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MAGAZINE
OF
MYSTERIES

HEALTH

HAPPINESS

PROSPERITY

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THE NEW YORK MAGAZINE OF MYSTERIES

Do Your Best

A GREAT deal of every-day work is very poorly done. That proposition will meet with instant acceptance by everybody who reads it. The cooking is bad; the clothes fit ill; the laundry is not clean; and so through the whole list, little and big, trivial matters and serious matters, day in and day out. You find your furniture badly put together; your house badly constructed; and the defects are not discovered until too late to mend them. When the rascality and shabby work come to light, you see that you were cheated by poor workmanship and negligent inspection, long ago, when the job was delivered to you.

Pride in one's workmanship seems to be a rare quality, according to common report. It is said that some of the trades-unions virtually require that their members shall do as little as possible, and that little as poorly as possible without forfeiting their position. Of course this cannot be universal, or we should soon lose our place as an industrial nation; but there is certainly enough of it to cause constant remark. President Garfield tells of a schoolmate who established a factory for the single purpose of making hammers, which he had brought to great perfection, and in which he took a great pride. The statesman said to his old friend: "By this time you must be able to make a pretty good hammer." The hammer-maker, who was shipping his wares by the thousands to all parts of the earth, replied: "No, we do not make any pretty good hammers; we make the best hammers that can be made."

In any work whatever, less than the best is bad. How eminently true this is of Christian work; and all work done by a Christian is Christian work, whether it is preaching a sermon or sweeping a room. Paul, in writing to the slaves at Colosse, said: "Whatsoever you do, work from the heart, as for your Lord, and not for men." And Christ, speaking of the relation of His work to His Father, said: "I am always doing the things which are most pleasing to Him." The carrying of such motives, such aims, such a spirit, into our daily duties, will transform them into exalted service, into real religious worship. It will, as George Herbert expresses it, "make drudgery divine." And why not? How can a truly self-respecting man scamp his work? If he always does his best, he will always be able to do his best; that is part of his reward.

It is a duty we owe humanity not to complain or become disheartened.

Oneness with God, man, the world, and the universe means opulence. At-one with God, we cease to be leggars, whiners and complainers.

Man is weak and negative and wholly colorless as long as he is not self-reliant, independent and interdependent; independence is in a great measure due to the extent that we feel and know that we are interdependent.

The way to do a thing is to go and do it. If there is a particularly disagreeable task before you, begin with that, and so save yourself several hours of dread, aside from having it done the sooner. The men who have succeeded in life have been able to turn the spare moment, which most of us frivel away, into productive work or thought.

Even in one's hours of relaxation one often meets with an idea, in reading or conversation, which would be valuable if stored away. Instead it is often forgotten. Make note of it in your mind at the time, put it on paper at the first opportunity.—*Swett*.

"Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helpless vessel,
Thou canst ne'er to life be true.
Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have long been riding safely,
But they drifted with the tide."

—*Selected*.

My Creed

You ask me to what creed I pin my faith.
To none. And yet I love God's temple, and
My life is shaped and molded to a creed
So simple that a child may understand.

I love the living source of all that's fair
And beautiful, on earth, in sky and sea;
I love my fellow-beings, and I try
To do as I would have them do by me.

I am orthodox in all my views;
I cannot shout His praises to the skies;
Yet I am sure we are His creatures, all,
And that He shapes our lives with purpose wise.

I think if we reach out a helping hand
To those who faint and falter by the way—
If by our sympathy and kindly aid
Some sorrowing heart finds happiness each day;

And if we ever carry in our hand
The mantle of sweet charity and grace,
To shield the weak and erring ones of earth
And lift them up to a securer place—

Then I believe, if our incautious feet
Should wander out where thorns and thistles
grow,
He still would follow us with boundless love
And lead us where the living waters flow.

For I am sure He planted in our hearts
The impulses which move us day by day;
And all our weakness He can understand—
He will not let us drift too far away.

And I believe if by this simple creed,
Which any little child may understand,
Our lives are molded, we at last shall find
Beyond the sapphire sea a happier land.
—*Lizzie Clarke Hardy*.

Genius is only great patience.—*Buffon*.
Forgive thyself little and others much.—*Leigh-
ton*.

A good man does good merely by living.—*Bulwer*.
Every brave man is a man of his word.—*Corn-
neille*.

Genius is only a superior power of seeing.—*Ruskin*.
The education of the human mind commences
in the cradle.—*Cogar*.

No thoroughly occupied man was ever yet very
miserable.—*L. E. Landon*.
If you do what you should not you must bear
what you would not.—*Franklin*.

We can hardly learn humility and tenderness
enough except by suffering.—*George Eliot*.
The nest embodies all that is greatest in a bird's
life, as the home does in man's life.—*Ladies' Home
Journal*.

He that is selfish and cuts off his own soul from
the universal soul of all rational beings is a kind
of voluntary outlaw.—*Marcus Aurelius*.

Our Source of Security

In what lies the greatest hope for America's
enduring greatness? is a question that is often
asked by those who have the welfare of our beloved
country most at heart. To this we would respond:
Multiply the happy homes in the country; fill them
with love and cheerfulness; draw closer the bonds
that unite husband and wife, parents and children,
and we need have no fears for the future of Ameri-
can liberty and American progress. The happy
home is the foundation stone of all that is high and
noble and great in human character.

From sincere, honest, pure love, such as should
abound in the home, evil never springs, but out of it
grows all that is best in humanity; all that is
noblest in ambition; all that is sincerest in truth,
and all that is divinest in effort. We can but be-
lieve in the home, in the sanctity of its relation-
ships, in its elevating and uplifting tendencies, and
we believe that a happy home is more satisfying
than wealth, more to be desired than fame or
honor, or place or power, or anything else that the
world can give.

In such a home children do not grow up to look
upon marriage as a failure, or upon divorce as a
light matter. They would as soon see the founda-
tions of the earth rent asunder as to see any of
the sacred home ties dissolved. Marriage is never
regarded by them as a matter of convenience, or as
a yoke to be cast aside if it did not set easily. It
is held, as it should be, as something sacred, holy;
something bringing joy and completeness, rounding
out the character and satisfying the heart.

Let the happy homes then be multiplied in
America, homes that are filled with the delights of
social intercourse, with perfect companionship, with
good books and perfect sympathy and intelligence,
and many of the evils of which we now complain
will disappear. No anarchist is the offspring of a
happy home; no boycotter or strike-breeder comes
from the home where others' rights are held sacred
and love is the atmosphere which is breathed.
Make such homes universal and America's welfare
is forever secure.

The Essential of Faith

ALL Faith is, in its essence, the love of the Self;
not of the physical self, but of the spiritual being
of which the former is the manifestation. Our
faith in God or in an idol is based, fundamentally,
upon our recognition of Self-worth, says Eugene
Del Mar.

We believe and expect that our superior merit
will attract or draw to us the object of our de-
sires. Without this Self-regard, the very founda-
tion of Faith would be lacking. Did we not believe
that we were more deserving than others, we should
feel that they might preferentially be chosen for
especial favor.

