists everywhere and in everything is the cause of all Beauty, Law, Order, Life, and Love. Tell the child, when he is old enough to ask questions, that this good is what we call God. It is not a man, with man's body, but thinks as man thinks; and all the beautiful things in the world are what It has thought. It is the life of every creature—the law for the whole world. It is this good, or God, that makes us able to love one another—to love everybody and everything. And the more we love the more of this Good is in us, and the more will. It uses us as Its body, Its voice, Its hands and feet. We cannot know about It except by letting It see and think and feel in us. So, when we feel naughty, we should say, away down in our hearts:

"I don't want to be naughty. Dear God, will You please fill me with good feeling, and will You take my mouth and fill it with beautiful words?"

Is not this prayer? And if a child were taught to say something like this, night and morning and every time through the day that he might need to do it, do you not think he would live the prayerful life easily, naturally, devoutly? Inspire him with a

love for the beauty of sky and landscape, of sunset and mountain, of tree and flower, of bee, bird, butterfly, and squirrel—of every creeping thing; and see how his heart will grow big with love's pulses, and how he can sympathize in fellowship with all things. Then make plain to him the omnipotence of the strength of the Good in all its varied phases: in the force of the water that carries great ships from shore to shore; in the rushing river that turns the mill-wheel; in the gentle showers that bathe the earth and cause the flowers and fruits to grow. Make him realize the wondrous phase of this Power that makes his body and takes care of it while he sleeps as well as when he wakes, and tell him how all the great men of the world are studying the law of this Power and trying to learn how to use it, as they have already learned through it the use of electricity, steam, etc. Frequently sum up your teaching by pointing out the unity of life, love, and power in Nature and in man, and how by knowing life, love, and power as different aspects of God, or Good, it is comparatively easy to live in harmony with It and let It show itself in all our ways—to us, in us, and through us.

When the child understands the *everywhereness* of God, and the feeling that is in every soul that knows God, you can teach him the Lord's Prayer and the spiritual interpretation that reveals the unity between man and man, and between man and God, and the need of God's thought as food in daily life. You can teach him the words of that grand old Twenty-third Psalm, and he will understand how David felt when, looking upon the green meadows and the shining waters of the peaceful river, he lifted up his heart to say, "The Lord is my Shepherd."

Having awakened within him the real religion, your child will revel in the beautiful words of poet, prophet, or priest of the past who has voiced the prayers of humanity. He will formulate and utter true prayers out of the depths of his own soul. They may foreshadow the poet, prophet, or priest of the future. Encourage him to pour all his childish feelings into your sympathetic ears, and give him your thoughtful, loving, and constant comradeship. "Let the foundations of the wall of the city be garnished with all manner of precious stones."

As a help in religious training, the little *silence* every day will be found invaluable. Have some place in the house, either a room or a corner, where a child can go and be perfectly alone. Call it the Rest Corner, or the Thinking Place, or the Beautiful Thought Place, or by some other name that will catch the mind. Let it be the place of all others in the house where good and beautiful thoughts can be gathered—where a refuge from all noise or disturbance or naughtiness can be found. If possible, have a room for this purpose, or a closet with a window in it. Put beautiful, restful, inspiring pictures on the wall. Have nothing in the room to suggest amusement, or diversion. Provide a couch and an easy-chair, but nothing superfluous. A child that has been brought up to believe in the omnipotent Good can easily be led to realize that here in this room he can think and feel the power and the presence of the Good; that here, if he is quiet a little while, the Good will rest him if he is tired, will calm and soothe him, and will give him joyous, loving thoughts. Do not require him to sit still or go through any outer form. Simply teach him to go to this place and find the Good. Let him have his nap in this room.

"Some years ago a little son of the writer was successfully carried through scarlet fever and its variations, with the Twenty-third Psalm as the only 'medicine.' Many times the little fellow would say: 'Sing it again, mamma. It makes me so cool and sleepy.'"

even before he is old enough to know why this is the Beautiful Thought Place.

If there are several children in the home, let each, singly—never together, be permitted to enjoy this room. It will then be a sacred place.

There is an infinite suggestiveness in this, which grows upon me as I write. You, dear mothers, will see it, and act accordingly. Who knows what wonderful results may come from such training? Do not be discouraged if it seems impossible. Remember the *all-important* condition for this kind of child education lies in the earnestness, tact, and loving consideration of the fathers and mothers.

We talk much of the sub-conscious and conscious state of man, but scarcely allude to the *Super-conscious* state—the ideal state. Possibly this is due to the fact that outside the great adepts the Super-conscious state is incomprehensible; it can only be comprehended by those holy adepts who have fully realized *oneness*; it is the highest state—the ultimate goal of all. Think about it!—*The Blissful Prophet*.

With the expansion of consciousness come more energy and a larger sense of power.—*Frederick W. Burry*.

At My Shrine

God dreamed a dream of a lovely soul,
And you are His dream come true;
That I for battle be made love-whole,
God sent me to kneel to you.

—*Mind*.

The belief in the eternal existence of man's soul is as old as mankind itself.

The highway of holiness is along the commonest road of life—along your very way. In wind and rain, no matter how it beats, it is only going hand in hand with Him.

Some may say: "Now since God willeth and desireth and doth the best that may be to every one, He ought so to help each man and order things for him, that they should fall out according to his will and fulfill his desires, so that one might be a Pope, another a Bishop, and so forth." Be assured, he who helpeth a man to his own will, helpeth him to the worst that he can. For the more a man followeth after his own self-will, and self-will groweth in him, the farther off he is from God, the true Good, for nothing burneth in hell but self-will. Therefore it hath been said, "Put off thine own will, and there will be no hell." Now God is very willing to help a man and bring him to that which is best in itself, and is of all things the best for man. But to this end, all self-will must depart.—*Selected from Occult Wisdom*.

DID YOU EVER KNOW

That Improper Food Often Causes the
Liquor Habit?

It's a great proposition to get rid of a taste for liquor by changing food.

"About three years ago," writes a man from Lowry City, Mo., "my appetite failed me and my food disagreed with me. I got weak and nervous and felt dull and entirely unfit for business; then like a fool I went to taking liquor to stimulate an appetite. For a time that seemed to help and I congratulated myself on finding so simple a remedy. But, alas! I had to take more and more all the time until I got so that I could not get along without the whisky, and I was in a pitiable condition."

"I tried to quit, but that seemed impossible, as I needed nourishment and my stomach rejected food, and the more whisky I drank the worse I got. I kept fighting this battle for more than two years, and almost gave up all hope."

"I noticed an advertisement of Grape-Nuts in the paper and concluded to try it. I found I could eat Grape-Nuts with a relish, and it was the first food that I found nourished me in a long time. Soon my stomach trouble stopped, my appetite increased, the craving thirst relaxed until all desire for drink was gone. I have used Grape-Nuts constantly for over a year and I am now strong and robust; entirely cured from drink and able to work hard every day. My gratitude for Grape-Nuts is unspeakable, as it has saved my life and reputation." Name given by Postum Co., Battle Creek, Mich.

MEDITATIONS

THE truth shall make you free." These are no idle words. They embody a principle as deeply laid as the very essence of being itself. Again and again the deep truth involved in this simple statement flashes upon the student of occult science with new meaning. Again and again we are surprised to find how many of the perplexing problems of life the application of this far-reaching principle will solve.

Really, what else is there to depend upon for the ultimate solution of the many problems which are now confronting us? Freedom! What else does the soul of man need? Trace the miseries of man to their source, and see if you do not find that they all begin with some kind of bondage—something that limits or binds the soul and thus prevents the right exercise of its powers. The endless struggle of life is nothing but a fight with the limitations by which we find ourselves held from that which we most desire.

Brother, are you a victim of strong drink? Let me tell you why you are enslaved by such a ruinous habit. That habit is only the outgrowth of a false belief. You think you crave strong drink, perhaps, but you do not. It is something else your soul is clamoring for. You have blindly made the mistake of supposing that strong drink is the object of your desire. So, after all, it is truth that you lack, and truth only can break the fetters with which you are bound. If you only knew the truth of your own condition, your burning appetite would be found to be only the yearning of your soul for something higher, and the truth would teach you the true object of your desire, the attainment of which would make you free, indeed.

What is true in the case of the drink-habit is true of every habit by which human beings are enslaved. The slavery is not bondage to any external condition or thing. It is primarily and radically a limitation due to a subjective condition. The fetters are forged by false belief. Learn truth, my brother, and these limitations, with all their attendant evil habits, will vanish like mists before the rising sun. All bad habits are alike. They spring from false belief, and vanish at the dawning of truth.

Again, my brother, do you find it hard to feed, clothe and educate your children, and bring into your home all those comforts and conveniences which characterize the ideal home of modern civilization? I meet you every day and every day I see you busy and anxious. Time is furrowing your brow. You are wearing yourself out, and you cannot see that you are bettering your condition in any respect. Your children are growing up to take your place, and you can see looming up before them the same dreary succession of years of thankless labor, which has ground all the sweetness out of your life, and the contemplation of it suggests to you the old, foolish bitterness of the one who said, "Curse God and die."

Let the spirit of truth fill the souls of the poor and the rich alike, and the scepter of the old many-headed tyrant, Mammon, is gone.

The cure for nervous exhaustion is to frequently relax all tension of nerves and brain and go into the Silence and commune with the Spirit. Think of the Most High and be bathed in the soothing calm of the Holy Spirit. Buddha said: "All that we are is the result of what we have thought. It is founded on our thought." If a man thinks fear-thought he is more or less nervous. "The nervous system in its conditions affords a constant and unerring register of the state of the mind." Dwell on God *within* and be calm, serene and whole (holy).

Souls are crying to be freed. Good! Once we plant the seed of aspiration it is not long before we awaken, begin to grow, and eventually become so strong and vital that we break all the chains of bondage. Aspire and be blessed!

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The Now

By Eugene F. Ware

THE charm of a love is its telling, the telling that goes with the giving;
The charm of a deed is its doing; the charm of a life is its living;
The soul of the thing is the thought; the charm of the act is the truth;
The soul of the fact is its truth, and the Now is its principal factor.

The world loves the Now and its Nowist, and tests all assumptions with rigor;
It looks not behind it to failing, but forward to ardor and vigor;
It cares not for heroes who faltered, for martyrs who hushed and recanted,
For pictures that never were painted, for harvests that never were planted.

The world does not care for a fragrance that never is lost in perfuming;
The world does not care for a blossom that withers away before blooming;
The world does not care for the chimes remaining unringed by the ringer;
The world does not care for the songs unsung in the soul of the singer.

What use to mankind is a purpose that never shone forth in a deed?
What use has the world for a loving that never had winner nor wooer?
The motives, the hopes, and the schemes that have ended in idle conclusions
Are buried along with the failures that come in a life of illusions.

Away with the flimsy idea that life with a past is attended;
There's Now—only Now—and no Past—there's never a past; it has ended.
Away with its obsolete story and all of its yesterday sorrow;
There's only to-day, almost gone, and in front of to-day stands to-morrow.

And hopes that are quenchless are brought us like loans from a generous lender,
Enriching us all in our efforts, yet making no poorer the sender;
Lightening all of our labors, and thrilling us ever and ever
With the ecstasy of success and the raptures of present endeavor.

What sense or reason is there for doubt or fear or apprehension about anything when you are a part of the Supreme One—omniscience and omnipotence? Look within and up through yourself to see, know and realize the great God.

"Enter thou into the joy of thy Lord."

All the time there is, is *Now*. So, blessed soul, let us fill it full of Life and Doing for the good of the blessed Whole.

The language of the soul is pure and simple and understandable by all souls, because it is the language of pure and simple Love—universal Love. The more Love man puts into his thoughts and words the more widely is he understood. He who speaks from the soul alone is *whole* (holy) and not partial, and is better understood by the *Whole*—the multitudes. Moreover, the language of Love is lasting—it endures. Can the words of Socrates, Plato, Buddha, Jesus and many other great lovers of the Most High ever die? These Universal Lovers spoke and wrote the Universal Language which is eternal and easily understood in all ages.

To the soul that has realized Truth all things are related and the thought of separateness is never in mind; such a soul is free and exists in Oneness. Emerson said: "To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine. For the eye is fastened on the life, and slights the circumstance. Every chemical substance, every plant, every animal in its growth, teaches the unity of cause, the variety of appearance."

All nature—all forms—proceed from One Universal and Eternal Mind—God. Therefore, *all is good*. Who is there, save the carnal-minded, that dare label this thing good and that thing bad?

To-morrow comes, and we are where?
Then let us live to-day! —Schiller.

"Whenever you find a man who the world says is a failure, you will also find a patient little woman who makes his excuses in the world."

DO YOUR HANDS BETRAY
YOUR SECRETS?

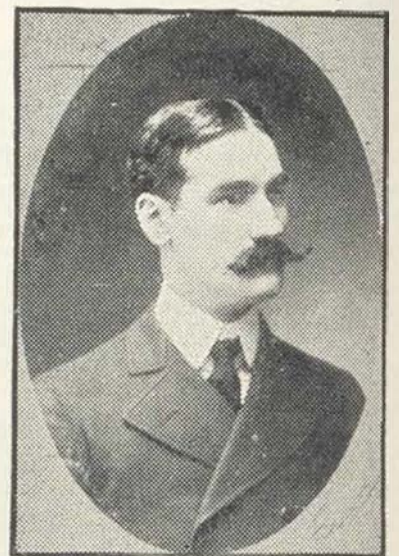
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R. F. ROBERTSON, Psych. D., C. D.

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Cosmic Consciousness

UPON self-consciousness is based all distinctly human life so far, except what has proceeded from the few cosmic conscious minds of the last 3,000 years. Finally the basic fact in cosmic consciousness is implied in its name—that fact is consciousness of the cosmos—that is what is called in the East the 'Brahmic Splendor,' which is in Dante's phrase capable of trans-humanizing a man into a god. Whitman, who has an immense deal to say about it, speaks of it in one place as 'ineffable light—light rare, untellable, lighting the very light—beyond all signs, descriptions, languages.'

"This consciousness shows the cosmos to consist, not of dead matter governed by unconsciousness, rigid and unintending law; it shows it on the contrary as entirely immaterial, entirely spiritual and entirely alive; it shows that death is an absurdity, that every one and everything has eternal life; it shows that the universe is God and that God is the universe, and that no evil ever did or ever will enter into it; a great deal of this is, of course, from the point of view of self-consciousness, absurd—it is nevertheless undoubtedly true. Now, all this does not mean that when a man has cosmic consciousness he knows everything about the universe. We all know that when at three years of age we acquired self-consciousness, we did not at once know all ourselves; we know, on the contrary, that after a great many thousands of years of experience of himself man still to-day knows comparatively little about himself, considered even as a self-conscious personality. So neither does a man know all about the cosmos merely because he becomes conscious of it."

The above is taken from "Cosmic Consciousness," by Dr. Richard M. Bucke. To me, this work and "Leaves of Grass," by Walt Whitman, are the most valuable books of modern times. Both are filled with the thought of universal good. What we once called evil is good or God in the process of unfoldment from the primitive expression to that which is ideal. We need, with Walt Whitman, to believe in our souls, in ourselves. When we have full faith in self we have faith in all. To know self is to open the windows of the soul, and looking out broadly, see ourselves in the universe, the universe in ourselves, and God in every human being, no matter what the seeming. How can this be accomplished? By daily and hourly striving for the condition of feeling no condemnation for any thought, word, act, condition or organ of ourselves, then, and then only, will we cease to condemn others, remembering that every phase of life is good and has its place in the Great Plan.

In this, the Electric Age, we have entered the era of Cosmic Consciousness. In the past only one here and there recognized such attainment possible; but now wherever we turn we find those who have experienced to a greater or less degree their oneness with Infinite Life and Love. It may be only a flash in a lifetime, but there is no going back to the old idea of separateness. One flash from the Light which lighteth every man, one recognized flash from the light which is universal, and we have stepped over the boundary between the old idea of limitations into the new thought of immortality now and here. "Lord have mercy upon us, miserable sinners," belongs to the self-conscious individual, while "I am one with Thee, oh, God," is an expression of Cosmic Consciousness. We unfold more rapidly when we decide that **NO CONDEMNATION** shall be our law of life.—Caroline E. C. Norris.