It is the Self we see in others when we love; but
this truth remains unknown to us until our con-
sciousness is awakened sufficiently to the concep-
tion that All is Good. Then we recognize in the
Self the beauties that we have always uncon-
sciously represented. It is the Self we see when
we have Faith; for we have risen to the further
understanding that All is One, and have come to a
recognition that we are whatever another is and
may manifest whatever another may manifest.

That which is commonly called love is our regard
for another, our recognition of inherent worth and
beauty in another, our consciousness of harmony
with another. Love idealizes and exalts the object
of its devotion. Through love we see and sense in
another what we are not as yet conscious of in the
Self, and its first effect is the relative depreciation
of Self.

As our recognition of inherent worth and beauty
in another intensifies, it translates itself into a
consciousness of our harmony or correspondence
with the other; and this serves to awaken in the
Self the recognition of its own possession of what
it has sensed in another. The recognition of har-
mony with another has aroused a consciousness in
the Self of the ideal suggested by the other. And
our unconscious harmonies are thus converted into
the domain of consciousness.

Our love for another has resulted in a conscious
development of love in the Self, or Faith. We have
not appropriated or absorbed anything from the
other, but we have placed our conscious Self in the
thought currents with which our idealizations are
in harmony. We have not diminished the supply
of worth or beauty in the other; but, on the con-
trary, have intensified and added to the conscious
supply of a higher spiritual development. And we
have assisted the other toward a greater realization
of the beauty and worth we have discerned in him.

We are individual, yet inseparable, manifesta-
tions of a Unity that is fundamental; together we
constitute a Unit. We are mutually essential and
indispensable. A life of separation and isolation
would result in stagnation and decay. We grow
from within, but we secure our material from with-
out. We make use of what others supply. Growth
is the result of mutuality of benefit, and there
would be no growth were there not interaction and
co-operation.

Faith, or love of the Self, is developed through
love for others. One may love without Faith, but
may not acquire Faith without love. Faith is the
more concentrated essence, and much love of others
may be necessary to the distillation of but little
Faith. One may consciously love others without
conscious love of the Self. One may exert much
influence over others, and yet lack the power of
Self-guidance. One may cure others while unable
to heal the Self. But when one is master of the
Self, the Universe is his dominion.

It is through love of others as it develops into
Faith that the soul is able to appropriate ever
increasingly the attributes of Universal Spirit, and
to unceasingly segregate and convert its illimitable
harmonies into use and expression. It is through
love of others and Faith in the Self that one is able
to vibrate with the rhythm of Universal Existence,
and to strike the chords whose responses chime a
beautiful Symphony of Life.

I have also had my difficult labors, and conflicts,
as well as Hercules; I have conquered pleasures,
I have conquered riches, I have conquered ambi-
tion; I have studied cowardice and flattery; neither
fear nor intemperance can control me; grief and
anger are afraid of me, and fly away from me.
These are the victories for which I am crowned,
not by Eurytheus, but as being master of myself.
But oh! you unwise and unlearned; teach us
first what God is, that so you may be believed in
accusing me of impiety; tell us where God is. Is
He shut up within the walls of temples? Is this
your piety to place God in the dark, or to make
Him a stone God? O you unskillful! know you
not that God is not made with hands, and hath
no basis or fulcrum to stand upon, nor can He
be enclosed within the walls of any temple; the
whole world, variegated with plants, animals and
snarers, being His Temple? . . . Am I impious?
O Euthycles, who know what God is? is there no
God without altars? or are stones the only wit-
nesses of Him? No, His own works give testi-
mony to Him; and principally the Sun; night and
day beareth witness to Him; the earth, bringing
forth fruits, declares Him; the circle of the Moon
is a heavenly testimony of Him.—*Heraclitus*, 5th
B. C.

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328

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Inspiring Poems Worth Knowing

Whatever your occupation may be, and however crowded your hours with affairs, do not fail to secure at least a few minutes every day for refreshment of your inner life with a bit of poetry.—Prof. Charles Eliot Norton.

THE PARADOX OF TIME

By Austin Dobson

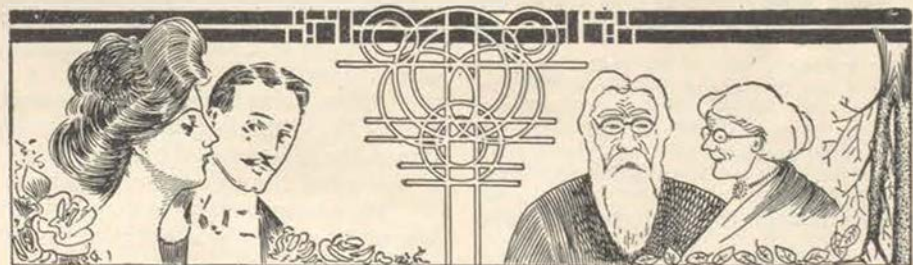


TIME goes, you say? Ah, no! Once, when my voice was strong,
 Alas! Time stays, we go; I filled the woods with song,
 Or else, were this not so, To praise your "rose" and "snow";
 What need to chain the hours, My bird that sung is dead;
 For youth were always ours? Where are your roses fled?
 Time goes, you say?—ah, no! Alas, Time stays—we go!

Ours is the eyes' deceit See in what traversed ways,
 Of men whose flying feet What backward fate delays
 Lead through some landscape low; The hopes we used to know;
 We pass, and think we see Where are our old desires—
 The earth's fixed surface flee; Ah, where those vanished fires?
 Alas, Time stays—we go! Time goes, you say?—ah, no!

Once, in the days of old,
 Your locks were curling gold,
 And mine had shamed the crow;
 Now, in the self-same stage,
 We've reached the silver age;
 Time goes, you say?—ah, no!

How far, how far, O Sweet,
 The past behind our feet
 Lies in the even-glow!
 Now, on the forward way,
 Let us fold hands and pray;
 Alas! Time stays—we go!



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

God is asking us all the time to give Him our best. And how can we give Him our best and do our best? By cheerfully and willingly doing the small and simple things and duties that are always at hand. Patience, cheerfulness and willingness in small things and small duties carry us to larger things and higher duties.

The Light of Truth

"EACH one should be governed by the truth within himself," says a great soul. To which we would add: read and hear the teachings of masters, thinkers, adepts, prophets, sages and seers, with a single eye and ear to gleaning here and there a suggestive thought that will help you open your mind to the eternal light of Truth. At the ultimate analysis of all these teachings your own soul will tell you what is good for you, and what is eternal and blessed in all these theories and doctrines. The honey-bee gathers sweet and pure honey from many fruits, flowers, blossoms and decaying matter. So you, too, beloved, will ultimately reach truth, freedom, and eternal bliss from countless sources, or rather the One Source, the Omniscient One, which is manifest to a more or less degree in all religions and philosophies. God is truly the All in All, and it is only in carnal or mortal mind that we fail to see the omnipresent One, face to face. Search earnestly for Truth with fervent and burning love, and listen to the ever-present God within thy own soul.

"God loves patience. Souls that dwell in stillness, Doing the little things, or resting quiet, May just as perfectly fulfill their mission, Be just as useful in the Father's sight, As they who grapple with some giant problem, Clearing a path that every eye may see."

We do and achieve as we know. The power of Knowledge is tremendous. Knowledge is positive; mere belief is negative. Too many live in blind and vague beliefs. Knowledge gives man a firm conviction that gives him light and power to do. The truth makes one fearless and powerful, and in truth, which is only another term for knowledge, man becomes non-attached and free. Ignorance always invites defeat. Know—and be free.

How much thou hast suffered from dangers that never approached thee; how thy mind has been disturbed by illusions, delusions and apprehensions about troubles that have never touched thee.

Be zealous. But be sure to have Wisdom when thou art zealous.

MAY!
 And now we laugh with merry, twinkling eyes,
 rosy cheeks, and cheery lips!
 What soul dare despond?
 It is MAY—blessed May!
 "Reader! what soul that loves a verse can see
 The Spring return, nor glow like you and me?
 Hear the rich birds, and see the landscape fill,
 Nor long to utter his harmonious will?"
 How great and vast is Life!—especially in MAY.
 It is the gala month of the soul!
 All manifestations of Life are now telling of
 sweeter and serener hours.
 "I feel a newer life in every gale;
 The winds that fan the flowers
 And with their welcome breathings fill the sail,
 Tell of serener hours—
 Of hours that glide unfelt away
 Beneath the sky of May."
 REJOICE!
 SHOUT WITH JOY!
 PRAISE GOD!
 His bright smile of Life and Hope and Joyous-
 ness is in every thing—it is MAY.
 The violets now give us an idea of His wondrous
 Handiwork.
 And the golden dandelion—it, too, speaks of
 God.
 The shy arbutus hiding beneath the pine breathes
 of Heaven!
 And apple and cherry blossoms blow and glow,
 and load the air with an intoxicating perfume that
 lifts the soul to the Angels and Heaven.
 The blue-birds and the robins with their grand
 symphony are making Sweet May sweeter and
 sweeter.
 "Who loves not Spring's voluptuous hours,
 The carnival of birds and flowers?"
 So, come! let's sing and dance with joy, for we
 are now entering a new creation.
 "Lead off the dance, thou dimple-footed May!
 While gurgling brooks and silver fountains play;
 Lead off the dance! Each breathing creature
 springs,
 The impulse of its gladness to obey;
 Life stirs anew in all created things,
 All, with the worm, grow conscious now of
 wings."
 Now, of all times, and all seasons, we should
 honor the great God by—
 JOYOUSNESS,
 GLADNESS,
 GRATEFULNESS,
 HOPEFULNESS.
 "How shall our heart be sad when Nature's face
 rejoices,
 And earth and air are glad with her tumultuous
 voices?"
 If you are busy you will have no time to fret
 and worry. After all, occupation is the grand
 panacea for all our ills.
 He who condemns himself or others, or predicts
 calamity, helps to retard somewhat the eternal
 Wheel of Progress; he is more or less a clog in the
 Eternal ever-moving Machinery of Life—of Evolu-
 tion.
 "The essay of bloody feasts on brutes began,
 And after forged the sword to murder man."
 —Dryden.
 American women are the most soulful women in
 the world, hence they are most charming and at-
 tractive. They are more fearless and independent
 than any other class of women. Matchless in their
 womanhood, brilliant in their society, they can
 adapt themselves to any surroundings.
 Have you read, and re-read, the soul-inspiring
 works of Emerson?

ABOUT THE MYSTIC SUCCESS CLUB

Read and Think It Over

The Mystic Success Club is opening wide the doors to New Life to many men and women in all parts of the world who heretofore have lived a narrow life—lived in ruts, limitations, disease, poverty and general failure.

The most enduring kind of success to acquire is that success which will make you permanently healthy, peaceful, progressive, prosperous and a noble child of God.

This Club is growing at a tremendous rate, and will soon number its members by the many thousands.

The more members, the more powerful the Club for general good.

J. L. B., Wiggins, Miss.—Beloved Brother: We thank you for sending the three subscribers, and are pleased to have such an aspiring soul a member of The Mystic Success Club. You are now in fellowship with many great souls—mystics, adepts, seers, sages and prophets, who in a silent psychical way will help you. To be born on the 13th of June is fortunate. The Blissful Prophet, who is a member of this Club, was incarnated June 13, 1857. He says: "Tell the brother to look within the soul for all Light, and to pay special attention in working the four degrees." Our Mystic Adepts are giving much time and work to The Mystic Success Club, as it must be the most perfect organization of the kind in the world. You can help us much in the work, and we know you will do so. Peace and success is yours.

Many send us more than three subscribers and say: "I love our Magazine so dearly that I will always continue to seek subscribers." All who help this Magazine in any way are in turn helped in a psychic or occult way.

Beloved Sister Prall: We thank you for the four subscribers and the blessed words about The Mystic Success Club. Blessings begin to pour into all members from the moment they begin to work the First Degree. You will in a while be astounded by the blessings and helpful phenomena that you will experience by being a member of this great Mystic Club.

Mrs. Josephine L., Boston.—Beloved spirit, when once you join The Mystic Success Club, you will find that you will have ample leisure time for soul and mental culture. You cease to be a slave to time and drudgery when once you fully get into our vibrations. It is a delight and joy to work the four degrees, if you really aspire to be free from all bondage. These degrees are very simple and easily understood, and you receive benefits at once. You will understand it all when you read the ancient mystic secret in the First Degree.

To many members who write that they have dear friends whom they desire to join our Club we would say, you can quietly tell them about it and show them the Magazine. We do not believe in begging or urging people to join this blessed Club. It is a great privilege and blessing we offer aspiring souls, who are sick and tired of failure, when we invite them to come into everlasting fellowship with us.

THIS MYSTIC SUCCESS CLUB IS GROWING IN MEMBERSHIP AT THE MOST MARVELOUS RATE. BESIDES MAKING THE CLUB MORE POWERFUL BY ITS LARGE AND GROWING MEMBERSHIP, IT IS ALSO DOING A TREMENDOUS GOOD WORK BY ADDING THOUSANDS OF NEW SUBSCRIBERS TO OUR MAGAZINE OF HOPE AND SUNSHINE.

Our blessed Brother Thiebaud, of Mendon, Mich., writes us a letter full of Love and Good Will. He says: "May God guide us in our grand work. Yesterday was one of the grandest days I ever enjoyed. I wish we could enroll every mortal in the world as a member of this grand Club or Brotherhood. I received your two letters announcing I was a member of the Club, and on my way from the postoffice it seemed that the very birds were singing songs of joy. I was so free and light of heart that it seemed I could soar away into the heavens. I feel your vibrations with me all the time, and I often stop and wonder at my progress in spiritual knowledge. What a blessing THE MAGAZINE OF MYSTERIES has been to me. God bless you all for what you have done for me."