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Dr. Oliver Wendell Holmes said: "There are one-story men, two-story men, and three-story men. Fact-collectors are one-story men. Two-story men reason about facts. Three-story men are those who are described as inspired men."

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* * * * *

The soul that hopes for future light
Must shed its little ray.
And fan to flame the sparks dropped by
Those who have paved the way.

The light of God's bright firmament
Infolds, unfolds, and waits.
In spite of all our crude desires,
Our little loves and hates.

The Law is one that moves the spheres,
It stands revealed in man.
The dial shows its every hour,
For him to read who can.

Hold fast then: Learn to watch and wait
Till Love the power regains;
Till Life and Love unite as one
To wash away all stains.

And as the mighty work goes on,
According to His plan,
You'll find all that will be, or was,
Is, in perfected man.

—Zamael.

MANITOBA FANNIE, Selkirk.—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, which, if cultivated, could be made of excellent service. You have power by which you could often calm and control the insane by merely being with them. There is something soothing to most persons in your presence. You are quite progressive. You have much love for scientific work and are capable of making high attainments. You are an earnest student. 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. The planetary ruler of your birth-sign is Saturn.

J. P., Andersonville, 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. You need to decide upon a definite plan of work; when you do this you have the firmness or persistence which will bring you good results. There is much capability in your nature and you can acquire a large amount of knowledge. 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 and President Roosevelt. Your vitality is so strong that you are not frequently troubled with colds, and recover quickly if attacked. You have strong appetites and desires, which you should study to control. 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.

JENNIE MILLER, Manchester, N. S., born Aug. 26, 1836.—The sign ruling your birth was Leo. This makes the Sun, with his noble characteristics, your ruler to some extent throughout life. 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. You have strong ambitions and a desire to

rise above the conditions of the average, and you cannot be kept down. No matter how low in life you may have been born, nor how poor you may get, you will, by being cheerful and steadily looking forward, surely rise again to a good condition. You should never borrow from others unless absolutely compelled to do so. Your best companion in either domestic life or in business affairs will be a person born between the 21st of November and the 21st of December, or between the 21st of March and the same date of April of any year. The chief illnesses to which you are liable will affect the nervous system, the heart and the kidneys. Your birth-stones are the diamond and the ruby.

MISS GEORGIANA W., Manila, P. I., born April 4, 1879.—Aries is your birth-sign. The sign is a fiery one, and is the First sign of the Zodiac. It is a positive, commanding sign. This causes many of your impulsive actions. The positions at the time of your birth give excellent indications as to mental development and show that you would do well in some line of clerical or professional work in which there is a great deal of writing to be done. Your memory is retentive, and you are inclined to hold enmity longer than you should. You should avoid being impulsive or headstrong. You are firm in your convictions and adhere to them. You would make an excellent leader, and will hold many strong friendships. There are strong indications of travel in your horoscope, and you are shown to take journeys by both land and water. Your fortunate days for commencing a new undertaking of any kind are Tuesdays, and your astrological colors are red and white. The ruling planet of your sign is Mars.

MR. J. RAY, Oswego, Kansas, born Dec. 4, 1854.—You were born under the ruling of the Zodiacal sign Sagittarius. You are shown to be both impulsive and excitable, and should try to overcome these tendencies in order to become more successful and happy. You are liable to make enemies by speaking your thoughts too freely. You sometimes give offence by this and by your abrupt manner. You have spiritual and clairvoyant power, and could develop the faculty of projecting your thoughts into the minds of others. This will sometimes give you the reputation of being a prophet or seer. You can often foretell the state of the weather or the coming of an event by your feelings. When you are governed by your first impressions you are very rarely wrong in your prognostications. You should always avoid any exhibition of anger, and cultivate kindness and sympathy toward all those whom you meet and do them as much good as you possibly can. You are most liable to illness of a rheumatic nature. The planet ruling your birth-sign is Jupiter.

MRS. BUETTNERM, Connecticut, born Feb. 12, 1885.—The Sun at the time of your birth was located in the Celestial sign, Aquarius. This sign is one which belongs chiefly to the mercantile sphere. It gives you a strong attachment to city life or customs. The Earth at the same time was situated in the Zodiacal sign Leo. These positions endow you with magnetic or hypnotic forces which, if cultivated, could be made of excellent service. You make a faithful friend and can be depended upon to accomplish almost any mission with

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which you are entrusted. When you exercise reasoning power, you form just conclusions, and your ideas will be accepted by others. You can save money quite well, and do not need to be stingy in any way. You have much love of doing good. You should never go in debt for the sake of appearances or personal desires. In selecting a companion for business or for domestic affairs, you should choose one who is born between the 20th of February and the 21st of March, or between the 21st of July and the same date of August of any year. The chief illnesses to which you are liable are brain and nervous troubles and rheumatic tendencies. You have good talent for designing or drawing and cutting patterns or artistic figures, but you need to have ideas fully formed in your mind before you begin to work them out.

Mrs. LOUVENIA B., Gainesville, Ga., born April 22, 1877.—I find from your date of birth that the life-giving Sun was located near the beginning of the Celestial sign Taurus. This is, therefore, called your birth-sign. The sign is classed as an Earthy one, and there are three of these in the grand circle of the heavens. This is also the second sign of the circle. During early age you will have been very headstrong and hard to control. You are very enthusiastic when employed. You make a good friend and strong enemy. You are best controlled through your sympathies. You should not arrive at conclusions in business matters when under the influence of excitement or when with others. Do this carefully and when alone. Take care of the throat and the upper part of the chest. Your companions in business or marriage should be born between the 19th of February and the 20th of March, or between the 23rd of October and the same time of November. Unless the appetites are under control, you may have a tendency toward brain trouble and troubles affecting the nervous system. Your fortunate stones are the emerald and the topaz. Friday is one of your fortunate days. Peace and silence should be your motto. Be patient and unselfish, but do not allow yourself to be wholly guided by your affections.

St. J. H., Milford, Pa., born July 9, 1873.—The Zodiacal sign Cancer was ruling at the time of your birth, and this brings you strongly under the influence of the Moon, which rules this sign. At the time of your birth the Moon was in unfavorable position among the other planets, but you have been endowed with excellent mental qualities, which if developed and utilized will bring you to a very influential position. You have a strong appreciation of the sympathy of others, and if you have trouble of any kind in your domestic affairs you desire to tell your troubles to others and consult with them. You will do much better if you avoid this and depend upon the exercise of your own good judgment. It is hard for you to submit to being ruled by others. You desire to be at the head of any enterprise in which you are engaged, either at home or in business. Your most favorable companion in business affairs or domestic life is one who is born between the 20th of February and the same date of March, or between the 23d of October and the 22d of November. Your astrological colors are white, green and russet brown.

BERTHA K., Ontario, Can., born Oct. 15, 1882.—The portion of the Zodiac under which you were born was the sign Libra. There is some clairvoyant or psychic ability inherent in your nature. You have much love for law and order, and are reserved in the expression of your true feelings. When you give way to your enthusiasm you are too impulsive and are liable to get into controversy or trouble. Your disposition is naturally a kindly one, and there is much courteousness and pleasantness in your nature, which comes from the planet Venus. The most beautifully formed persons are born under this position of the Earth and Sun, especially when Venus also adds her influence. You have excellent intuitions, and you are inclined to become mediumistic if you engage in spiritual work. You do not seek to push yourself into prominence, and it is well that you should not, for you can do your best work in silence or in a quiet, unsuspected way. You have much patience in your nature, and you will wait a long time for an opportunity to do a favor to a friend or to overcome an enemy. When you overcome your restlessness you can attain good success in anything on which you concentrate your attention. Liver troubles come to you as the result of unnecessary worry. There are also some nervous troubles to which you are liable. Your astrological

colors are crimson and light blue. The sapphire and the opal are your birth-stones.

COTTAGE GROVE AVE., Chicago, born June 18, 1873.—The portion of the Zodiac under which you were born was the sign Gemini. There are many who are born under the same sign as yourself who have become famous as poets, lecturers, writers, etc. You are adapted for a legal or literary occupation, and should study for this long enough to gain the full benefit of your work. You are enthusiastic, but you scatter your forces and do not accomplish as much as you would if you went about your affairs more quietly and calmly. A strong love for scientific or intellectual pursuits is shown in your nature. You would succeed in work of a literary or artistic character if you educate yourself for this. You have an excellent mind, but are subject to impulsive changes. As a rule, you will have better success in the employ of or associated with others. Through the attainment of the higher forms of knowledge and thorough intuition you will know just what will be best for those who come to you for advice. If you do not cultivate the better part of your nature you are liable to become boastful and selfish. This will cause you to be despised and will result in your having enemies who may cause you misfortune. The cultivation of your nobler traits will make you much esteemed. You should seek a companion among persons born between the 20th of January and the same time of February, or between the 21st of August and the 23d of September. The stones used as your birth-stones are the emerald and the beryl.

Mr. E. K., Cincinnati, Ohio, born Sept. 5, 1878.—I find that at the time of your birth the life-giving Sun was in the Celestial sign Virgo. This is, therefore, your birth-sign. It is classed as an Earthy, negative, magnetic sign, and has a strong connection with the influences acting upon the region of the solar plexus and the stomach of mankind. The Earth at the same time was situated in the Watery sign Pisces. Your mind is very active and you need to concentrate your energies to avoid a loss of vitality. You have excellent endurance, either physically or mentally, and can acquire much intellectual knowledge. This will make you masterful in any sphere of life or any profession you may engage in. You are very shrewd in business matters. Your brain is very active and requires constant employment. You are guided by both reason and feeling, but are somewhat nervous, undecided or irritable. Your friends notice this and sometimes speak of it. You have numerous changes in life, and succeed best in something which causes you to be very active. Do not let worry or discomfort act upon your mind, for this is liable to cause ill-health. You need very little, if any, medicine, but do require rest and quiet. This, combined with some attention to your diet, will generally keep you in good health. Your companion in domestic life or in business affairs should be one who is born between the 21st of November and the 21st of December. Wednesday is one of your fortunate days of the week.

H. S., Jr., Halpino, Miss., born Feb. 21, 1882.—You were born under the sign Pisces and just at the beginning of the force of this Zodiacal sign, 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. When you try to live and to do your best you are very kind, generous, gentle and confiding. You do not like rude or vulgar people and will try to avoid their company. There are times when you are subject to periods of depression and anxiety. If you give way to these you are liable to become despondent and neglectful. There is a tendency in your nature to become morose and sullen when reproved. This, too, should be studied. This is told you, not for the sake of scolding, but to enable you to be on your guard and to cultivate the most agreeable manner of living, so that you may become successful in every way. Your fortunate day of the week is Thursday. The planet governing your birth-sign is Jupiter. Your astrological colors are shown to be white and green. The planetary influences would suggest both the amethyst and the opal as birth-stones.

Miss GRACE B., Hiawatha, Kan., born Dec. 27, 1881.—At the time of your birth the life-giving Sun was located in the Celestial sign Capricorn. This is, therefore,

your ruling or birth-sign. It is a negative, magnetic, earthy and domestic sign. The Earth at the same time was located in the Zodiacal sign Cancer. These positions incline you to have a philosophical nature, and give you excellent reasoning powers. 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. Your liability to make yourself miserable by giving way to despondent moods is one of your greatest faults. You appreciate the respect of others, but detest flattery. You have little love for fine social forms, but desire sincerity in the actions of those around you. You should be very careful of your diet, for you are liable to some liver and nervous troubles. Your companions in business or in domestic life should be persons born between the 20th of April and the 20th of May, or between the 22d of August and the same period of September in any year. Your astrological colors are dark brown, maroon and blue. The planetary ruler of your birth-sign is Saturn.

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NOTICE.—During the past month delineations, sent to the following persons, have been returned to us on account of some defect in the address. The subscribers entitled to them should apply at once, giving the full name and address, so that we may be sure of making proper delivery:

Daisy R., Pittsburg, Allegheny Co., Pa.; Mrs. B., New Haven, Conn.; Mrs. B., Toledo, Ohio; Mrs. B., Gainesville, Ga.; Miss Bertha K., Sitenborough, Ont.; Mr. Harry L., Philadelphia, Pa.; W. H. C., Tiffin, Ohio; J. L., Fern, Ind.; Miss Mary E. J., Dover, N. C.; Miss G. B., Hiawatha, Kan.; H. S., Halpino, Miss.; L. W., Halpino, Miss.; W. W., Halpino, Miss.; E. K., Cincinnati, Ohio; R. M., Delaware; Mr. J. W. C., Delaware; Miss L. J., Norwood, Mass.; D. S. F., Congress, Ga.; Miss S. D., Louisville, Ky.; J. H., Gentry, Mo.; C. B. L., Hinton, W. Va.; Mr. Geo. B., Boston, Mass.; Mary E. C., Warren, N. Y.; R. M. A., Durham, N. C.; Ellen C., Chicago, Ill.; John C., Bloomfield, N. J.; R. F., Vida, Ill.; Mrs. A. K., Cayuga, Ill.; Mrs. J. K., Chicago, Ill.; Mr. R. P., Marietta, Utah; R. W. S., Danville, Ind.; A. A. A., Springfield, Ohio; Mrs. L., Lowell, Mass.; K. M. F., Pennsylvania; Mrs. Jessie H., Chicago, Ill.; E. F., Catawba, Wis.; Anna R., Guilford, N. C.; Mr. F. S., Baltimore, Md.; H. M. S., Chattanooga, Tenn.

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DREAMS AND THEIR MEANINGS

"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 to 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:

"PASSE PARTOUT," Canandaigua, New York.—Equality in heaven, did you say? Surely a man of your intelligence cannot reason so. The Bible declares the contrary to be the fact. There is one glory of the sun and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead. St. Paul's statement is very clear. Death is no more a leveling process than birth. We no more enter heaven equal than we are equal here, or than emigrants enter this land of freedom on an equal footing. The cultured student, the man of education and property, begins his life as a citizen on a far higher plane than does the ignorant peasant who has come here in quest of freedom and advancement. Equality is an iridescent dream never to be fulfilled here or hereafter, except in the value of souls, and in the love that God has for all. But in that life beyond the differences will come from the choice we made here. Your dream is a self-evident one, and means just this for you: *Eternal vigilance is the price of a high soul.*

YOLANDE HARRIS, Marion, Ohio.—It was sweet and commendable of you even in your dreams to try to succor others, and the horizon of your living hours is thereby broadened. It is hard for us to realize that we are helped by others at every step in life. To such an extent is this true that the question may be asked of every one, "What hast thou that thou didst not receive?" There is no joy comparable to that of creating it. There is no pleasure so pleasurable as that of pleasing. This joy and pleasure are not transient emotions. To the contrary. As a clairvoyant once poetically and prophetically said, "All you can hold in your hand when dead is what you have given away." And every time you lend a helping hand, willingly and without grudge, so do you breathe the very spirit of true love, which is the only Religion—not Creed, mind you—the world ever has or ever can hold.

JANE HATHAWAY, Baton Rouge, Louisiana.—If you will only try to accomplish in reality the spirit of your dream, your pathway will be one of peace. And you certainly can, if the desire be in your heart. The grace of being obliging—there is a great difference in people in the matter of obligingness. Some are always ready to be of service. Others are always wanting in this grace. Obligingness is a Christian grace. It is one of the manifestations of love. The lesson must be learned. The grace must be cultivated to its fullest flowering. Love cannot be disobliging. Love is kind. Love seeketh not its own. The very central quality in love is the desire to serve. This feeling will lead us to accept

every opportunity to be useful, not only in cases of great need, when large service may be required, as was the case in your dream, but also when some simple, common kindness is called for. You are kind and sympathetic, and the message the dream brings to you is that you radiate kindness and sympathy to all, for therein lies your salvation.

"CALAMITY JANE," Angel's Camp, California.—The very name you have chosen to head this interpretation is an index to your pessimism. If you are always thinking of calamity, calamity is bound to follow you, both in your sleeping and waking moments. Incidentally, too, it mars your dreams. You must pay more attention to your physical being. God gave it to you to perfect from day to day, every whit as much as your mind. The soul can speak only through the body. The loveliest spirit or the sweetest thought cannot benefit humanity unless the physical being is in the condition to reflect or communicate it. You must eat less of the fine fruits of the earth. Then only will you become what you wish to be. "Plain living and high thinking" would oftentimes insure the perfect man. Let your thoughts dwell more on this wonderful saying of the great Emerson.