ALL WHO JOIN THE MYSTIC SUCCESS CLUB WILL BE GREATLY HELPED IN COUNTLESS WAYS.

All members who write to Mystic No. 7 for special prayers for specific purposes, according to note in First Degree, must not expect answers to their letters. This Mystic does not write letters; he works mighty works in the Silence. He can help you.

THE MYSTIC SUCCESS CLUB

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

"No Enterprise Is Too Venturesome, No Effort Too Daring"

To accomplish great things one must do the small and simple duties of life thoroughly.—A MYSTIC.



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



SUCCESS is sure to come to each loyal member of THE MYSTIC SUCCESS CLUB.

After working through our Four Degrees your psychic-mental power to do and achieve will astound you.

We clearly show you by simple mystic methods, how to daily add power and strength to your being, so that in a while you will give the world the best that is in you, under all circumstances.

All power is within you, and "HE THAT REIGNS WITHIN HIMSELF IS MORE THAN KING."

We show you how to be receptive to countless opportunities and endless blessings.

"THERE ARE MORE MEN WHO HAVE MISSED OPPORTUNITIES THAN THERE ARE WHO HAVE LACKED OPPORTUNITIES."

When we are ill and dis-eased we are weak and powerless to do and are non-receptive; we cannot feel or see the blessed sunshine of eternal and universal Life. Our First Degree is for perfect and permanent health; we lift you up and out of the slough of despond by a simple ancient mystic psychic-mental plan.

By becoming a member of this great Mystic Success Club, you come into fellowship with the greatest mystic adepts of the world, and they freely, with fervent love, give you all the ancient and sacred truths that will inspire you, stimulate you, and lead you into the true and eternal PATH OF SUCCESS.

More than that, you will receive constantly the silent and mystic treatments that make for Health, Strength, Vigor, Peace, Success and Eternal Bliss. These treatments are given by some mystic adept member of our club at all hours, day and night, and sooner or later reach you and help you.

You can in four months, without any interference with your affairs, work through the four degrees of The Mystic Success Club, and reach the plane of Earth life where you will be successful—

Where you will have health, vigor, force and tremendous psychic-mental powers. (First Degree.)

Where you will be a great psychic-mental magnet, attracting to your aura the mighty and blessed unseen powers. (Second Degree.)

Where you will vibrate with true love, and charm, fascinate and attract all souls by the mighty power of Personal Magnetism. (Third Degree.)

Where you will recognize and realize all your blessed powers and oneness with the Sovereign Good of the Universe, and where you will know you are at last on the true and endless road to success—the blessed state. (Fourth Degree.)

Each loyal member of The Mystic Success Club soon gets beyond all adverse conditions. Any one who will loyally work with us overcomes all failure.

YOU CAN REALIZE ALL YOUR IDEALS, AND BECOME FREE AND BLESSED NOW AND HERE.

"Man is that which he realizes himself to be."

We are sick and poor and miserable because we do not recognize and obey one simple eternal law.

"Man walks in fear from the cradle to the grave, because he does not realize that he is within the sheltering arms of Love and Wisdom, and all his hurts and woes and miseries are due to the inharmonies that he brings into realization through fear."

We fail through ignorance of the simple eternal law of peace, harmony and melody.

On the material plane we suffer much and continuously, and are subject to an eternal law that never fails to work; on the Psychic-mental Plane we become law and are successful in its highest degree.

If you can read simple English words, and aspire to be a successful and blessed being you can easily comprehend our Four Degrees and become a life member of the Mystic Success Club and reach the Blessed State—the highest success—now and here.

It is a lie of lies to say that "the first requisite of success in business is to blunt your moral sense." That is the old cynical and pessimistic way of thinking.

We tell you the absolute truth,—that the first requisite of success, in business, art, science, letters or any department of life is to first develop the spiritual or moral side of your nature—the psychic-mental powers within you.

THIS IS A NEW AGE.

We do things in a new and better way each succeeding day.

The vital element of success lies buried deep down within the soul of each human being and we, the founders of The Mystic Success Club, having fanned the spark of success within ourselves to an eternal glowing flame and become pre-eminently successful, we desire all to come and join hands with us and let us inspire you and teach you, and lead you to the blessed goal—true success.

The Four Degrees together with the treatments of our Mystic Adepts will set you aflame with New Life, New Hope, New Courage and lead you to success.

Great numbers are joining the club daily, and in numbers our power to help increases.

Hundreds of letters are pouring in, speaking in glowing words about the wonderful blessings that have come to members since they enrolled their names as life members of the club. Read some of these letters printed on these pages devoted to the club.

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 a little time 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 department 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.

Each member of this Club becomes a determined and purposeful conqueror of discordant and adverse conditions of Life, now and here.

In a while, each member assists others to rise and realize fullness and wholeness of Life.

It is a grand union of eternal souls for self-expansion and all-expansion—for Growth, Progress, Enthusiasm and Optimism.

We bring out in you, beloved, all the resources of your soul, heart and mind.

We fit you for the highest and noblest service—the highest and noblest success.

No power can ever take away from you what we give.

We help you to make your Life, now and here, larger, broader and grander in every way.

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.

No matter what your aims or aspirations may be, this great Club can help you realize them. If you are working in psychic lines, such as developing healing powers, clairaudience or clairvoyance, you will be wonderfully helped by this Club. We never suggest what any one follow as their life work; they must consult their own soul for that advice. Each one in this world is especially adapted to some special line of work, which work usually chooses him, and when we faithfully stick to that line of work, all doors are opened to us. All needed work is legitimate.

Lillian M. B.—Your own soul will tell you best what to do. We do not advise any one; we know and we suggest. We know what we can do in four months with any aspiring soul. The Mystics do more in four months than others do in years. Every member of this Club, from the moment he or she joins it, has ample leisure time to work the Four Degrees. The very moment one qualifies for membership an occult phenomenon occurs, and the member vibrates on a new, higher and different plane of action. The First Degree contains a mystic power that will change your vibrations to a much higher degree.

Many blessed souls are coming into membership and fellowship with our Club who frankly tell us of how for years they have been slaves to foolish habits and sensual pleasures, and that they desire freedom from their bondage. To all such our adepts give special free psychic-mental treatments. Many members of this class write us: "I have been much helped since I commenced work in the First Degree of the Club toward strength of will."

A. D. F., Marietta, Ohio, at the end of the First Degree, writes: "Since going through it I have felt better mentally and am stronger physically than ever before. I think it a beautiful work and will be glad to receive the sacred degree."

Estelle N. writes: "Dear Brothers and Sisters of The Mystic Success Club—I am delighted to be received as a member of this blessed Club. The First Degree has filled me with holy love for all. I am feeling your strong and helpful vibrations. When the First Degree came I was going through some seemingly trying environment, and it was like a burst of glad sunshine, and I have felt happy ever since. Certainly the higher forces are at work for me now. I have read the contents of the First Degree over and over and the teachings are grand and beautiful and far-reaching. I will put them into practice as fast as possible, and I shall do all I can to bring in new members and help the Club as much as possible in every way. God bless you all. I feel so grateful for the blessed privilege of being a member of this glorious Club. May the blessings of the All-Father-Mother rest on the founders and workers in this grand cause."

Brother Charles E. Brigham, of Medford, Mass., writes: "A light now shines where once all was darkness."

Mrs. R. J. P. writes: "My health is much improved. Your vibrations have refreshed my soul and restored my body." This Club is doing a blessed work in healing diseases.

Brother Otto Nilsson, of Brooklyn, in speaking of his first few days' work in the First Degree, says: "I can tell you my health is much improved, and if I go on as I have been doing, in a month I shall be well." To which we will add that all who work the First Degree as we direct will have health.

Mrs. A. L. B., Chicago, a member, writes: "May God bless your work in full abundance. I am delighted with The Mystic Success Club. Too many thanks cannot be given to the loving brothers for the grand idea and for putting it within the reach of us all." We receive many such letters.

ABOUT THE MYSTIC SUCCESS CLUB
Read and Think It Over

TO MANY INQUIRERS: The Mystic Success Club is in no way connected with any so-called religion or any so-called religious denomination. It gladly welcomes to membership and fellowship brothers of all religions, no religions, all nations. We are all children of one God. We teach universal love, tolerance, charity, progress and prosperity. Our religion is love of God and all His children, love for this world while we are here, and love and admiration for the countless other beautiful worlds and spheres comprising His universe. We teach the Brotherhood of Man and the Fatherhood of God, the All-Father. But our main aim is to inspire and awaken souls so that they may be healthy, strong, vital, progressive and prosperous here and now. These are only "hard times of oppression" to those who are asleep spiritually, mentally and physically.

Sixto Garcia, Barton, La., in sending in his subscription and four others with \$5, says: "I feel that great good will be done by our Club. I hope to receive my four degrees as they fall due, your good will and prayers, as well as the vibrations of Love, Truth, Peace and Harmony, as you have the best of my wishes for your success. I remain sincerely yours in unity with the great God family." Blessed brother, we feel grateful for thy good will, and can assure thee our Club is founded on the eternal base of universal love for each and all.

OUR MEMBERSHIP IS GROWING AT A TREMENDOUS RATE. THIS CLUB IS DESTINED TO BE BY FAR THE MOST SUCCESSFUL ORGANIZATION OF ITS CHARACTER IN EVERY WAY IN THE WHOLE WORLD.

We receive many letters like the following from Brother Charles D. Bigelow: "I buy THE MAGAZINE OF MYSTERIES monthly from my newsdealer, and am interested in The Mystic Success Club as described in the Magazine; but not having the time to solicit subscriptions for you, I wish to ask what sum of money would be required in lieu of the four subscriptions to entitle one to become a life member of The Mystic Success Club. Answer at your convenience, or through the Magazine."

Replying to the above, we would say, that while we prefer all members to secure three subscriptions from friends or acquaintances, we have concluded to accept yearly subscriptions that may be given as presents to persons who you may think need such a cheering and uplifting magazine to smooth their path of life for one year. No doubt you can select three persons who would be glad to receive the Magazine for one year as a present from you, who would be thus reminded of your interest in their welfare each month for one year. So, if you will send your own subscription for one year and the names of three persons whom you desire it sent to for one year, together with \$4 to pay for same, we will be pleased to enter you as a life member and forward the Four Degrees. You can do good by sending copies to the reading-rooms of some home for aged people, some society, club or public hospital, or other similar institution. Many of our regular subscribers often send us subscriptions for homes and institutions of this nature or to some poor "shut-in" invalid or cripple. Your own soul will tell you what to do in the matter. In no way will we receive mere money for a life membership in this Club.

Some souls who are tinged with doubt, pessimism and fear write us long letters asking many questions and expressing much lack of faith in our ability to help them. To all such we can only reply that we are earnest, enthusiastic, sincere; that it is our sole aim and desire to point the Way and the True Path which we took to reach success; that we can in the Four Degrees, which are comprehensible to any one, lift them up to a much higher plane of life, if they really aspire to become whole, harmonious, peaceful and successful. And right here let us state that this Mystic Success Club was organized especially for all who doubt and fear. We implore you, whatever you do, do not lose confidence in God, His world, His universe, and His people. All life and all nature, when it is deeply penetrated, and not scanned on the surface, will be found to be a loving, co-operative Whole. Come, identify yourself for life with a band of whole men and women—a band of progressive, forceful, purposeful and successful souls. Come, have more faith, more hope, more courage and more Life. Loving co-operation unites, builds, constructs. The gulf between despair and bliss is only great as you make it so. The Mystic Success Club, in a certain way, casts out of its members the weakening mental pictures of doubt, fear, hatred, envy, greed, and pessimism, and makes their minds and bodies strong to do and achieve.

Sister Irene Robinson, of San Juan, Porto Rico, in sending in four subscribers, says: "God bless you and THE MAGAZINE OF MYSTERIES."

Do You Ever Think

WHAT you are here on this beautiful earth for?
 What you are?
 What is nature?
 What is soul—spirit?
 What is matter?
 What the eternal and omnipresent ether is?
 What all these wonderful psychic and spiritual-istic phenomena mean?
 What is Life?
 What is your real aim in life?
 What is your ultimate goal?
 What is it all about?

Do you ever go into the Silence and calmly and serenely think of these important questions, and earnestly desire to know, and patiently and calmly listen?—*P. H.*

Once come into oneness with God and the Spirit will keep you busy, very busy, all the time; it will keep you in perfect health, so that you can perform a tremendous amount of work with joy, peace, calm and bliss. Again, you will be amply rewarded in countless ways for all the work you do. In Spirit, we are blessed workers for the All, and the All recognizes and honors all of our work. A really soulful man, one who is free from all old illusions, has a flowery path to tread *here and now*, and is the busiest, most cheerful, and most sunshiny worker in the world.

Who are you? What are you? Where are you? These are the questions!

Let us be kind, gentle and considerate in our relations with our fellow-creatures, especially animals, who from a lack of speech need more of our loving attention.

Life is a great mystery because we persist in making it so, by thinking we cannot, and are not, to comprehend it. Let any earnest, fervent, open-minded soul aspire to know, and go frequently into the depths of the Silence and hold communion with the Spirit, and life will become less and less a mystery. What! Life a mystery, when the omniscient God ever dwells within? Illusion! illusion!

Whenever an "adverse" condition arises in my eternal progress I say, "Ah! another stepping stone to something better." And thus it always happens when we aspire to reach the Most High. Never a door closes but others open. So-called adverse conditions, clearly analyzed, are found to be changes, advantageous changes. Let a year, or years, pass before you form any conclusion regarding your adversities, especially if you are inclined to take surface or superficial views of events and things.—*Frank Harrison.*

In the present Higher Thought there is nothing veiled nor obscured; it merely teaches man to commune with the God within and become Christed by the inherent powers of the soul—the indwelling Christos. Each man must save his mind from illusion and thus redeem himself; that is all there is to salvation.

The universe is the dominion of the freed soul.