"CATHERINE OF ARAGON," Harper's Ferry, Virginia.—Now your dream happens to mean that you can be a queen in your own realm. Life holds a great deal for you, and incidentally for all with whom you come in contact. Never be afraid to be yourself. Many of us have the courage of our convictions, but very few of us have the courage of our emotions. We are seldom afraid to define our beliefs; indeed, too often do we force them upon unwilling ears; but somehow we shrink from defining our hopes and fears. Why? Because we are afraid to reveal ourselves as we really are. This is a serious mistake, and one to be rectified by meeting it with absolute fearlessness. If we have to wait until our faults are told to us, our regeneration will be slow. "Who would be free, himself must strike the blow."

"FRANCESCA DA RIMINI," Tombstone, Arizona.—To dream of the concord of sweet sounds is always beneficial in some way. The effect of music upon the mind is generally recognized as soothing, in that it lifts the entire being into a higher state. Music, of necessity, teaches obedience to the laws of right living. Its very nature is harmony, and its effect upon mankind has been of a refining, uplifting character. The celestial voices you heard in the distance is a happy omen that Dame Fortune holds a pleasant surprise for you. The progression of your dream is a very interesting instance of the recent evolution that has taken place in your own good self. Yes, we think our Magazine is built on eternal lines, for our constant endeavor is to let men know what Truth, Justice and Mercy mean.

"SIMON PURE," Portland, Oregon.—Sometimes it is well-nigh impossible to give an exact meaning of a dream to one who is not up in dream lore. The meaning is oftentimes so subtle and far-reaching that its depths can never be fathomed. And yet the vision, because of its very subtlety, holds a greater psychological significance. Your peculiar dream of seeing a downpour of rain through a window is an instance of this. Still, the sign itself is a particularly happy one, and shows that you are to be successful in a financial way. Some valuable friends are coming into your life with whom you will conduct several successful business operations. Heretofore, you have been too conservative in all your transactions.

MARGARET DELAFIELD, Florence, Pinal Co., Arizona.—You have made a splendid beginning, as an outcome of your dream, for you have succeeded in putting in the entering wedge. Through the spirit of labor and love anything can be attained. For all eternity that has been so, and ever will be, because it is a fundamental truth, and can never be anything else. After all, dreams are to a much greater extent than



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one would suppose a reflex action of ourselves. When we do a noble deed in Dreamland, surely we would like to accomplish the same thing in Reality. The natural tendency of all men is to do the right thing. It is no easy matter, as the Christ Himself proved to us during His short stay here. The great point is to make an honest endeavor toward the desired end. This is just what your dream means. You have already made a splendid endeavor, and you will continue to make many such, for you are made up of sound material.

JOHN INGMARK, Wabash Avenue, Chicago, Illinois.—You cannot but be a broad-er man from the reading of good books, and the dream has pointed the way for you there. You can create a world of ideal people for yourself. And it is a rigid world, to whose facts and laws we must conform, in order to achieve our ends. This world of ideals, of purposes that march to achievement, is the real world of the idealist, because it is the world in which individuality is formed by the recognition and realization of ends. In the world of Description Nature precedes Man. In the world of Appreciation Man comes first; it is a world of interrelated selves, a social order. And so Idealism is generated even in the touch of things material.

"A mighty world where Thought is king,
With words forever blossoming—
A realm no discord ever seeks,
Peopled with silence that yet speaks—
This is the world of Books."

MARY VIRGINIA BOURDON, Vienna, Austria.—Calm yourself, my dear sister. The sun shining through the many trials and tribulations of your dream portends that you will enjoy a better understanding of yourself and of religion in its beautiful and perfect adjustment to all things. Let these few eternal truths comfort you: that nothing finite can be understood by itself. Simple unity is a mere impossibility. God can not be One except by being Many. Nor can we various Selves be many, unless in Him we are One. To know just this is to win the deepest truth that religion has been seeking to teach humanity. "In Him we live." Just so, the courage with which the soldier overcomes his dread, is dependent for its perfection on that dread. The right eternally triumphs, yet not without temporal warfare. This warfare occurs, indeed, within the divine life itself, and not in an externally created world. Nothing in our life is external to the divine life.

HENRY G. WORTHINGTON, 16 Pine St., Boise, Idaho.—It is a strange thing to me that you failed to feel the fine significance of your dream. It should have been as exhilarating as the bath itself. And there will be an added zest to your future happiness because the water was cold. A clear, cold bath is the forerunner of joyful tidings and a long period of excellent health. Shifting from the bathtub to the sea denotes expansion of business and satisfying research after knowledge. The crowning point of the dream was your successful effort in saving a life from drowning. You will look upon life with different eyes from now on, because of your heroic struggle. The long prevalent idea that a man's chief concern is the salvation of his soul is being supplemented by the forgotten truth of primitive Christianity, that saving others is an essential factor in self-salvation.

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

But remember, dear readers, you must help yourselves. Don't lean on us. Nothing will come if you do. Get down on your knees and do some old-fashioned, earnest praying. We reach the Eternal Good by prayer, meditation, work, mediums and all the unseen forces of the universe. Every section of this glorious country has either a minister, a rabbi, a priest, 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.

Work and Longevity

LIFE'S forces, though at the minimum of Life's inception, may be conserved and multiplied according to need, by inflexible obedience to the laws of recuperation and growth of power, says Weltmer's Magazine. Neither mental nor manual labor, even of the greatest continuity, is incompatible with longevity, except the one is maintained at the expense of the other. With due regard to the needs of mind and body, the young man and young woman who invests himself or herself may expect to achieve. Both ancient and modern history furnish abundant illustrations.

Sophocles, the greatest tragic poet of Greece, wrote dramas for sixty years and is said to have recited his own poems in public at eighty-eight years of age.

Plato, the great philosopher of the fifth century B.C., ceased his labors at the ripe age of eighty. Socrates, man of the "divine voice," Athenian patriot, philanthropist, statesman, in the fullness of his strength drank the cruel hemlock and died "like a philosopher" at seventy. Sir Isaac Newton, of whom every child knows, worked on with unabated zeal to the last and was laid to rest with the princely dead in Westminster Abbey at eighty-five.

Luther and Goethe, whom Professor Wilkinson styles, the one the "morning"—the other the "meridian sun of German literature," lived, the former till sixty-two, the latter eighty-three, vigorous to life's close. Alexander von Humboldt, the colossal figure of Germany in the first half of the past century, paused not in gigantic toil till the cycle of ninety years was complete.

Our own Washington Irving, the most prophetic and graceful man of letters of this, or we had almost said any, century, wove his weird fancies in rhythmic prose till seventy-seven. As the writer stood a little time ago in that gem of a library whence the aged man sent divine whispers around the world, the spirit of youth and yesterday lingered in the very air.

What makes life dreary is want of motive.

Character

CHARACTER is higher than intellect. A great soul will be strong to live, as well as to think.

Character is the centrality, the impossibility of being displaced or overset.

Heaven sometimes hedges a rare character about with ungainliness and odium, as the burr that protects the fruit.

Conversation is the vent of character as well as of thought.

He has not learned the lessons of life who does not every day surmount a fear.

Intellect annuls fate. So far as a man thinks, he is free.

The flowering of civilization is the finished man, the man of sense, of grace, of accomplishment, of social power—the gentleman.

He is great who is what he is from nature, and who never reminds us of others.

Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world.

Thought takes man out of servitude into freedom.

The firmest and noblest ground on which people can live is truth; the real with the real; a ground on which nothing is assumed.—Ralph Waldo Emerson.

Manners carry the world for a moment, character for all time.

Consider what God can do, and you will never despair of success.

A wise man will make more opportunities than he finds.—Bacon.

Degrees infinite of lustre there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift also to his race forever.

It is not a question how much a man knows, but what use he can make of what he knows; not a question of what he has acquired and how he has been trained, but of what he is, and what he can do.

Study the Mysteries!

There is a College at Fargo, N. D., where every branch of the Occult Sciences is taught thoroughly and yet in a manner that makes the great fascination of these studies only more intense.

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If you are a seeker after the knowledge taught by any of these great and sublime subjects, or if you desire to investigate them for help and light, as a means of knowing yourself and others thoroughly, and more fully comprehending the immutable laws of Nature and the blessed works of God, you are urged to write at once.

Two special booklets are published by this College and sent free to all interested who will write. They are called "What We Are and Why: What We Do and How," and "Man's Greatest Power, Magnetism." Write to-day.

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Dreams

WHERE away? Where away?
Past the blue rim of day,
To the Forest of Dreams, go we;
Rich sunshine is there,
And there's wine in the air,
And the birds all are singing with glee,
Mad glee,
The birds all are singing with glee.

When away? When away?
Why this moment, to-day,
Don't you hear the soft dream voices
call?
Insistent and clear,
They reach even here,
And they thrill with the mystery of Fall,
Dear Fall,
With the old, old mystery of Fall.

What to do? What to do?
Why to dream 'neath the blue,
To idle away willing hours,
With no thought of care
What to do or to dare,
Just to rest on a bed of soft flowers,
Sweet flowers,
Just to rest on a bed of soft flowers.

Come ye back? Come ye back?
Why alas! and alack!
We return with the first star's gleam,
But thereafter no day
Will be dull-hued or gray,
For we'll bring back a rose-tinted dream,
Bright dreams,
We will bring back a rose-tinted dream.
—Margaret N. Dana.

Subjects of Thought

IN the fellowship which is established in prayer between man and God, we are brought into personal union with Him in whom all things have their being. In this lies the possibility of boundless power; for when the connection is once formed, who can lay down the limits of what man can do in virtue of the communion of his spirit with the Infinite Spirit?

To live content with small means, to seek elegance rather than luxury, refinement rather than fashion, to bear all cheerfully, do all bravely, to listen to stars and birds, to babes and sages, with open heart, to study hard, think quickly, act frankly, speak gently; in a word, to let the spiritual unbidden and unseen grow up through the common—this is to be my symphony!

If we would endeavor, like men of courage, to stand in the battle, surely we should feel the favorable assistance of God from heaven. For He who giveth us occasion to fight, to the end we may get the victory, is ready to succor those that fight manfully, and do trust in His grace.

Truth itself will not profit us so long as she is but held in the hand and taken upon trust from other minds, not wooed and won and wedded by our own.

Happiness falls to our share in separate detached bits; and those of us who are wise content ourselves with these broken fragments.

If we would be happy, we should open our ears when among the good and shut them when among the bad.

For the thought that springs upward and yearns to regain the pure source of spirit, there is no "Too late."

It is not what he has, or even what he does, which expresses the worth of a man, but what he is.

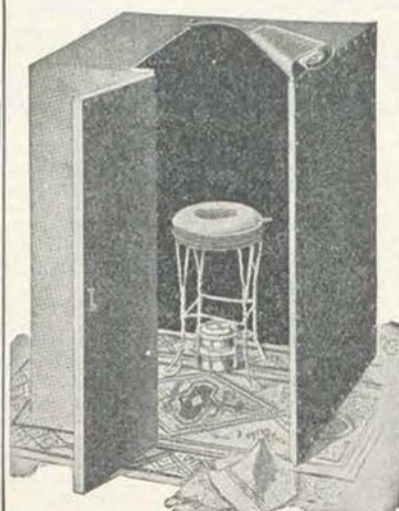
The opposite of rest is not work—it is restlessness.

He who fears being conquered is sure of defeat.

Be kind to your four-footed friend.

"That which prevents men from realizing the presence of divine power within themselves is the fact that they regard nothing as something real, and reality as nothingness," says Franz Hartmann, to which we would add that they overvalue the seen and undervalue or ignore the Unseen. Of course, both on their plane are real; he who lives wholly on the material plane is a slave to matter, while he who lives in the universal Spirit has all matter and all nature serve him. So we are either royal masters or abject slaves; whole or partial; dis-eased or healthy; fearful or peaceful and blissful.—B. P.

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Aug. 7, 1900.

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Gratefully yours,
H. A. JOYCE.

Gems of Thought

THE test of your Christian character should be that you are a joy-bearing angel to the world.—*Beecher.*

It is not the mere station of life that stamps the value on us, but the manner in which we act our part.—*Schiller.*

Only what we have wrought into our character during life can we take with us to the other world.—*W. Humboldt.*

If you don't wish a man to do a thing, you had better get him to talk about it; for the more men talk, the more likely they are to do nothing else.—*Carlyle.*

The end of learning is to know God, and out of that knowledge to love Him and imitate Him, as we may the nearest by possessing our souls of true virtue.—*Milton.*

We should always keep open and free a corner of our head, in which to make room for the opinions of our friends. Let us have heart and head hospitality.—*Joubert.*

If, instead of a gem, or even a flower, we would cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.—*George MacDonald.*

The golden line is drawn between winter and summer. Behind all is blackness and desolation. Before are hope, and soft airs, and the flowers, and the sweet season of hay.—*Leigh Hunt.*

Oh, did we but know when we are happy! Could the restless, feverish, ambitious heart be still, but for a moment still, and yield itself, without one farther-aching throb, to its enjoyment!—*Longfellow.*

Rugged strength and radiant beauty. These were one in Nature's plan; Humble toil and heavenly duty. These will form the perfect man.

Among the last articles written by the late Rev. George H. Hepworth was found the following on the power and scope of thought. Let his words set you to thinking and to thinking right:

A word of scorn or of praise hurled into the spiritual universe from a heart that loves or hates becomes a living force, not lost in the general confusion, but going straight to the man or woman against whom or in favor of whom it is directed. That other heart is the receiving station of this wireless telegraph. Your thought, critical or gentle, strikes it with an impact that either hurts or helps. You may not know that your thought has taken its flight, that other person may not know whence it comes, but all the same he is uplifted or depressed by it.

This may seem strange and even incredible, but while it is to-day a possible fact, it may to-morrow become a demonstrated truth, and the next day it may change the whole outlook of the spiritual world. It has the appearance of a miracle, but profounder knowledge always seems miraculous.

A spoken thought is even now recognized as a force when speaker and hearer are within earshot of each other. An oath, a compliment, a bit of vocal flattery go through the ear to the heart and kindle a flame of resentment or of happiness. What you say becomes a part of another man's life and excites passion or stimulates friendship. Why may there not be a quicker transit than the slow and dull ear affords? Why may not the time come when we can convey our thoughts without the coarse medium of words? There are no words between us and heaven. A prayer is a longing of the soul, "uttered or unexpressed." God speaks to hearts. There are "unseen beings who walk the earth both when we wake and when we sleep," but they use no words. They make us feel their presence, and we are sure that they are close by as though we heard a trumpet call. What they would say steals into the heart, for our poor ears cannot catch it. We hear nothing, but we know that they are helping us. Is there any language in heaven except that of thoughts?

When the world grows older why may we not speak to each other without this cumbersome factor of spoken words? We catch glimpses of the possible already. A look, a pressure of the hand, and sympathy or contempt are complete. Enlarge the circumference and you have a new truth.

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OJO DE BUEY,

THE MARVELLOUS MYSTICISM OF THE

OX'S EYE



A New Problem for Students of the Occult.

From the Semi-Orient—home of mystery and heir to the wonderful wisdom of countless ages—a new problem has come, the problem of Ojo de Buey, or the "Ox's Eye." It is a problem of absorbing interest, and students of occult research throughout the world are uniting in a supreme effort to solve it. To achieve this end, every individual interested in such things is urged to assist in the investigation by means of personal experience and discovery.

Ojo de Buey (pronounced "oh-oh de bway") is a beautiful jewel-like product turned out from the great laboratory of Nature. In size and appearance it resembles an ox's eye. For thousands of years the simple people of the Semi-Orient were the only human beings who knew the virtues of Ojo de Buey, but in these latter days its remarkable talismanic powers have become known to a few travellers and sailors, who have come known to a few travellers and sailors, who have seen those powers conclusively demonstrated. The natives of that far-off land firmly believe that the possessor of Ojo de Buey is effectively protected from ACCIDENT, ILL-HEALTH and the EVIL EYE; that his VITALITY and VIGOR will be PRESERVED, and that he will be FORTUNATE and SUCCESSFUL in all his undertakings.

But to the student of occultism the most wonderful phenomenon connected with this jewel, and which is riveting the attention of great minds throughout the world, is the power it has of enabling a person gazing steadily at it to see reflected on its polished surface

scenes of the past and future, places remote and incidents occurring at the moment, at a distance or near by. Faces and movements of lovers, friends or enemies, with their varying expressions, appear to the gazer with a vividness that is startling.

Such a power gives the jewel an inestimable value to its possessor, and accounts for the widespread interest it has created. Naturally the number of Ojo de Buey is limited, but the National Research Society was fortunate enough to secure all that were available, and for the purpose of obtaining the experiences of intelligent people to assist in solving the great secret of the "Ox's Eye," they will be distributed among those interested in this country and England. Accordingly the following opportunity is offered whereby you can obtain one of these priceless jewels.

This wonderful and most beautiful of jewels will be sent in a jewel case, with full instructions for observing its phenomena, on receipt of one dollar, the only condition being that those receiving it write us describing their experiences and impressions (except, of course, those of a private character). Anyone choosing to do so may return talisman within 30 days and receive deposit dollar back. To obtain this jewel call on or address: GEO. E. BENTON & CO., Dept. C, 131 Tremont St., Boston, Mass., U. S. A.

Any person assisting in this investigation may, on request, have their communication considered strictly confidential.

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To the one sending us the most interesting description of what they have observed of these phenomena we will give \$50.00 in cash. To the one sending the next most interesting description we will give \$25.00. To the next \$10.00 and to the next three \$5.00 each.

Any person sending for the Ox's Eye as above, postmarked on or before February 1, is eligible to compete. Description of the phenomena observed must reach us on or before February 25th. The prizes will be awarded the first week in March, and the names of the Prize Winners will be published in the April issues of the magazines in which this notice appears.

No person either a member, an employee or in any way connected with the firm of Geo. E. Benton & Co. can compete for the above prizes.

Healing Thoughts

From The Life

True health and strength we know, nor know in doubt,
When our true Angels fire the false ones out.

THE entire personality of any man or woman is made up from past mental acts and attitudes.
The way to make a harmonious body is first to have a harmonious mind.

When we have performed a good act we lose all reward by blowing a horn about it; so all we have to do, is to do right, and then let go results, for the results are then sure to go right.

After going wrong once, people have to learn the Way of Life.

And since there is but One Way, it is important to enter early into the right understanding of Life.

Do not pile up treasures of external things, but have everlasting treasures that are not subject to change.

God sustains and beautifies the field-flowers that are to be cut down to-morrow. Much more will He clothe and beautify man who is immortal.

You will always receive if you ask of God.

To judge righteously is health-giving, for you are judged as you judge, and Righteousness always produces perfect health.

First receive the truth yourself, and then you will be able to impart its light to others.

An impure man, one who thinks impure thoughts, is the last thing on earth that should undertake to do "healing"! People are only in need of healing on account of evil thinking! Can an evil thinker heal?

Beware of false teachers that extol their powers, while inwardly unclean, unsanctified. First know them by examining the fruit they bear.

Offer your healing services when health is incorporated in your own body from being comprehended in your mind.

"How can a corrupt fount bring forth pure water?" (Read Timothy iii, 1-8.)

Only by holy thinking can health be reached! Set that down.

And it cannot be sustained when reached, if the thoughts return to dwelling upon impure things.

Let us come forth into the pure sweet, calm, White Light of Peace and Wisdom and be good;—not for "the Redeemer's sake," but because it is NATURAL. As children of Light we walk in the light because we love it, because it is our Home. By so doing we prove our common Fatherhood as brethren of Christ. Then is the great Atonement fulfilled.

Be ye perfect—even as your Father in heaven is perfect: Be ye followers of Perfection even as children of one Father.

God does not need our help! We cannot add an iota to the riches and fulness of God! All He asks of us is to receive the overflowing bounties He offers us, but which until now He has had to stand at the door and knock to get admittance to give us!

Look out for God. Recognize, recognize, recognize!—REALIZE!

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of Glory shall come in."

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein."

"He that hath clean hands, and a pure heart:—He shall receive the blessing."

"There is no god but God."—The Koran.

"This is Life eternal, to know the only true God."—The Bible.

"If one endure in purity of thought, joy follows him As his own shadow—sure."

Remember that our thoughts are our daily prayers. The fruits they bear, our answers to them.

"He that hath Allah for a friend, To want and woe hath put an end."

"O for a Muse of fire, that would ascend The brightest heaven," always for meditation. —Shakespeare.

Heaven is a state of Harmony, in which no unclean thing can enter. It is a condition arrived at by dropping every form of evil imaginings, and thinking and living only pure, true, beautiful and Righteous thoughts, every day and hour.

In your highest moments select some thoughts to think during the trials you may have, until a beautiful equilibrium is attained and heaven is yours all the time.

Heaven is a Condition. The only satisfaction, its attainment.

God's Kiss

A little lad at Lady Henry Somerset's Home for Slum Children, after he had finished his prayers, put in another petition as a kind of postscript, "And please, God, would you mind giving my mother a kiss?"

PLEASE, God, I have finished my prayers, But there's one thing I want to say, My mother lives up at the top of the stairs, And she's lonely now I'm away.

You'll be sure to know her, because There ain't nobody half so good; And she's just the dearest that ever was—I'd die for her if I could.

The neighbors are not very bad, But, of course, they aren't like me, I've got for to think what will make her glad,

And to get her a cup of tea.

And sometimes, please, God, she ain't strong,

She have got such a lot to do, And it frets her so much when folks does wrong

And she thinks no end of you.

When she's tired she likes to sit On the floor and lean against me, For it comforts her aching head a bit To rest it upon my knee.

I sit all so still and don't stir, And she calls me her bit of joy, And tells me I'm like a mother to her, As well as her sonny-boy.

It does hurt me to think of her, All alone by the firelight, And she ain't got me to comfort her, To love her and hold her tight.

So please, God, I hope you won't mind If I ask you just to do this— I'm sure she'd take it so very kind If you'd please to give her a kiss.

She'll miss me before going to bed, And she'll feel so lonely then; It will be nice if you'll kiss her instead, And I'll thank you, dear God.—Amen.

—Mark Guy Pearse, in Wisdom.

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

"The soul force builds the mind and the mind builds the heart and body and makes the environments in which we dwell. We are all souls with minds and bodies. The soul, mind and body form a grand triangle or trinity, and when the three work in harmony—equalized and harmonized—we are at one with the Universal Soul and all-powerful for health, prosperity and happiness."

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ELEANOR KIRK'S IDEA

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He that Doeth Righteousness is Righteous

SUCH is a Bible dictum. A prominent Protestant divine who made a short visit to the Orient, says that he considers the faiths of the East "futile to give the soul peace with God, to remove the weight of guilt and grief, to lay the foundation of a vigorous individual and national morality and to brighten the earth with the light of a blessed immortality." Such is his statement; and it is evident that this critic is not of the broad-minded cult, but of that narrow obsolete faith to whom the late Professor Drummond alluded in his address when in this country. He quoted from the author of "Natural Religion," that the average scientific man worshipped at present a more awful and, as it were, a greater deity than the average Christian.

It was supposed that all progressive theologians repudiated the "bankrupt" traditionalism of the stone age of theology and the doctrine of total depravity, and accepted the evolutionary views that the able and scholarly theologians of to-day hold.

A far greater theologian, Rev. Dr. Lyman Abbott, in his address at the Parliament of Religions, said: "The old teachers of the old religions, they, as well as the old teachers of the Hebrew religion, did see that truth which Herbert Spencer has put in axiomatic form in these latter days: 'Amidst all mysteries by which we are surrounded nothing is more certain than that we are in the presence of an infinite and eternal energy from which all things proceed.' We do not think God has only spoken in Palestine. We do not think he has been vocal in Christendom and dumb everywhere else. No! We believe He is a speaking God in all times and in all ages."

We commend the utterance of that great prophet whose declaration is true for all time: "If ye seek Me ye shall find Me, if ye search for Me with your whole heart."

Buddhist and Mohammedan countries compare very favorably with despotic Russia, where the "chosen people" are shamefully maltreated, and even this Republic spends one billion dollars annually in intoxicating beverages, and the wreckage and ruin resulting is appalling. Buddha and Mohammed prohibited intoxicants. When we remember the atrocity of the slaveholders' rebellion, of their worse than barbarian treatment of the patriotic defenders of the nation in the rebel prisons; of the armed camps of Europe ready for slaughter, we cannot even guess where the Reverend finds that "high morality" of which he speaks.

At the entrance of a tomb in Egypt is the following: "On earth I was a prudent and wise man, and my soul ever loved God. If I was a brother to the noble, I was a father to the poor, and never scattered hatred among men." It is probable that the visitor to the East did not see the above, which dates back more than 2,000 years before the birth of Christ. Mr. Gladstone was considered good authority on theological questions; he said: "It may be that we shall find Christianity itself in some sort a scaffolding, and that the final building is a pure and lofty Theism, where the kingdom shall be delivered up to God, that 'God may be all in all.' Evidently Mr. Gladstone forgot that Judaism is a pure Theism. 'Do justice, love mercy and walk humbly with thy God,' said a prophet. The amended Voltairian dictum should be remembered: 'Love Good God; be good and do Good.'—The Light of Truth.

Life Affirmations

"I come that ye may have Life, and have it more abundantly."—Jesus.

LIFE.
All is Life.
Life is Infinite.
All things are manifestations of One Life.

Life is constant. There is as much Life as there ever was. All Life that now is ever will be.

I am Life.
I am a manifestation of the one Life; of Infinite Life.

Life is in me infinitely.
Life in me is boundless and inexhaustible.

Life is ever present and ever constant.
My Life in the One is inexhaustible, ever-present Life.

I cannot escape Life. Life cannot elude me.

I can never have more nor less Life than I now have.

Each day I am manifesting all the Life I will to manifest.

I vary the manifestations of Life, but Life is constant and Infinite.

I control the expression of Life by my will.

I Control Life by Thought. What I think, Life manifests.

Life is God Individualized.
I am an individuality. A conscious I AM in the ONE Life, that is God.

Because I am Self-Conscious I have power to direct the Manifestations of Life.

I direct my Thought.

When I affirm weakness I am weak, for I close the door to the manifestation of Life.

When I affirm strength I am strong, for then I give the current of Life full power.

When I affirm "I am Health," I am Health, for then Life flows normally in me.

When I think "I am weary," I am so, for I place an obstruction on the stream of Life and it flows weakly.

It is not the absence of Life that makes me sick, weak, blue, or poor, but it is because I do not, by my thought, allow Life to manifest.

Life is Infinite, therefore I am Immortal.

I cannot cease to live, for I am Immortal Life.

I cannot die; being Life I will forever manifest as Life, in some form.

"There is no Death. The stars go down, To rise upon some fairer shore, And bright in heaven's jeweled crown, They shine forever more."

I may sink below the horizon of this sense-life, but I rise to Immortality.

"I laugh, for hope hath happy place for me; If my bark sink, 'tis to another sea."

Death is not even change. Where I am, I am I, still, and forever.

All is Life. Wherever I am, there is Life with all Life's opportunities.

I am ever with Humanity. "Love is Lord of Death." I am with loved ones all the time.

I am Immortal Life now and here. I have won the Victory over death in this recognition of immortality.

God and I are One. He is Immortal.

He is here. So am I immortal here. I cannot be anywhere else but where God is, and He is everywhere.

Eternity is in me and I am now all I ever can be. I will manifest Here and Now my Immortality, and my power of Life, in Love and Truth.—None.



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I AM about to reveal to you a part of my inner life—the brief part into which was compressed all of joy and woe, of mad happiness and agonizing grief, that in most women's lives is spread over the period from girlhood to old age. To many, a portion of this history will seem unbelievable. To them I have nothing to say. Being truth itself, it stands independent of belief or unbelief.

When I was nineteen I had been in love with Philip Gilman two years, and I had known that he loved me all that time. I did not need the full joyous words in which he outpoured his heart to me that night among my white jessamines in the little garden. I did not need them, I mean, in order to understand his passionate devotion; but for the completion of my bliss, the consummate blossoming of my flower of gladness, I did require them. And when those words were said, and he held both my hands up to his warm lips—when a splendor from the stars had dropped into his eyes, and a joy from the heavens into my soul—I was calmly conscious that it was the supreme moment of my existence; that whatever the future held, I had touched the zenith of emotion. Among the jessamines, heavy with their sensuous scent and alive with glowing fire-flies and the midsummer melody of mocking-birds, he left me, taking with him my plighted troth and my heart, and leaving his ring of promise on my finger, his kiss of faith on my lips, his words of trust and tenderness in my memory.

After a month of meetings like these, a month that held all of Eden for both of us, Philip told me one day that he thought it time to speak to my father and also to announce to his family our marriage as determined upon for the next spring. I was vaguely troubled. My father was poor and proud; Philip's proud and rich. We lived in a dovecote among the blossoms and the murmuring waters of the valley; they in a mansion on the grandly wooded hill. Each morning I could lift my humble eyes to the shining turrets of Philip's house; each evening he must guide his feet along a devious way, by rill and bush, to find the worn old stile that admitted him to my tiny jessamine garden. Was it strange, then, that I pleaded for a little longer space of blessedness?—"Just a month, Philip, just one more month, with the secret all our own."

"But, Honora, we will be yet happier when they all know and join in preparation for our marriage. I want to claim you before the world."

I knew that love had blinded him, but I said no word to shake his faith in the future. My noble boy, who always thought to find each nature he touched respond in nobleness to his own! When next we met there was a stormy trouble in his eyes, and a throb of passionate pain in his voice. He cried:

"Give you up, my love? Not for all the fathers, all the wealth, all the pride in all the universe. Not in time, not in eternity, Honora!"

The story is well-nigh as old as Adam's exile. His father would never consent for him to wed me, a pauper, and if Philip persisted would cut him off from the estate. My father would never, never consent for me to wed him, a rich man's son, without the sanction of his family. He would lock me up first, and save his name the disgrace. I asked my lover to wait a little,

and let us try Time's gentle mediation. He fretted, pleaded, yielded. With one long kiss of love and pain we parted, each safe in the other's faith, secure of a union some day to be, but bitterly burdened by the present parting. Soon I learned that another bride was chosen for Philip, and was even then in his home, the guest of his beautiful sisters. My father had already sternly commanded me never to see my lover, and to receive encouragingly the attentions of Ethan Hall, a neighbor's son, poor as ourselves, industrious, kind, and sturdy. I obeyed him in so far as not to write to Philip for the time being, and I was never rude to Ethan. But I kept the poor fellow at too great a distance ever to call my cool courtesy encouragement.

Months passed, and spring was nearing. Philip had been away, I heard, but had returned; and again Evelyn Glade, the heiress chosen for him by his father, was visiting his sisters. I trusted him perfectly, and yet this trust could not rescue me from the wretchedness of our situation. It was a day of April frowns and smiles—billowy avalanches of cloud-snow suddenly overwhelming the blue and obscuring the brightness, and just as suddenly the glory bursting back. I had been down to a neighbor's, half a mile away—on an errand for my mother—and was returning slowly, drinking in Nature's spring sweetness like new wine. Adown the deep slope I was coming, bonnet in hand, basket on arm, and a song of gladness bubbling unconsciously on my lips, for the year and I were both young and I was in love, even if not happy. Hoof-beats pulsing through the leafy reaches stopped my song. I soon saw the horse and his rider. It was my lover mounted on Lontine, the most magnificent beast I had ever seen, but one I had often begged him not to ride because of his wild, uncertain ways. Philip did not see me at first, as with madly beating heart I stepped quickly aside from the path and among the shadowy beech-trunks. He was riding moodily, hat over his brows, looking down at the toe of his boot, which he was tapping mechanically with his whip. But Lontine's eyes, quick as those of his Arab sires of the wild, glimpsed me, and he gave a sudden lurch which somehow loosened the girth. His master, sitting carelessly, barely escaped a serious, perhaps fatal, fall. Alarmed for him, I forgot everything and darted forward from my hiding-place. There we were, by none of our own seeking, face to face—my lover and I. This much good had Fate provided.

"Philip," I cried, "what made you ride him? I begged you not to. He will hurt you some day. You frightened me so." But his strong arms were around me. "Sweetheart, sweetheart," he was murmuring, "I have you now, I can never let you go again."