There is but One Truth, one eternal truth, and at the present time it is manifesting in a marked degree in what is termed the "Higher Thought." In all ages men give it different names, but "it is the same truth under whatever disguises it may be masked"—it teaches *Oneness*.

No one man is obliged to carry the whole universe on his shoulders. This is a gentle and kindly hint to some of our fanatical brothers who seem to doubt God's ability to order and run the universe.

As the world comes to know the great God it does great things. Man is more potent, nearer omnipotence, as he recognizes he is an eternal soul, the child of an All-Father, who is love. This is the Age of Big Things, because it is the age of a larger God, an omnipresent God, dwelling in all Being.

The angels always find plenty of work for the calm, sane and dignified man or woman. A sane, well-balanced man or woman is always willing to do all work that is nearest at hand with a cheerful mind. We are all closely watched by these great and blessed unseen intelligences, and when we are found faithful and cheerful and honest in small things we are led to greater works. Men progress and prosper very rapidly when they have open minds and willing hearts.

It is a psychic phenomenon that when men do not receive *anything* for nothing and spend with a liberal hand, they then enter the path to opulence. What we buy we help to create. Buy *cheap* things if you would foster sweat-shops and drudge-mills and encourage cheapness. As we give out we receive. How some mortals weaken and cheapen themselves by borrowing, and always seeking something for nothing! There can be no strength, no power, no force without self-reliance and independence.

The Universal Brotherhood of Ancient Mystic Adepts

By BROTHER No. 1

In your moments of discouragement have you ever thought, my brothers, of the inspiring example of some one who is battling against difficulties perhaps even greater than your own? There is nothing equal to this to pull one out of the slough of despond into which our common human nature puts us sometimes. Courage and strength are never needed so much as when we are weak and cowardly, when the temptation to run away from our problem or our work comes upon us. I have received from time to time beautiful letters so full of light and joy and courage that I was perfectly amazed when one came telling me something of the circumstances and conditions of my correspondent. He is one of the Brothers, so I shall not reveal his name, nor in any wise betray the confidence he has given me. I am very sure he will not object to my quoting a few words from his heroic, inspiring letters. Here is something from one that came after some months of correspondence: "I am a man of thirty-eight years, but I have had to rise above great drawbacks, and I am not nearly as far on the way as I would have been perhaps under different circumstances, and still I know that whatever comes is for the best, and I am not complaining. In my present life I think I have learned patience, if nothing else. I have never walked nor stood alone, and am in nearly all ways as helpless as a babe. I am not an invalid in one way, for my general health is good, but I have no use of my body. I do write this letter myself, using only one finger of my left hand with which to tap the typewriter keys. I learned to do this by persistent effort. I cannot talk as other people do, although I am improving in this all the time. Yet I deliver regular lectures to my little club of fifteen young boys. I am trying to teach them how to think. I do not worry about one thing, but leave all in the Father's hands, and am really a jolly, happy fellow. I have learned that we never will demonstrate until we go earnestly to work, glorifying God—that is, living in joy, hope and faith, thus showing forth in this sweet way the realization we have within. We must not only let our words witness for Christ, but with ALL THE MIGHT OF OUR WILL see that our thoughts are such as may be truly expressed in our words and actions. Everything comes through faithfully doing the best we can, realizing that we have beyond us (of which our individual will is only an instrument) the purpose of the will divine. It is what we faithfully strive to do and WHAT WE DO DO in our own small way that helps make up the glory of the Father. Let us strive and do in our limited way, for our limitations mark our stage of growth, and what growing thing can witness for its full flower before it reaches full flowerhood? The lilies only witness for the growth they reach day by day, but they ever keep on toward the fuller expression, and we are to consider the lilies."

These words are electrical, for they come from the heart of one who has proven every step of the way, who has had to fight inch by inch for every step of ground. Shall we, who have full use of our bodily instrument, be discouraged, no matter what faces us, when we consider what this one has accomplished? The Law, my Brothers, works equally for every one. "Whoever will, may come," said Jesus. May come to what? The understanding and execution of the law; but it must be through his own desire, his own willingness to use the law. What if we do find obstacles that threaten to overwhelm us! What if every effort seems to be futile and every aspiration thwarted! It is only for a season. Nothing can withstand the invincible Will to do and become!

"But think of the Alps to be crossed," said one of Napoleon's soldiers, when the plan for transporting the army was submitted to him. "THERE ARE NO ALPS," said Napoleon. "Impossible" is found only in the vocabulary of fools. These are words along the line of the Law. They come from everywhere, because everywhere there are persons, in every class and condition of life, and each and every and all stages of development, who stand forth on the promontory of achievement, emblazoned in the light of victory.

It is willingness, perseverance, faith, that wins. What are you aiming for? If you do not know, find out. "It is not failure, but low aim, that is disgraceful," says the poet. Have an aim, Brother, and a high one, then work toward its accomplishment.

Think not of faltering, of turning back, of giving way to despair. Think of this man who writes such beautiful letters, yet has the use of "only one finger on his left hand," who gives lectures, yet "cannot speak as other men," who "has gathered the young boys about him that he may teach them these Laws of life, even though he has no use of his body and almost as helpless as a babe."

Do not waste time. Do not let moments pass in idleness. Franklin says truly: "Time is the stuff that life is made of." Turn out of your mind all the weak, whining, cowardly thoughts. You have no place for them. You have no time to give to them. Then fill your consciousness with gems from the lives and words of those who have been rich in achievement, who stand as living examples of the Law with which nothing is impossible. "Every man stamps his own value upon himself and is great or little, according to his own will," is a rich thought nugget from the sayings of Samuel Smiles. Now, Brothers, let us remember our great opportunity of living the Brotherhood of life, and let us live it worthily, as God would have it lived. Always your Brother in Holy Love,

H. A. K. 1 Δ.

A Single Stitch

ONE stitch dropped as the weaver drove

His nimble shuttle to and fro,

In and out, beneath, above,

Till the pattern seemed to bud and grow

As if the fairies had helping been—

One small stitch which could scarce be seen,

But the one stitch dropped pulled the next stitch out,

And a weak place grew in the fabric stout,
 And the perfect pattern was marred for aye
 By the one small stitch that had dropped that day.

One small life in God's great plan,

How futile it seems as the ages roll,

Do what it may or strive how it can

To alter the sweep of the infinite whole!

A single stitch in an endless web,

A drop in the ocean's flow and ebb,

But the pattern is rent where the stitch is lost

Or marred where the tangled threads have

crossed,

And each life that fails of its true intent

Mars the perfect plan that its Master meant.

—Susan Coolidge.

Hedge thy mind with traditional and conventional thought if thou wouldst know misery. Open thy mind to Universal Mind if thou wouldst know joy, peace and bliss.—*The Blissful Prophet.*

Let each reader of this Magazine make love, peace, harmony, and progress the order of living; hold firmly the thought that you will love all, will be peaceful with all, harmonious with all, and then you will become a great factor in the progress of all. You cannot afford to waste and fritter away energizing life forces by dwelling on the so-called "ugly" and "evil" things of life, and you only give them power and force for discord if you do so. It is a blessed eternal truth that in non-recognition, non-resisting and non-fighting of "evil" you cause it to cease, and uplift yourself and others. This is the hardest truth for the mortal or carnal-mind to understand and comprehend. All the great masters and teachers and seers and sages have lived it and taught it. The Christ within you is non-resistant; it is mortal or carnal-mind that resists. Live the Christ-life, and there is nothing to resist.