Noosing the bridle-rein about a sapling, he left the horse contentedly devouring the young grass and leaves within reach, having escaped without punishment or even a word of rebuke for his bit of bad conduct. A little of the old happiness and heart-lightness came back to us as we sat there upon the turf beneath the murmuring leafage. But soon Philip began to entreat me to marry him secretly and let him go away and work for me. I could not do that. "No, dearest, let us wait," I begged. "We are young; our love is perfect. Time will in some kind way alter circumstances." Then he said, solemnly:

"Honora, I must go off. I cannot stay

on in this way. The inaction kills me. I will go away with only your plighted word, and by my individual efforts I will make a little home for you. Then I will come back and nobody shall prevent me from taking you to it; not my father, not yours, not even yourself. Do you not see, my darling, how impossible it is for me to live on in this fashion? My father thinks the silence you have imposed upon me is a tacit yielding. He has my sisters to keep this girl here; she is very beautiful and good, and they say she loves me. If that be true, to stay is dishonor, for she thinks me free, as they have told her, while I am eternally yours, sealed heart and spirit yours, yours. Let me go, my love, and come back for you."

Just then we heard the laborers coming along the path, to their noonday meal. We parted with one swift, sweet good-bye. Ah, that unreasoning fibre in a woman's heart that makes praise of another woman from the lips of our lover unpalatable spirit-food! All that day, all of many days, I heard those words echoing and re-echoing. "She is indeed beautiful, and she is good, and they say she loves me." I could not escape this haunting sentence. I tried to feel that I wished him to stay, to grow interested in this lovely girl, to let me free him to wed her and make his people happy. She would be happy, too; and he—why not? Do not men soon learn to love where they are loved, if beauty and goodness are found there, too?

One wild thought of self-sacrifice rose in my mind—to write him that I had yielded to my father's desires and would marry Ethan Hall. It would make matters so smooth for all concerned, I tried to argue. But I repelled the idea and told myself that Philip's true happiness, as my own, could only be secured by our being faithful to these best feelings, highest loves, of our natures. Let everything else yield to this. In those few days I came to hope that he had gone, that he had understood my consent, and was already working to lay the foundation of that future home in which we two were to find the sweetest joys of earth. I had heard no mention of his name since that day in the beech-wood, and I never asked questions about him.

April closed, and my birthday came—May-day. We had dreamed, during those blissful summer nights now almost a year in the past, that this should be our wedding day. I went that morning to visit the same sick neighbor to whom I had carried mother's basket of food in early April. But I came home by the highway instead of through the beech-wood. Perhaps it was an inexplicable impulse that guided my feet; perhaps I dreaded the memories haunting that green slope. There was no song on my lips this time for the hoof-beats to startle away. But as I gazed at the two riders my heart grew faint within me. My lover looked a little pale and thin, but he was smiling brightly into the fair young face beside him, and Lontine was moving along magnificently. Evelyn Glade—I needed no intuition to tell me it was she—was indeed beautiful to look upon, attired all in pale green, broken only by gold bands on her skirt and the massed gold of her hair. The Spirit of May she seemed to me, the delicate creature, sitting so proudly on her white horse, yet looking up so worshipfully into the dark eyes bent upon her. He did not see the shabbily dressed, dusty figure by the roadside until he was directly opposite. Then he lifted his hat, in grave salute, and a dark flush mounted to his brow. Her lustrous gaze swept me wonderingly one moment's space, and they had passed. "Beautiful and good, and she loves him," a voice within whispered, adding maliciously those words he had never said: "Moreover, she is his equal and his father's choice, and certainly he has already a tender feeling for her!"

It was a many hours' battle I fought for my faith in my lover, but I won. With a perfect trust in him I fell asleep near midnight. I awoke with an oppressive sense of something imperatively summoning me to arise. I opened my eyes, collected my faculties, but could not explain away the sensation any more than I could comprehend it. At any rate, I was wide awake, as much so as if it were sunrise and I had enjoyed a full night's rest, although the old clock in the sitting-room was only striking twelve. No need to try to sleep again at once. I arose, and throwing a shawl about me approached the window and threw it open. The moon was full, and in the clear light I saw a figure standing in my little garden. It was Philip. I wondered why he was there. He drew nearer, stretched out his arms to me and said: "Good-by, my own, own love! I

thank you that your faith in me is as perfect as my truth to you. I will come back for you, darling. Good-by, good-by!"

"Good-by, Philip," I replied; "I love you always, and will be ready when you return for me." With a radiant smile and a last murmur: "Farewell, Honora, bride of my spirit!" he was gone.

I stood there musing long. It all seemed so mysterious, and yet I could but be glad. He was true, and he had gone to make our home; he would come back to me. Nothing else need be considered, nothing else was of any significance. I was too wide awake to sleep again; so I sat there watching the moonlight upon the white narcissi and the flowerless jessamines. I sat there lost in tender thoughts of my lover and our beautiful love until the first auroral blush in the east drove me hurriedly to seek a little sleep.

At eight o'clock I was very busy in the dairy, when mother stepped out to the gate at some one's halloo. She returned soon, with a pale face and a frightened look in her eyes. "What is it, mother?" asked I, leaving off my cream-skimming. "Philip Gilman was thrown yesterday by that skittish black horse of his. He was riding along the mill-road where the big rocks are, and, oh, Honora! he died last night at midnight!" It meant that, then—the strange, sweet thing that happened to me last night! Curious I had not thought of it before. It was terribly hard to bear at first but I was not long in realizing that it was well. Everything was smoothly adjusted now. My lover would return for me in the fulness of time, and yet my father and his could preserve their pride intact.

I have lived many, many years now, with only the dear memories of him to light my path. Something has told me of late that the time is very near when he will come back for me. And how gladly I will go with him into our blissful, eternal home!

The God that the fearful comprehend is not God.—A. Z.

In Spirit we are related with order and symmetry; Spirit is Order, Symmetry and all that is Beautiful.—A. Z.

Sooner or later all souls realize that in Silence is great power. Go into the Silence of thy Soul if thou wouldst know the Power of Silence. Within is all peace, serenity and power.

Union with Deity is the blessed goal of Oneness that takes eternal man beyond all Nature, animalism, brutalism and egoism into the eternal Blessed State—everlasting bliss.—B. P.

The dial
Receives many shades, and each points to the sun;

The shadows are many, the sunlight is one; Life's sorrows still fluctuate. God's love does not.

And His love is unchanged when it changes our lot;
Looking up to this light, which is common to all,

And down to these shadows, on each side that fall

In time's silent circle, so various for each, Is it nothing to know that they never can reach

So far, but what light lies beyond them forever?

Never call a man a fool; he may be foolish enough to resent it.—Human Nature.

Set no standard for others—they may live nearer to the light they have received than you do.—Human Nature.

"Every one must have felt that a cheerful friend is like a sunny day, which sheds its brightness on all around; and most of us can, as we choose, make of this world either a palace or a prison."

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SAYINGS OF THE BLISSFUL PROPHET

Observations on Eternal Life, Specially Written
for The Magazine of Mysteries

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

INVOCATION

ALMIGHTY and eternal God, grant me understanding, knowledge and wisdom to write here words of Truth, Love and Hope. O blessed guardian angel! I ask thee for Light from the Angel Spheres, and may my guides and controls guard my mind and hand, that nothing but the Truth may be written. All for the glory of God, the Holy Spirit and the Holy Angels. Amen.

HE who aspires to attainment *here and now* that he may be a blessing to the world and the universe, holds but one ideal—aspires for but one thing—KNOWLEDGE.

Holding to this one ideal is prompted, of course, by a fervent and persistent love of the ALL.

Love, universal love, is the motive power that holds man to his highest and best aspirations and ideals, and without it we cannot expect to improve, grow, expand and progress—through love we come to *know*.

The Path of Universal Love leads directly to one goal—Universal Knowledge.

Universal Knowledge breaks all the chains that bind the mind and thus frees the soul forever.

LOVE—KNOWLEDGE—FREEDOM, the Holy Triune, carries the soul beyond the fetters of matter and nature into the Blessed State—Eternal Bliss.

God, Universal Mind, Omniscience, is comprehensible *here and now* to those who really *love* on the Universal Plane.

The Comprehensible is always the Incomprehensible to those who cannot love on the broad and wide Universal Plane.

He who has a *Narrow*, long, rough and hard path to the Omnipresent God lacks Love, Knowledge, Wisdom and comprehensive powers—all-comprehension.

The very *nearest* thing to man is the great Comprehensible God—indeed, He is man, and man is He.

He is really a great freed soul who can comprehend the eternal inner-light—fully and completely realize the great eternal, omnipresent God *within*.

All souls progress along one Eternal Path to Infinite Perfection, and *all* will, sooner or later, come to the Love state of consciousness when the *incomprehensible* forever passes as an illusion from the mind; *all* must come, by Divine Will, to this Blessed State—the omniscient state, and be forever freed.

It is the teaching of carnal-mind or mortal mind that the *ever present* God that dwells always *within* our real *selves* (souls) cannot be known, is not to be known. Rubbish!

What! that which is us, and within us, cannot be known?

In all ages, all good and wise men have persistently held to but one teaching—KNOW THY SELF.

And what is it to know thy *self*? It is to fully comprehend the ALL—to fully comprehend the so-called Incomprehensible.

Know thy *self*—is to *know* the great God and His great plan, and become omnipresent, omniscient and omnipotent, and a co-worker with the Eternal.

Know thy *self*—is to know that, knowing which, *all* is known.

Know thy *self*—is to be a freed soul, in eternal peace and blessed bliss, and eternal, intelligent and orderly action.

Know thy *self*—and be a tremendous worker in the world, full of life, health vigor and vital power.

Know thy *self*—and be a huge, gigantic man with a wide, universal will, powerful enough to overcome and overturn all adverse criticism and illusory states of the mind.

Know thy *self*—and whatever you aspire to be will be reached and attained *now* and *here*.

Know thy *self*—and manifest Life, Love, and Power in its highest and purest degree.

Know thy *self*—and be sane, sober, calm, serene and dignified; poise, balance and peace come out of self-knowledge—comprehension of the one Eternal Life of All, in all, the All in All.

Our weakness and our powerlessness come from belief in dogmatic teachings that the finite is not to know the Infinite—cannot and must not know the eternal Planner and the planned.

Nonsense! Illusion!—not to know the *self*—the great God who ever dwells within the *self*, and is omniscience and omnipotence.

Away with such rubbish of the mind! Know thy *self* and come into union and at-onement with the blessed eternal One of the Universe.

Life is a sweet eternal song and not a struggle to him who realizes the *self within*—knows the *self* and its eternal oneness with the eternal God.

How sweet, calm and gentle and powerful is Life when one is no longer tied and bound to the Wheel of Dogmatic Belief!

He who is bound to one belief and thinks that all who do not believe as he does are lost is sadly bound and does not know the *self*.

The great freed soul *knows* that according to the mental constitutions of the different planes of existence in which we are, men see God differently; but that state or condition is not final—permanent; that the ultimate state of *all* is self-knowledge and freedom.

So, great souls never by inference or suggestion say or write any words that will lead their blessed brothers to feel that because they do not yet *know* they are lost or have no chance to know. Right here: ALL WILL KNOW, AND BE FREE AND BLESSED, SOMETIME, SOMEWHERE.

You, and you, and all, will know the *self*, and to know the *self* is to know God and all there is to know.

But in truth, and all love, and all kindness, and all gentleness, we say that until the *self* is known and fully realized, man cannot be at peace and in harmony with the ALL—God and the Universe.

We plead, with universal love in our minds and hearts, with all men to at least try and aspire to know the *self within*, that they, too, may have joy, peace, bliss and power.

To those who do not care to know the *self* and God, we say with love—all right, we will not disturb and frighten you with any hobgoblin stories of an angry, wrathful and punishing God; we will continue to sing glad and cheering songs and psalms of His great, mighty and endless love and tender mercy for you, and for all.

We know that there are gradations of duty and morality for all men; that what is the duty of one state of life in one set of circumstances will not be that of another; that neglect of duty and morality brings suffering, not a punishment or judgment from the blessed All-Father, but from disobedience of nature's law.

The law of nature is eternal and always the same, and if we ignorantly or wilfully oppose this eternal and changeless law, we must suffer. All men in a while learn to obey the changeless law of nature and thus get beyond nature—at-one with God.

The sages, seers, adepts, prophets and wise men of all ages have little or nothing to teach or sing about but the great and mighty love of the All-Father—the All God.

Countless souls are awakened by love and won to God by its sweet vibrations of truth; false doctrines and beliefs, freighted with anger and threats, only disturb and repel souls from the *real* All-Father.

The All-Father neither punishes nor rewards, but loves eternally, and eternally supplies *all* of his children with Life—blessed eternal Life—whether the eternal child is incarnate *here* or incarnate *there*.

You never die! You really never suffer! You use countless bodies, and these die and

suffer through ignorance and illusion and delusion of the *mind*—the mind identifying the body as the *real*, or placing too high a value on its powers.

True, the body is the greatest possession we have, and we must feed it and care for it with love and intelligence, and that is what the Spiritual man does when he fully realizes he is an eternal soul with a body, and not a body with a soul.

A spiritual man always takes better care of his body and his mind than does the unawakened animal man, and that is the reason he lives longer in a body—holds the body longer, and has better health, and more power and vital strength to *do* and *achieve*.

The soul when in full control builds a fine, beautiful mind and body that can *do* and *endure* and be free from ills; such a fine and beautiful mind and body, through psychic-mental powers, will do tremendous works and reap rich rewards.

A *real*, whole (holy) man *never* suffers from disease of mind and body or from poverty or drudgery, because he *knows* the *self*, and can always draw from infinite Providence for all the needs of soul, mind and body.

Some men labeled "holy" suffer much—to such we say, blessed brother, *Know thy self*, and cease to suffer.

Life on the earth-plane to the unawakened is mysterious and an apparent intricate maze; to the fully awakened soul it is orderly and beautiful.

The very beauty of life *now* and *here* is its continuous action, and its beauty beyond is action—all eternal, orderly action.

Ideal existence is not in non-action, idle dreams, and doing nothing; know thy *self*, and life becomes earnestly active—ceaseless bliss in ceaseless action, and intense action in endless bliss; it is orderly and intelligent action for all eternity.

Blessed is he who aspires to know—to know the *self* and thus know the All.



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HEALING BY DIVINE ALCHEMY

By Charles W. Smiley

THE older records of our world, such as those of Egypt, whose civilization is not exceeded by ours, are filled with allusions to four "elements," called fire, earth, air, and water. Modern chemists are all misled by supposing chemical elements, solid earth, water, air and fire, which we handle, were spoken of. Such was never purposed. As in man's physical body is a non-material soul, so in earth, air, fire, and water are non-material or spiritual forces. These astral or spiritual forces, by vibratory union with man's spiritual body, mold it, and thereby his physical body and his mind. Each of the four elements has a mission in producing good health of mind and body. If we receive an unlimited supply of each, our bodies and minds are nourished. God never designed us to use drugs when sick.

FIRE.—The element fire comes from our sun in enormous waves which vivify all life. If you expose your naked or half-naked body in sunshine it will absorb all needed fire. This should be done frequently and for half an hour per day.

EARTH.—The earth magnetism is absorbed when bare feet are on the ground. Barefooted children are rarely sick. Soldiers who sleep on ground are well. We should have our bare feet on the ground for half an hour per day. To lie naked in the grass calms our nerves. Shoes are an enemy of health by depriving our bodies of earth magnetism.

AIR.—To secure the air "element" fully draw long and deep abdominal breaths, meantime fixing the eyes upon some object and imagine yourselves inhaling the divine ether while drawing in the breath. This should be practiced daily. Draw a breath while facing east, then one while facing south, then one while facing west, then north. Go round four times every morning and evening.

WATER.—Flood your body with pure water, but not while eating. Drink several gallons per day. Inject luke-warm water into the bowels, if you have a cheap bulb syringe; it will purify the body.

COMBINATION.—In summer one can go bathing in rivers or lakes, combining all four exercises. Fill the body with water, inhale abdominal breaths, recline naked on the ground with sunshine pouring on your flesh. This wholesale use of water, fire, earth, and air, will, if imbibed about twice a day, cure any malady of which flesh is an heir.

DESIRE.—Your mind will necessarily be full of hope and desire to succeed. You can psychically draw such forces by desire and hope. Believe in their power enough to make a grand experiment in redeeming your God-given powers. The unhappiest conditions will yield under it. If one is too sick to be carried out doors and laid on the ground you can magnetize yourself by these means. Then by laying your hands on the sick, strength will be imparted, after which carry the sick person out and at least put his bare feet on the ground in the sun.

Fire, earth, air, and water are needed by all who call themselves well in order to clear their minds of dross and all delusion.

We shall find that the love of Nature, wherever it has existed, has been a faithful and sacred element of human feeling; that is to say, supposing all the circumstances otherwise the same with respect to two individuals, the one who loves Nature most will be always found to have more capacity for faith in God than the other.—*Ruskin.*

We are wont to look forward to troubles with fears of what they will inflict, but back on them with wonder at what they have saved us from.—*Samuel Johnson.*

Every word which is used to express a moral or intellectual fact, if traced to its root, is found to be borrowed from some material appearance. Right means straight, wrong means twisted. Every material fact is the symbol of some spiritual fact.—*Emerson.*

Rev. E. Jacob, former pastor at Ebenezer Chapel, Swansen, England, now over 91 years old, hale and hearty, is a vegetarian of forty years' standing, and a life-long teetotaler.

My experience of life makes me sure of one thing, which I do not try to explain—that the sweetest happiness we ever know comes not from love, but from sacrifice, from the effort to make others happy.—*O'Reilly.*

As the bird's restlessness declares him native to the fields and sky, so man's impatience with the limitations of his knowledge declares him native to the infinite inheritance of expansive reason.—*John W. Chadwick.*

No man, woman, or child can tell what may grow out of their present fidelity. Perhaps it may be our chief judgment in the other world to learn how much has grown out of our unfaithfulness.—*Channing.*

Atheism is a disease of the soul before it becomes an error of the understanding.—*Plato.*

Before long, alas! this body will lie on the earth, despised, without understanding, like a useless log; yet our thoughts will endure. They will be thought again, and will produce action. Good thoughts will produce good actions, and bad thoughts will produce bad actions.—*Buddha.*

There are two things which make life worth living: (1) the absolute worth and significance of man's spirit in its completeness, and hence the absolute value of culture and growth, in the deeper sense of the words; and (2) the relevancy of actual experience and the actual world to these ends.

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MARY L. WILLIS, of Cloverdale, Ala., testifies that it saved her life, cured her of dropsy and kidney troubles after doctors and medicines failed to benefit her.

JUDGE J. O. HUTCHINS, Harwards, Calif., testifies that it rescued him from the grave. Was a confirmed invalid for 15 years. Baffled best doctors. Thanks God the marvelous power of the Quaker cured him of weak heart, sleeplessness, dropsy, catarrh, piles, rheumatism, kidney troubles and partial paralysis. Is today well and vigorous.

L. J. MORRISON, Pelville, Ky., afflicted 30 years, unable to walk, was cured of kidney disease, rheumatism, general debility after everything else failed.



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JOHN C. PERRY, Norfolk, W. Va., wasted away until he was a mere skeleton on crutches. Afflicted with worst case of blood poison and rheumatism on record. Was completely cured after doctors, medicines and everything failed by the Quaker Treatment. Improved after first trial.

JOHN H. SHAUGH, Marlboro, N. J., says: I doctored and doctored with no benefit. Physicians at Long Branch Hospital told me four years ago I had that deadly disease, Loco-Motor Ataxia and would never be well. I read of the wonderful cures of the Quaker, sent for it and commenced at once to grow strong and well. No aches or pains. Took no medicine.

JOHN CURTIS, Box 321, Malone, N. Y., afflicted from head to foot with frightful eczema, also bad kidney, impure blood and weak heart was cured after doctors and all failed. Had despaired of life.

ELIZABETH COLEMAN, Bokosh, I. T., testifies that her doctor told her two years ago she had deadly Bright's and kidney disease. Could not live a month. He recommended the Quaker Treatment. She writes it saved her life. Now well and strong.

Does her own housework.

REV. J. W. HENDERSON, Weston, La., writes: That his son 12 years old the doctors had given up to die. Badly bloated. So terribly afflicted with dropsy, could not walk. Thank God the marvelous power of the Quaker Cabinet cured him in two weeks.

D. P. SMITH, Greensburg, Kan. An old soldier. Never a well day since 1862. A mere wreck. 63 years old. After most eminent doctors failed to benefit, was cured of heart failure, kidney troubles, rheumatism and sore eyes. Today is hale and hearty.

MRS. ANNA WOODRUM, Thurman, Iowa, afflicted for years testifies that she was cured of nervous prostration, headache, indigestion, kidney and female ill with the Quaker Treatment after doctors and medicines failed. Has since sold many Cabinets to friends and says everyone is delighted.

MRS. L. COEN, of Mayville, Mo., was relieved of pains, congestions, etc., and recommends the Quaker as a God-Sent to all suffering ladies.

MRS. W. BLACKWELL, Birmingham, Miss., writes: "I hope that old chronic cases like mine that have been doctored half to death will not give up but take courage as I did, and try the wonderful Quaker Bath Cabinet Treatment. I had muscular paralysis 3 years. Was helpless. Doctors said I was a hopeless case. After three of the famous Quaker Treatments my improvement was wonderful, and now a year later I can walk as well as ever. Am fat and well."

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THE ATHENS SANITARIUM, Athens, Pa., writes: They find the Quaker Cabinet Treatment splendid for curing Morphine, Cocaine, Opium, Cigarette, Tobacco and Liquor Habits. Hundreds of prominent people have been cured there. Thousands of other sufferers testify to the marvelous results of this Thermal Treatment.

EX. GOVERNOR ATKINSON, of W. Va., U. S. SENATOR CHAUNCEY M. DEPEW, CONGRESSMAN JOHN J. LENTZ, RT. REV. BISHOP J. C. HARTZELL and hosts of other prominent people endorse it.

GROWING RICH ARE MEN AND WOMEN SELLING THIS GRAND INVENTION.

MR. VAN TASSEL cured himself and made over \$1,500.00 first five months selling these Cabinets. IRA GLEASON, made \$1,777.00 first year. MRS. HOWARD, \$59.00 one week. MISS NESSE, \$205.00 profit. MRS. FLORA BEARD, \$400.00 profit. ROBERT PEART, sold 1,000 Cabinets first year. HAYWARD GARRETT, took orders for 625 Cabinets in 3 1/2 months.

Any honest lady or gentleman having spare time can get a good position at BIG WAGES by writing us at once.

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To be returned at our expense and your money refunded, if not as represented. Costs you nothing to try it. Our Quaker Cabinets have a National reputation for durability, convenience and healing properties. Over 300,000 Cabinets sold last year. Every body needs it, men, women and children.

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Also testimonials from hundreds of users—Sent FREE, or, better still, order a Cabinet. Don't wait. You won't be disappointed or deceived, for we guarantee every Cabinet and cheerfully refund your money after 30 days' use, if not just as represented. We're reliable old firm. Largest Mfrs. Capital \$100,000.00. Ship immediately upon receipt of remittance. **WRITE TODAY SURE.**

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By Frank Harrison

Fear is the dungeon of the mind.—Robert G. Ingersoll.

The combined wisdom and genius of mankind cannot conceive of an argument against the liberty of thought.—Ibid.

The truth shall make you free.—John viii, 32.

HEALTH, strength, success, a long, useful and happy life here, depend upon how fearlessly we think, how broadly, free and boldly we hold our thoughts, and how much of truth we absorb.

We are merry and cheery and vital as we hold strong, vital truths in the mind; and are weak and impotent as we fear to think, reason, and hold thoughts of our own—thoughts of the inner man—from the self.

Men make of their minds dungeons, either because they do not think and reason for themselves, or because they fear to consider a new or higher or advanced thought.

In liberty and freedom of thought is all improvement, advancement and progress, and "the combined wisdom and genius of mankind cannot conceive of an argument against the liberty of thought."

Great words these, from one who loved liberty, freedom, justice—the truth.

Who dare tell me, an eternal soul, that I am not to think about and know the truth—the Eternal?

"The truth shall make you free," but bless you, precious souls, how can we know truth if we are afraid to think and reason and search and aspire to know?

A soul with a mind filled with fear—thought and doubt—thought that will not search for truth and light in this blessed Age of Light, is indeed holding the mind in a dungeon.

How can we be free and happy carrying these great loads of doubt, fear, anger, greed, envy and illusions.

Back of every woe and misery is a false thought of some kind—a false thought about God, man, the world, the universe.

Fear is ignorance and nothing else—a persistent ignoring of the truth—a persistent ignoring of Love, Light, Life.

If we ignore Love we are filled with fear, doubt, hate, pessimism, disease and poverty.

If we ignore Light and are afraid to think and reason and open our eyes to its glorious and beneficent rays, we cannot see to break all these chains that bind us to the grinding Wheel of Delusion and Illusion.

If we ignore Life by fearing, worrying, fretting, fuming and believing in this and that false dogma and creed about it, we close the doors of the soul, mind and heart to a full influx of universal omnipresent Life.

Love, Light, Life—God—is always present and ready to manifest fully and completely in any one who can hold the mind clear, cool, calm and serene, and this is all there is of health, strength, happiness, success now and here.

With Light in the soul we have Love and Light in the heart and mind, and we come to know and realize the blessed truth that frees us forever—frees us from all these puerile fears, doubts, delusions and illusions.

Fear begins to cease the moment we begin to think and reason for ourselves.

The first step toward Liberty and Freedom is to be broad and liberal and free in thought.

By thinking broadly, widely and deeply we become *en rapport* with Universal Mind, or Divine Mind.

As we begin to see, and feel, and realize the ever-present, Universal God within, we begin to take on Universal Mind and Universal Love, and become fearless, broad, tolerant, kind, gentle, loving, courteous, dignified, forceful and helpful; we cease to be small and narrow, dogmatic, fanatic, or pragmatic.

A courageous and fearless thinker is in the very middle of the eternal River of Life and has more of Life, Love and Light than he who lets others do his thinking.

Each man is his own Redeemer and saves his own mind by the inner light of the eternal soul that he is.

Save the mind! save it from delusion and illusion; the soul is you, and is eternal and cannot be lost—save the mind!

Save the mind from its own nonsense, silly fears and doubts about God, man, the world and the Universe.

Save the mind by looking within the soul—it will open it to all truth, and "the truth shall make you free."

And what is the truth? Look within and listen, and the Eternal Voice of the eternal soul will speak and tell you be still! be calm! be sane! there is nothing to fear!

This constant talk about the saving of the soul is enervating to the mind—disturbs the mind and retards real spiritual growth—real unfoldment.

A great soul will live now and here, knowing all things are of the Spirit and that there is only great and rapid progress when we cease to fear and doubt and cease to make an inferno of the mind.

We narrow and weaken the empire of the soul when we import into the mind delusions and illusions—when we do not think, observe and reason from the depths of our own eternal being.

All a writer or teacher can do is to suggest a plan for improvement, progress, advancement and attainment; you must do the rest.

The present Higher Thought of this age is not dogmatic, meddlesome or disturbing—it is positive in its mildness and is leading, through suggestive flashes of truth here and there, many aspiring souls to the Most High.

We writers and speakers can only give the world the results of our own patient search after the truth, and he who reads and listens must use his own God-given mind and reason to assimilate what of truth we suggest.

The essence of Spiritual Science is Love—love of all, and from our own experience we know that we can win, attract and hold all men as we love all men; that universal love opens the mind to Universal Mind; that if we write and speak from the soul we write and speak a broad, universal language that will help all who come within our pen and voice.

And what do we of the Higher Thought hold in our minds?—that all men are the eternal children of one eternal All-Father—all going onward, forward and upward to the one goal of Infinite Perfection; that if we doubt this we bring on more or less mental and physical suffering for a while; that we suggest to all to look within and know the self and the blessed God of Love.

We should not, like the Pharisee, thank God that we are not as other men, but that we are one with all men—all life, and we should love all men as God does, and not criticize, condemn or judge any man.

"Criticism and condemnation is always abundant and is infinitely less important than performance. It is much easier to be the critic of others than to be the doer of good deeds; it is much easier to behold the mote that is in thy brother's eye than to perceive the beam that is in thine own eye."

Looking complainingly at men and things only blocks the progress of the individual complainer and those who cling to him for a while; the impotence of pessimism has no show with omnipotence.

A great soul never takes cognizance of the defects in his neighbor; he silently loves his neighbor, and by the mighty power of that sacred love, in an occult and psychic way uplifts his neighbor.

This phenomenal power of silent love cannot be comprehended by the carnal mind or mortal mind; but, nevertheless, it is the real reforming, refining, and uplifting power of the world-to-day, and is just beginning to be understood by men of the Higher Thought.

Sacred and pure love—divine love—is silent and all-powerful, and never causes

man to act in an unseemly or undignified way, and disturbs no one.

The Spirit of Love and Truth makes us neighborly—sincerely relates one to the All.

In no way does truth limit or restrict a man; it courts and encourages all investigation; it says the All is comprehensible; it says more—the All must be comprehended.

In this blessed Age of Light the great God is being comprehended, and as comprehended, the eternal Voice within persistently and continuously cries out to the mind to know, to know!

The true apostles of progress and humanity are now in the land!

This is the Golden Age of Liberty and Freedom!

Come! children of the All-Father, awake—throw off fear, illusion and lethargy.

"The truth shall make you free." Glory! Glory!! GLORY!!! We live in a New Age!

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The Drafts cured James Gilbert, Locomotive Dept., Mich. Cent. R. R., Jackson, Mich., after 27 years of pain.

They cured Dr. Van Vleck, Jackson, Mich., and he is now using them in his practice.

Letters from these persons and many others are reproduced in our new booklet on rheumatism—also sent free with the trial pair of Drafts.



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THE TRUE WAY

Condensed from an article by
T. A. Williston, in *The Esoteric*

The present marks a distinct epoch in the world's history. Never before have there been so many spiritual teachers and expounders of truth as in our day. In the ages that have passed, the methods that must be employed in order to understand the truth are shrouded in mystery and superstition, but in our age and generation, no one need be misled who earnestly desires spiritual growth and unfoldment.

A spiritual wave is sweeping over our land, and thousands are earnestly questioning, "What must I do to inherit eternal life?" We must not be satisfied to place the welfare of our souls in the hands of spiritual advisers and to be led blindly, without developing individuality, by possibly selfish and incompetent teachers, who lay down for us a code of moral beliefs and isms, founded upon a false conception of the purpose of creation and an erroneous idea of the state that exists after physical death. This narrows the intellect and dwarfs the soul.

The false conception of death and the hereafter produced sectarianism, bigoted and cruel in the extreme;—sectarianism that has indelibly marked history with blood that nothing can efface from man's memory but that great effacer, Time. No movement which holds its followers together by threats of eternal punishment can in the end succeed; neither is it possible for its teachers to have any conception of the Way, and having no knowledge thereof, how can they hope to lead their followers into it?

The only way whereby men and women can be held together by fear is to appeal to their lower and baser natures, and as such influence always degrades, these leaders have caused their followers to degenerate spiritually. Instead of leading them toward heaven, they have brought them to the very gates of hell, which is a creation of the basest and lowest in man.

In all ages of the world, there have been grand and noble souls; and had it not been for these few earnest ones, who have always kept active the spirit of true devotion, the false ideas which the church of the middle ages incorporated would have obliterated from our planet the great spiritual truths brought to the world by Jesus. Truth can never die; and after all these years which have elapsed since Christ trod the earth, "despised and rejected of men," it shines forth with renewed brilliancy.

It is claimed that, in our age and day, dogma has broadened and is now more liberal, that all are permitted to worship God according to the dictates of their conscience. This may be true, but we are inclined to question it. If the reports concerning the persecutions of the Adventists in Tennessee be true—and there is no doubt of it—then the selfsame spirit that animated the church in the past, and caused her to sacrifice some of the brightest jewels that the earth has ever brought forth, in order to glut her thirst for blood, is still active; and should it again possess the power, the same means of torture would be used, which would compel every advanced movement in our land to work wholly in secret. Coercion has ever been the means employed to bring men to say, I "believe"; and as it has failed in the past, so it will fail in this more enlightened age. The persecution of the Adventists in Tennessee is a disgrace to our civilization, and will certainly call down a rebuke from the highest heavens; and a church that tries to force intelligent and thinking men into its own narrow ruts will in this age of spiritual enlightenment soon pass into oblivion.