No man can live a life of beauty and be joyous and peaceful unless he lives in *exact* justice in all his relations with his fellow-beings. Are you living such a life?

He has tremendous power who lives cleanly and purely, and is just, charitable and considerate in all of his acts and relations with Being.

The external garb of the soul will be radiant with beauty if the mind is cool, calm, serene and dignified in its action.

THOUGHT HELD BY THE SILENT BROTHERHOOD

Held Daily at 12 M.

As the sun shines upon and makes fruitful the earth, so the Divine Sun, the Spirit of God, shines upon my earth, making it able to bring forth the fruit of the Spirit.—*Read Eph., 5th Chap., 9th Verse.*

Held Daily at 9 P.M.

I retire into the Peace of the Divine Presence to be taught of the Spirit.

Many times we hear from persons who have attended the Silent meetings that they have not received any good. They do not see any use in sitting without words. If, in sitting in the silence, there is no real worshipful hush in the soul, there will be no sense of spiritual communion with the Most High. We must not always look for external results. We must seek above all else to get into that stillness wherein the Spirit speaks with us. Then no meeting can be dull or useless, for we will realize through actual experience the kind of worship which is, though without form, yet real worship, the knowing of God in spirit and in truth.

It is in this way that the Quakers enter their meetings. They have no use for forms made up of man's words or wisdom, nor do they deliver sermons that have been previously conceived and written down. When they sit down, they wait in silence, as did the apostles of old. They take no thought of what they shall say, and yet they avoid the activity of the imagination and everything that arises from the natural will. It is thus they tell us that the creature is brought into a passive state and the spiritual faculty disencumbered, so that it may receive and express the language of the Spirit. They are not ashamed or disheartened if no message comes to which they can listen or which they can deliver, for they have long since learned that in the worshipful silence they find more truly the presence of God. They contend that these silent meetings form the sublimest part of their worship, and it is in this that the soul finds refreshment and joy and comfort.

It is, therefore, with us who are in the Silent Brotherhood as with the Quakers, our aim and consecrated purpose to find the Most High, believing that God reveals Himself to each soul in the way best suited for that soul's understanding. We admonish every one to find the inner sanctuary and altar of sacrifice, wherein he may lay his thoughts of self, his anxieties, troubles and disasters, that they may be consumed in the fire of love which ever should burn upon the true altar.

So, dear hearts, these words which are given for silent meditation are merely the key by which you may open the door of the sanctuary. Practice going within, not only the twice a day, but many times. Cultivate the habit, so that whenever there is a moment, you can withdraw from the outer and enter into the peace and quiet of the inner. "The best of all methods," says an earnest writer, "of acquiring self-control, inward peace and poise, is the concentration of thought upon the perpetual presence of the Spirit."

Your Brother in Holy Love,

MYSTIC No. 7 Δ.

P. S.—All who desire to manifest the real fruits of the Spirit will earnestly practice the following rules: Ephesians iv, 24, 29, 31, 32; v, 16, 19; vi, 6.

Heaven

HEAVEN, what is it? and where is it? The dwelling of God, far away in some remote part of the universe. But God is everywhere, therefore His dwelling must be everywhere. We think of heaven as up, when in reality there is neither up nor down in space. We therefore cannot find a place for heaven, and we say it is a condition rather than a place. This leads us to look for it and find it in ourselves, and in the upper part of our brain, for when we live under the control of the faculties whose organs are situated there, we are good and happy, we find God. We live then the heavenly life which will lead to endless bliss.

Men have seen heaven and they tell us what it is like. They, by developments of conditions, have been able to perceive more fully the hidden glories and realities of the world, the invisible but real, not with the sight of the eye, but with the sight of the soul.

The power to perceive is within us. Let us awaken to the realities of our lives, to our connection with the unseen, and to the greatness of our possibilities. Let us strive for the conditions which will make heaven for us everywhere.—*Philo.*

In an honest bargain both parties gain. What a difference it would make in the world of commerce if every act of buying and selling was for the advantage of both parties.—*Philo.*

Soul-development will alone permit us to become dwellers, not only of earth, which is only the cradle in which the young soul sleeps the sleep of infancy, but of that land lying beyond the physical perception.

A pound of oatmeal contains twice as much of the same kind of nutrition as a pound of lean steak. Yet the one costs six cents, while the other costs two or three times as much.

But there is no use trying to convert beings who are so irreconcilably original as to use their feet to think with. They've just got to wiggle along and die off.—*J. Howard Moore, A. B., in Vegetarian.*

The Way

SEEK first the kingdom of God and His righteousness and all things else shall be added.

First be reconciled with your divine self, then all things, all circumstances, will be attracted and repelled by the action of the vibratory power exercised by us from within.—*M. C. V. K. in Eleanor Kirk's Idea.*

A Step Toward Mastery

ETERNITY is not the culmination of cycles, nor an unending sequence of years, nor is the common and vague belief in the "fulness of time" without its delusion. What we observe and know of such is but the form. To become coincident, coeval, one with eternity, is to know and to incorporate the substance of life, which is Spirit. This is the height of being—a consciousness evolved out of thought intensity—a thought intensity so great, so absorbing, that it knows only that which is being done, and the glory and motive of its doing: that is to say, the massing of one's whole being in a moment of time. Now and Eternity are one and inseparable. Master the first and we encompass the second. How master? Be wholly and boldly for one moment all that your conception can grasp of power and perfection; know that all moments are alike; keep it up, and watch the result; for it is thus, in the "twinkling of an eye," that realizations come.

Then why dwell in the hallucination "to-morrow," when all that Time has it can only mete to you by your recognition and your laying hold of its unit—i. e., its moment?