Religion, to be true and lasting, must be established upon a base as broad as the universe. It must be so liberal and just that it can receive within its fold all classes of men, it must be governed by principles of love and tolerance, justice to all must ever be its watchword, and its leaders must be governed wholly by the mind of God. Man must be free to act; God intended him so to be, and the movement or church that would bind would disgrace and lower him. No man or class of men have any right whatever to coerce their fellows; and those who try to do so have no conception of the ultimate state of man.

There is only one true Way that will lead man from a mortal, animal existence into the spiritual state. We cannot be forced into it, but must, through the powers of evolution, grow to it.

No great work, no good thing was ever accomplished by worry. No book fit to live was ever written, no noble thought ever evolved, no little home ever made sunny and happy by worry any more than Mozart ever performed rhapsody on a piano with tangled wires. In all the world there's no state so senseless, so useless as worry. Calmness is power and it may be cultivated by saying that whatever comes is best, by cheerfully searching out the lesson, and by minding your own business.

Dost thou grieve and sorrow, blessed soul? It is because thy mind is more or less pervaded by Ignorance, Superstition, Fear-thought and Doubt-thought. Dost thou not know that in the Silence, with thy God within, there are relief and a holy balm for all thy ills? Come, the blessed angels pray thee come, and know the eternal law of Love and be calmed and be permanently cured of all thy griefs and sorrows. With God thou hast the power to rise above all thy griefs and sorrows.

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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, 174 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.

Poem of Thought

As the perfume of the roses,
As the sea-shells' faintest moan,
So the Law the spirit 'closes,
Each soul will attract its own.

Pure and sweet will be the capture,
Though the bodies sundered be,
If the currents flow within them
Onward to immortality.

Eyes will flash in mystic brightness,
Lips will meet like clinging vines,
Until all the spirit's lightness
Through the heart cells intertwine.

Now the day is swiftly dawning,
Speeding from the starry skies,
When upon the tints of morning
Brighter gleams from sun arise.

For as He does touch our Mother,
From her womb of leafy mold
Quick there springeth into being
Passion buds a hundredfold.

Pansies, lilies, pinks and roses,
Fruits of every taste and hue,
From her bosom she discloses,
Showing Him what she can do.

Oh! the passion of Earth Mother,
Oh! how lavish is her yield,
From the sea crest to the mountain,
O'er the valley, hill and field.

Sweet she bears her floral treasures,
He more lavish of his gold,
Nothing can deny of pleasures
That his throbbing heart can hold.

So his children feel pulsation
From Earth's swiftly beating heart,
And they who watch her closely
Feel their quickened impulse start.

As stars, by sweet vibration,
Touch each mate, where'er they be,
So souls taste close emotion,
Though the bodies sundered be.

"Flesh is naught," said the Master;
"Spirit is what quickeneth thee;
Would you travel skyward faster,
Find the life that's hid in Me.

"I'm Life, in Me is fulness;
I am Truth, seek Me, the Vine;
I'm the Way, thou canst not find Me,
Save thy love round Me entwine."

So, my brothers, these my musings
Freely thus I give to thee;
Each must choose, then, after using,
Decide for self, not you and me.

—Abbie A. Gould.

The Self

MAN in attainment apprehends the Self as the causal and eternal *Simple* that forms and reforms all forms from everlasting to everlasting. Therefore, "let a man wisely discern the pure and simple Self within, from the veils united to it, as rice from chaff and straw by winnowing." This is all there is to the highest attainment and eternal bliss—"let a man find the Self who, king-like, is the knower, known and beholder of all Being." Pure Being and full Consciousness come through discernment and realization of the Self. "I am the doer and knower." Glory! "I am the higher Self." Glory! "I am fearless." Glory! "I am illumined." The Self awakens itself. "I have found oneness of the Self in Life and the Supreme Self, and am free." Glory! "I am the stainless Eternal." From the Self are all powers. "Everlasting, pure, free, one, partless bliss, undivided; real wisdom, beginningless, endless, the Supreme Eternal—I verily am that." All the bewilderingments of unwisdom have faded and passed away forever, and the healing essence stills all pain. "I am one with that beginningless and endless ONE." Glory! "I am the Eternal Knower and the Known." "I have burned up all the fuel of unwisdom." Nothing is but the Eternal. The Eternal is in All, and the All is in the Eternal. "Refined by the fire of Wisdom kindled by right learning, the life, freed from all stain, gleams like pure gold." Know the Self and be eternally freed.

Universal Intelligence comes to him who empties the mind of illusion, bigotry, intolerance, superstition, fanaticism and sentimental and morbid pessimism; who broadly opens the mind to Universal Mind; who has nothing to do with beliefs, and craves only Truth, Knowledge and Wisdom. "He who narrows his thought necessarily contracts his vision." In Universal Intelligence is all power—universal power.

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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 vital organs are intact, this consummation means full restoration, even in greatly complicated cases. In fact, the disentanglement of 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 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 reading us that you can understand us, so we do not advertise our remedy, but our NERVE-FORCE JOURNAL, which explains its the only evidence that should appeal to thinking men and women—unimpeachable, autographic testimony of their peers) that chronic, progressive, logical (and only reasonable) manner of attack. We say "only reasonable" because it is fatally unreasonable to rush (or coddle) the vital organs by pouring drugs yourself or others, kindly send for our details to-day. They are absolutely free.

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"MR. AND MRS. CORWIN:

Aug. 14, 1902.

"DEAR FRIENDS:—I am offering you herewith my humble but earnest testimony to the virtues of your NERVE-FORCE. I never would have believed it possible that such words could ever emanate from my pen, because I had, long before hearing of your remedy, given up all hope of ever again tasting the joys of health. I am wondering if there are many in the world as ill and discouraged as myself at the time it was suggested to me that I open correspondence with you. If there are such, then it is to them I wish my words to appeal—to the chronic invalids, or semi-invalids, that can 'feel' life slipping away from them inch by inch in spite of every effort for relief and cure. I am tempted to quote my first remark after patiently listening to your Patients' praise of the work of NERVE-FORCE. 'I have lost all faith in Doctors and in Medicines!' I had—and the only thing that made me even listen in patience to the proposal that I 'try once more' was that your proposition was so widely different from anything I had ever heard of, much less tried. But I was not satisfied until I received your diagnosis of my case. I thought it wonderful, because you had not seen me, and after a time I took up the use of your Remedy. I suppose you thought it strange that I should make a trip to New York City before beginning it; but I wanted to see for myself your faces, your offices and your general environment. I had paid out so much hard-earned money that in breaking my solemn word that I would doctor no more I wanted full justification.

You certainly pleased me very much by your frank and kindly manner and your evident anxiety to show me the dark as well as the bright side of your work.

"My case was one of 'walking nervous prostration.' That, I know, is a coined and inaccurate phrase, but I cannot better express just how I felt and just how I suffered. I worked when I could stand up, and when I could no longer crawl to the store I went into Hospitals. I have spent weeks and months in Hospitals, and have paid over my earnings as fast as accumulated for this. When able to work I had to economize in every way in preparation for the sickness ahead. I know now that for the last fifteen years I have not lived. I have simply existed. I could not eat, I could not sleep, I was low spirited, dull, indifferent, despondent, and the future loomed up like a wretched nightmare. Now I sleep every night soundly. I get up feeling refreshed and hopeful, my appetite is splendid, and I am springy and buoyant. I can talk convincingly and sell goods, and that is what I am on earth for. I expect to make a success of life in spite of these wasted years of sickness, and it will be due to the Remedy called NERVE-FORCE, sold by Mr. and Mrs. Geo. A. Corwin, of New York City.

"I give these few words in all earnestness, and hope they may lighten the load for some one who is suffering and in despair.

"Yours respectfully,

JOHN T. ELLIS,

"With Armstrong, Cator & Co., Baltimore, Md."

NEW FRANKEN, WIS.

"TO CLERGYMEN:

"This is a testimonial for NERVE-FORCE that I hope will awaken the interest of Clergymen. By personal experience which has been most happy I can assure my brother Clergymen that if they will use NERVE-FORCE their Sunday duties will be a pleasure, a really heart enjoyment, even in the largest Parishes. For myself, I am tired no more on Sundays after the services are over. I feel I could do the whole day's work all over again in the evening. The price of this remedy has no comparison to its possibilities—its wonderful effects. I am begging Mr. and Mrs.

Corwin to advertise NERVE-FORCE in the Catholic Papers and Magazines with my name attached. I thank God that finally a remedy is found that will do what others have failed upon. For years every move in life has been such an effort. It seemed to be caused by my liver—it refused to work. I have used NERVE-FORCE in the No. 2 form, and now this organ upon which so much depends is a brand new, well oiled, faithfully running machine.

Respectfully,

"(REV.) FRANCIS de SALES LEUTTSCHWAGER.

"July 19, 1902. St. Kilian's Church."

BOSTON, MASS.

"DEAR MRS. CORWIN:

"I am very glad to write you a word relative to my experience with NERVE-FORCE. After four or five years of gradual breaking down, I collapsed utterly two years ago. One of Boston's best Nerve Specialists put me into the Hospital for the 'Rest Cure.' While there, for nearly a month I did not once leave my bed, and was not allowed to see my friends, to read, write, or even to cut up my food. I left the Hospital worse than when I entered it. I then went into a physician's private home that I might have special care and attention. There I grew steadily worse, and was taken to a Sanitarium. There I stayed two months, having while there static electricity and massage twice a day. From there I went into the home of a Mental Scientist, and finally returned home, still in an extreme nervous condition and discouraged to the last degree.

"Previous to this my friends had sent you my name and you sent me your NERVE-FORCE Sheet, which I instantly destroyed without reading. Later a Magazine advertisement of yours attracted my attention, and I wrote you, receiving, to my surprise, the same little sheet which I had before destroyed. I then began to correspond with you and began to use your Remedy with very

little faith. What attracted me most at the beginning was your 'sisterly' letters and apparent personal interest.

"At the end of a month I did not see much improvement in my condition, but I determined to give the Remedy a faithful test, and it was not long before it was evident beyond a doubt that I was really gaining steadily. Then it seemed as if everything began to fall into line. One of the most gratifying results was my ability to sleep; before, I had often lain sleepless the whole night through. In every way I began to feel like my old self again, and my friends now call me a NERVE-FORCE enthusiast, and with reason. Many of these friends, as you know, were so convinced of the Remedy's merits that they have also taken the Treatment with the same gratifying results.

"I have stated these few facts very briefly. If I entered into details it would be a longer story than you would care to read. It would contain a little of all the 'Sciences'—Osteopathy, and even Hypnotism—but I will be very glad to correspond with or talk with any one calling on me who would like a further word.

"Yours sincerely,

(MRS.) CARRIE A. GRIFFIN.

"587 Columbia Road, Upham's Corner

"(Dorchester Dis't.)"

CENTERVILLE, IOWA.

"MR. AND MRS. CORWIN:

"When I began the use of NERVE-FORCE I was in a miserable condition. I had a distressing bladder and kidney trouble that unfitted me for everything. After using No. 1 NERVE-FORCE two weeks I began to improve rapidly, and at the end

of three months' treatment I was entirely cured of these ailments. I feel very grateful for the benefit I received, and take pleasure in recommending your Remedy.

Yours sincerely,

"MRS. EUGENIA ELLIOTT.

"March 12, 1902."

And thus if your response in requests for the free particulars of our work will warrant, we will fill a page each month in THE NEW YORK MAGAZINE OF MYSTERIES with just such heart-given Testimony.

MR. and MRS. GEO. A. CORWIN, 627 Mt. Morris Bank, New York.

THE PSYCHIC MAN.

PROF. R. E. DUTTON,
Lincoln, - - - Nebraska.

Has made a late discovery to himself in which he has developed strong mental faculties and power to control the psychic faculties of the special senses. Scent, touch, taste, sight and hearing, the five special senses of the physical condition, have succumbed to the will and mind-power of myself. While I can control these senses psychically, or spiritually, and without any real means of exciting these special senses to control and action. I can, through simple Mind Control, produce the strongest scent, touch, taste, Mental Vision, or Clairaudient hearing and use of my Psychic faculties as though I were in use of the real senses in actual experience. The way I produce this control is by power of my mind to concentrate upon a thought for a few minutes. I become drowsy and begin to emerge into sleep, when this thought held in mind becomes as a great mental picture. At this point I am nearly to sleep, when this mental picture becomes as real as in a dream and begins to pass in succession various scenery of home, country and travels. I never go entirely to sleep, but remember myself enough all the while to control the nature of this vision and dream of the beautiful things as I choose to think the beautiful thoughts. Every one knows how dreams will control the sleeper so as to produce any and all of these Psychic faculties and make the dream seem to the sleeper the truest of reality until awakened. Just so it is that my Psychic faculties are controlled, only they are not controlled at random by unpleasant and hideous dreams, as I retain enough wakefulness and consciousness to make these dreams of the nature all the while that pleases and gives me great enjoyment. Thus my Psychic faculties experience the pleasant odor of flower garden while my thought and vision are of it, or I can dream and sense the touch of ice or hot iron as the mind controls or is controlled by the thought and I see the thought, and if I want to see a gun fired off I will hear the deafening sound, or be blinded by the thought of looking at the sunlight. I can taste the delicious fruit of the orchard in this dream, I become overwhelmed with joy as never experienced in physical conditions, or I can reverse the control of the dream and induce the nightmare, to experience the most terrible feelings one ever felt, all at will, through the mental vision and mind control when partly asleep. This practice has developed my Clairvoyant Sight, Clairaudient hearing, and my Psychometric powers in general. It has given me success in Mind Reading and Psychometry and diagnosing of diseases, and I can read past, present and future.

The greatest gain derived from this mind power is that of causing sickness, pain and despondent thoughts to change into happy thought, good health, and be freed from pain and all mental sorrow, fears and doubts. I have written a course of lessons from experience, in which I give methods to practice this power, and I believe most people can control their mental powers as I have in a comparatively short time. Therefore I have put a very small price of only Ten Cents silver to purchase these lessons, and if you care to master this power at all you had better send for the course of lessons at once. If you are not pleased with them your money will be refunded, or if you choose I will send the lessons on credit, and you need not send me a cent until you have mastered the power as I have. The lessons I sell at a very low price, and can only afford it in view of the fact that thousands of this course are sold, and after all, when paying the price of printing and getting this advertisement inserted, I will make only a fair profit and not a fortune, even if hundreds of thousands of copies are sold at such minimum per cent. of profit. Please send at once for these so-called Mental Vision Lessons, which will be sent postpaid by return mail. Address

PROF. R. E. DUTTON,
School of Psychic Science,
Lincoln, Nebraska, U. S. A.



Hope and Power begin in Love.

He who loves all will be blessed by all.

Life is ceaseless! I am Life—endless life.

There is but ONE ACTIVE INTELLIGENCE in all Being.

Since I fear not—I rule all things that would disturb me.

"Who most loves has most of Force."—*Ella Wheeler Wilcox.*

Fervently love God, and thou dost not need commandments.—A. Z.

In this blessed Age of Light realities are taking the place of illusions.—A. Z.

I am an eternal soul! I no longer pine and whine, moan and groan and drone. I am a man fully awake!—A. Z.

Metaphysics has convinced us of Truth. But we shall remember that Love lies back of metaphysics; and in that day when metaphysics fails us, Love, and Love alone, shall be our refuge.—*Stanton Kirkham Davis.*

It is the One Formless Simple of the Universe, eternal and omnipotent, that forms all that is—it is in, back, through and beyond all we see and know—it forms and sustains all that is combined and complex. We are all that!

We now live in the highest and best civilization the world has ever seen, and we are sowing the seeds of a yet better civilization. What a blessing it is to live in such a beautiful world at such a blessed time.—*The Blissful Prophet.*

Carnal mind is limited in comprehension and can at best scan only surfaces; of necessity it lacks depth and is pessimistic and obstructive, and is always perniciously active in blocking the wheels of progress, because it cannot comprehend the ultimate Sovereign Good.

Matter never moves, unless acted upon by some force that is not itself. Thy body never moves, unless acted upon by some force that is not it. Know thy self, and then thou wilt know that which eternally moves, forms and re-forms all things in the Universe.—B. P.

Thou art a blessed Being that can understand and comprehend, and will understand and comprehend all Truth—sometime, somewhere. Listen to no teaching that says otherwise. Thou art a blessed eternal child of God, the All-Father. I mean you, who are now reading these words, and all who see them not.—*The Blissful Prophet.*

Judgment belongeth only unto God; He will determine the truth; and He is the best discernor. With Him are the keys of the secret things; none knoweth them besides Himself; He knoweth that which is on the dry land and in the sea; there falleth no leaf, but He knoweth it; neither is there a single grain in the dark parts of the earth, neither a green thing, nor a dry thing, but it is written in the perspicuous book.—*Sura 6, Koran.*

Love, Life, Intelligence, Activity and Energy are one—the one operative life of each organized being, to a more or less degree: its highest expression on the earth-plane is in the spiritual man, and its lowest in the brute or animal. As the mind opens, grows and expands it attracts to the soul more of this one blessed Principle, and it has power to ascend in an orderly way from form to form, and plane to plane—from the brute-plane to the angel-plane, always performing necessary labor, service and work on each plane. God needs countless workers on countless planes, hence the progressive evolution of the eternal soul—the child of God.

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Darken Your Gray Hair.



DUBY'S OZARK HERBS restore gray, streaked or faded hair to its natural color, beauty and softness. Prevents the hair from falling out, promotes its growth, cures and prevents dandruff, and gives the hair a soft, glossy and healthy appearance. **It Will Not Stain the Scalp,** is not sticky or dirty, contains no sugar of lead, nitrate silver, copperas, or poisons of any kind, but is composed of roots, herbs, barks and flowers. **It Costs Only 25 Cents to Make One Pint.** It will produce the most luxuriant tresses from dry, coarse and wiry hair, and bring back the color it originally was before it turned gray. Full size package sent by mail, postpaid, for 25 cents. **OZARK HERB COMPANY, St. Louis, Mo.**



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Prentiss 60-day clocks are the best on the market, keep perfect time and automatically show the correct date. They are strong, substantial, reliable and satisfactory in every way.

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To advertise our wonderful HAIR GROWING preparations where they are at present unknown, we offer 50 cash prizes—\$500. in GOLD; FREE. Whether you are entirely bald, or have just begun to lose your hair; or never having had much, new with it, however, YOU HAVE AN EQUAL CHANCE to earn a small fortune and in any case will GROW LUXURANT HAIR to pay you for your trouble. We find that each new patient is the means of sending us so many others that we can easily afford to pay large sums for new patients. Write To-day! The particulars are free, but if you will enclose to help us pay postage, we will send you a trial treatment consisting of a bottle of Hair Grower, box of Hairbrush Cream, a bar of Terebene Soap and a book on the care of the hair which will enable you to become a Hair Specialist yourself. All this sent free in sealed package if you will send 5c. to help defray postage. Address DR. A. W. RHODES CO., HAIR AND SCALP SPECIALISTS, LOWELL, MASS.

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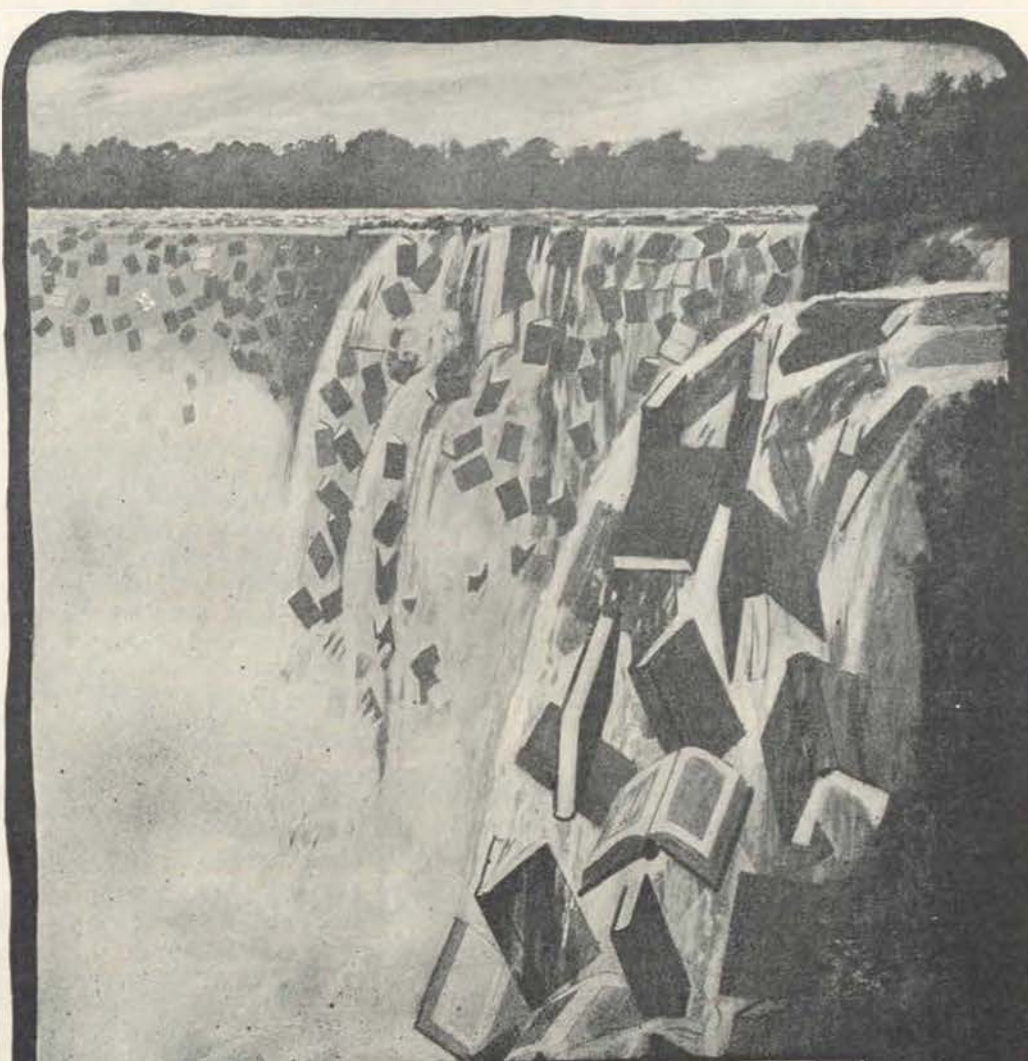
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Handsomely
DressedBig
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ONE-HALF YARD TALL

FREE TALKING DOLL

Wonder of the Doll Makers' Art

THIS lovely Talking and Sleeping Doll is a handsomely dressed French beauty, nearly one-half yard tall, with bisque head, long, curly hair (dark or blond), pearly teeth, fancy dress, underwear, hat, shoes, stockings, etc., dressed complete from hat to shoes. An elegant and life-like baby doll, sweet and pretty as a picture. **TALKS, SLEEPS and CRIES** as naturally as baby herself. A mechanical doll wonder that children go wild over. Not a paper or rag affair, but a **genuine, imported French doll**, that is durable and pleasing to the young folks.

GIRLS, do you desire to receive, **free of all charge**, without a cent of cost, this beautiful Talking and Sleeping Doll, for a few hours' work after school? If so, write us at once, and we will mail you, without delay, **twenty** fast selling and useful articles, for ladies' and gentlemen's use, consisting of hair ornaments, large medallion photo brooch and sash pins, aluminum pocket combs, jeweled articles, silver rings, novelties, etc. A fine and dainty assortment to dispose of at **ten cents each**. When sold, remit us the money (\$2.00) and we will promptly forward, **by mail**, to your address, carefully packed in corrugated mailing boxes, **all postage prepaid**, this wonderful, **mechanical, talking and sleeping doll baby**, as described in the advertisement.

Remember, there will be no delay on our part in the shipment of premium dolls, as we have a big stock on hand, therefore can fill all orders promptly, consequently there will be no disappointments in not receiving dolly on time. The articles we send you to sell are up to date, no trash or penny goods, but superior articles of merit, which will, no doubt, prove satisfactory to you and your friends. We will treat you fair and right, and expect same from you. Premium circulars with each consignment, which fully explain all. We receive back all unsold articles, and send you a handsome present, provided you have sold only part of the articles. Please understand, this is no catch-word scheme to deceive our little friends, but an honest proposition made in good faith, by a well-known and reliable Mail Order Concern, who will live up to their agreement and forward the doll as advertised.

Girls, order twenty articles at once, sell them to your friends at ten cents each, send us the money and we will forward to you, by mail, the wonder talking and sleeping doll, free of all charges. Address plainly,

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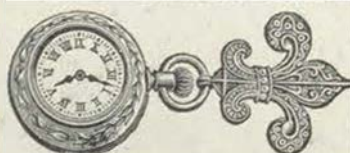
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NO MONEY WANTED—Not a cent from your own pocket, as we deliver dolls and extra presents, by mail, right to your post office, without costing you a cent for charges, etc. Please remember this.

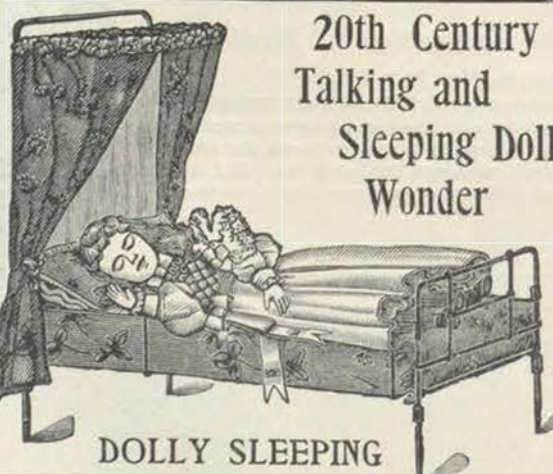
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DOLLY SLEEPING

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Talking and
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GENTLEMEN:—I received the Talking and Sleeping Doll, and found it to be as you said. It talks, sleeps and cries. I thank you also for the Extra Presents, which surprised me. All who have seen the doll think she is a perfect beauty. I hope I will be able to help you introduce your goods again. I am, Respectfully yours, INEZ JOHNSON, FAIRFIELD, TEX.

Dolly Talks, Sleeps
and Cries **LIKE A REAL
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♐ All persons born from November 23 to December 22, inclusive, were born in Sagittarius. You are earnest, honest, frank, jovial, fearless, combative, sympathetic and outspoken; quick-tempered and impulsive. Be careful not to stir up anger. You should often anger. You can help you; can point the way to success and fortune. Send for free Astrological Delineation, bottom of this page.

♏ All persons born from October 23 to November 22, inclusive, were born in Scorpio. You have great vital forces; capable of endurance; have magnetic and psychic powers which can be developed in a special way. This magazine contains a full and complete Astrological Delineation, printed at bottom of this page.

♎ All persons born from September 23 to October 22, inclusive, were born in Libra. You are modest and retiring; your inner nature is receptive, intellectual, sensitive and emotional. You can develop tremendous psychic powers, and we would advise you to give attention to metaphysics, occultism and modern spiritualism. Listen to the Mystic Adepts, as they can help you. Read bottom of this page to get great help.

♍ All persons born from August 23 to September 22, inclusive, were born in Virgo. You are very practical, logical and business-like. You can help you. Read bottom of this page to get great help.

♊ All persons born from July 23 to August 22, inclusive, were born in Gemini. You are kind and loving; free and friendly. Be sympathetic and emotional. You have a love nature; are model husbands or wives; can amass fortune and be very happy at home and family. Read bottom of this page to get great help.

♋ All persons born from June 23 to July 22, inclusive, were born in Cancer. You have a sympathetic and emotional nature; are model husbands or wives; can amass fortune and be very happy at home and family. Read bottom of this page to get great help.

♉ All persons born from May 23 to June 22, inclusive, were born in Taurus. You are kind and loving; free and friendly. Be sympathetic and emotional. You have a love nature; are model husbands or wives; can amass fortune and be very happy at home and family. Read bottom of this page to get great help.

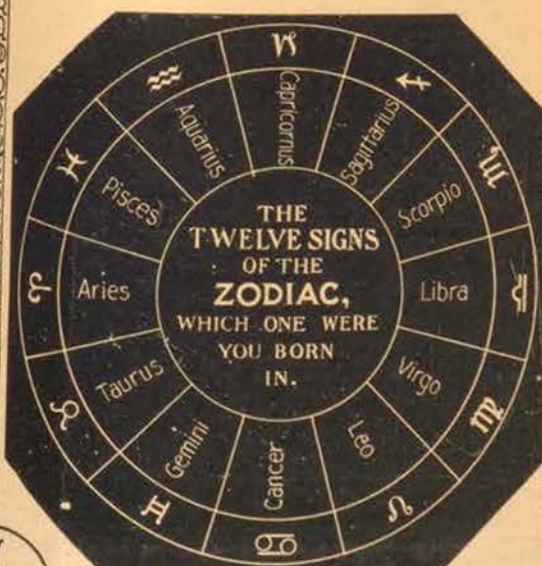
♈ All persons born from April 23 to May 22, inclusive, were born in Aries. You are kind and loving; free and friendly. Be sympathetic and emotional. You have a love nature; are model husbands or wives; can amass fortune and be very happy at home and family. Read bottom of this page to get great help.

♊ All persons born from March 23 to April 22, inclusive, were born in Pisces. You are kind and loving; free and friendly. Be sympathetic and emotional. You have a love nature; are model husbands or wives; can amass fortune and be very happy at home and family. Read bottom of this page to get great help.

♏ All persons born from February 23 to March 22, inclusive, were born in Aquarius. You are kind and loving; free and friendly. Be sympathetic and emotional. You have a love nature; are model husbands or wives; can amass fortune and be very happy at home and family. Read bottom of this page to get great help.

♐ All persons born from January 23 to February 22, inclusive, were born in Sagittarius. You are kind and loving; free and friendly. Be sympathetic and emotional. You have a love nature; are model husbands or wives; can amass fortune and be very happy at home and family. Read bottom of this page to get great help.

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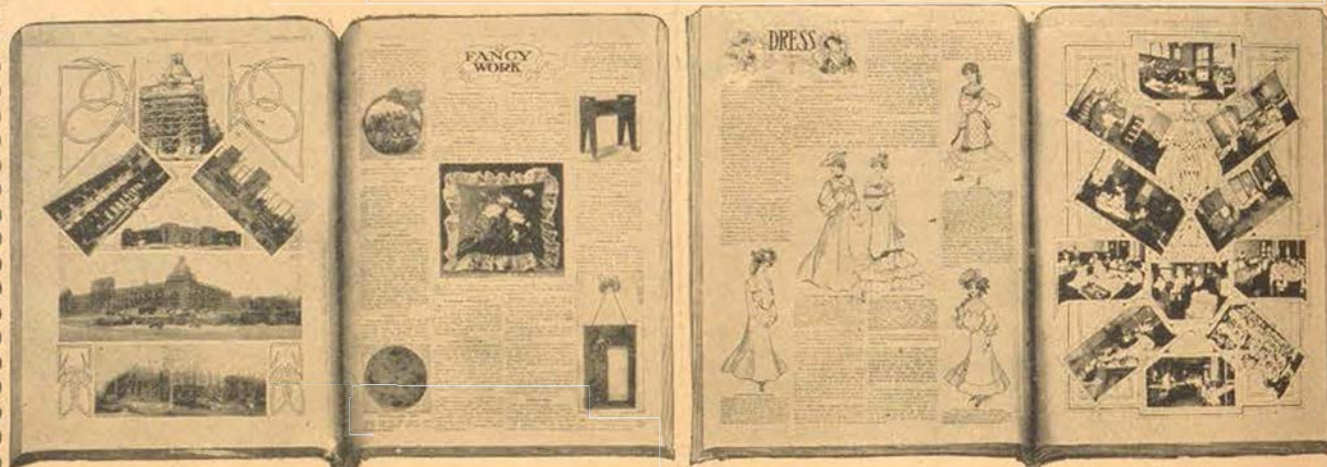
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