Earth turns over into nights and emerges in "to-morrows"; and yet, anon with far-off gaze, we watch and gape for more, while life abundant, enduring, at hand, is unknown. With wild beatings of the air we thrust it off, and into the void we sink our hopes, and then our life. Would you harness these morrows, these moments, and all that they contain? Then cease frettingly to watch for them. "The Kingdom of Heaven cometh not by observations." Take hold of things! Work with all your being! All is at hand! Be and do! Live now, with all of heart, mind, soul, and strength, in the unit, and know that herein is the essence of all time and the open door to all things.—*Adnah, in Eleanor Kirk's Idea.*

It is not every sorrow that helps the sorrowing, but every success inspires courage, not every joy makes the joyless lift up their heads. All these experiences are of the earth and earthy, mere pools of water, until the angel's touch falls on them, until the heavenly element comes into them.—*Phillips Brooks.*

Only the surface of our nature can nourish an atheistic plant. When its deeps are plowed, the latent seed of faith begins to germinate, and the promise of a piety vigorous and sinewy as the structure of the oak lifts itself above the soil.—*Thomas Starr King.*

Idealizing Forces

By Mary N. Brown

WE all need and must have something to idealize and beautify our lives; some power or powers, force or forces. Science, poetry, music and art, all have their mission in building up our ideals. In the first place, we must have a strong desire for appropriating the True, the Good, the Beautiful—not the bodily form of these things, but the soul, as it were; in other words, the law or spirit. Our ideal is simply our conception of what we think life should mean—it is our translation of life. We begin our lives by seeking these things in a material way; but if we digest, analyze and criticize the ideas gained, it will afford a stepping stone for further growth—so that circle closes only that another may begin. Now, one of the best ways to understand an idea is to see it as a living embodiment in a friend—we see then the full force and result of that idea put into practice. We are carving a statue or painting a picture, and every fragment that can add to its beauty we appropriate; and as one idea displaces another one, so we are constantly effacing certain lines and angles, and in the process of time we have made and unmade our work many times. When Penelope wished to be faithful to Ulysses in his long absence and could think of no other device to save herself, she told her lovers that when she finished weaving a certain web she would marry them, but the work she did in the day she undid in the night. And though we are or may be unconscious that we are forming an ideal, yet like the star of Bethlehem, it is constantly traveling before us; we must undo the work of yesterday and work in the thought of to-day. There is no haphazard arrangement in the Law as concerns the growing of ourselves through our ideals. "We rise on stepping stones of our dead selves to higher things." The good, true and beautiful grow in us by the annihilation of our lower self—our illusory ego. As George McDonald says, "All the doors that lead inward to the secret place of the Most High, are doors outward, out of smallness, out of wrong." As to our Idealizing Forces needful in the work of giving us ideals there stand science, music, art and poetry—disunited, apparently, yet all one, at least, in its primary essence, love, the Law of manifestation. Art makes us critical of the beautiful, poetry makes us loving. Wordsworth calls poetry "the breath and finer spirit of knowledge." Coleridge speaks of it as the "blossom and fragrance of all human knowledge, human thought and human passion." And, therefore, Emerson writes, "the supreme value of poetry is the subduing of mankind to order and virtue." Now, what is poetry? It is the voice of the soul; it is prophecy; it is a fuller, freer influx of the Law, love. It is his, the poet, to reveal the things which are unseen, the things eternal. Through him we have to see the soul of nature, which is love, the invisible law; while science sees the intellect or visible law. But to sum it all up, "what is the use of an ideal?" It is to make us more like the law, spirit, to enable us to become at-one with spirit love, or God. Nothing is more practical than an ideal life; nothing more persistently demanding—it is a dual existence to one day blend into unity of one. We learn to commune with the higher self, to know, to be and do, and with the lower or illusory self to know what must perish or pass away—till the language of the soul becomes more and more "I will be what I will to be." The method used in climbing the Alpine mountains is this: The guard cuts the niche for the traveler's feet to rest on, to hold by; then another niche higher up is cut and the traveler goes one foot nearer the goal of his desires; then another and another, and so on to the top. Moreover, the niches cut for one traveler are not those used by the others; every man has his own niches as stepping stones. So we put our feet into the niche that experience has made, and hold by that truth that has thus been gained; and on we travel, onward and upward, as the boy with the motto "Excelsior," to that mountain top "that lies forever in the light."

Success

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

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

The time to succeed is when others,
Discouraged, show traces of tire;
The battle is fought in the homestretch—
And won—'twixt the flag and the wire!
—*John Trotwood Moore, in Lucifer.*

Worry is the first-born child of Fear, and it bears a strong family resemblance to its parent. Treat the Fear family as you would any other kind of vermin—get rid of the old ones before they have a chance to have progeny.—*Atkinson.*

Evolutionary knowledge is freeing countless souls in this new and blessed Age of Light.—*Frank Harrison.*

The Ideal Man

By Rev. T. A. Merrill, in *Practical Ideals*

The Ideal Man is the Progressive Man

We recognize the fact that all men cannot be in all respects alike. No two men are alike physically, mentally, or morally. It is not desirable that they should be. Yet it is desirable that all should possess in a high degree the noblest manly qualities of which their nature is capable. Men are born with different tastes and aptitudes. One man is naturally a poet; another a philosopher. One has a genius for music; another for painting or sculpture. Some are gifted with qualities that make them inventors and discoverers; others with those that make them orators or writers. Some are naturally toilers with the brain; others with the hand; others still with both hand and brain. In the almost infinite variety of activities in economical, domestic and social life some are found whose tastes and talents are gratified. Amid all this variety, an harmonious unity appears. As in the snowflakes that come down from our wintry skies in crystal showers no two are found alike, yet all are snowflakes, beautiful in their crystallized glory; so in the life of humanity, with all its infinite variety of gifts and tastes; a unity and harmony appear which speak the workmanship divine both in the snowflake and the human realm, showing that the poet was right when he said:

"All are but part of one stupendous whole,
Whose body, nature is, and God the soul."

The "whole" is indeed not only "stupendous"; it is also harmonious, beautiful, sublime.

The ideal man is the well disciplined man. He has himself well in hand. By study and experience in thought and persistent effort, he has himself under perfect control. All departments of his being are at his command. The brain, the tongue, the eye, the ear, the hand, are all obedient to the man whose authority is readily acknowledged as supreme.

The ideal man accepts the universe. Instead of wondering why this world was made as it is, subject to storms and cloudy days and tempests, he exerts himself to provide shelter and food and defence. Instead of wasting his time and strength in quarrelling with his Maker for subjecting him to such human limitations, he finds the world full of varied material by which a thousand instruments may be constructed for use and for ornament, for comfort and for beauty. Putting himself to tasks of various kinds, the broom appears with which he sweeps the dust from the streets; and then the telescope with which he sweeps the heavens and measures the stars; the loom and spindle appear, converting the cotton and wool and silk into fabrics for garments for protection from the frosts of winter and the heat of summer; then comes the printing press, giving us thoughts coined from busy brains, spreading intelligence far and wide for the world's progress and uplifting; now he invents the engine by which steam is made to propel the machinery which carries the commerce of nations across continents and oceans, interchanging the products of the different countries and climes of the earth, binding all nations together in commercial and friendly ties. He harnesses the lightning by his inventions, making this powerful element of nature a harmless intrument, an obedient servant by means of which he talks with friends and foes everywhere on the face of the earth where human beings dwell, sending to them messages over mountain peaks and through ocean depths.

To him there is abundant good sense as well as piety in the rule given us by Edward Everett Hale, that ideal man of 80 years, "Accept the universe." Accept it in all its details as well as the universe as a whole. When calamities (so-called) come, he says: These are not calamities. They are but stepping-stones by which I lift myself higher. They are but on-speeding forces to help me onward in the journey of life. They are but opportunities to secure the growth and development of character which is the birthright of the soul. His destiny is not to remain in the innocence and weakness of childhood, but to advance from childhood to manhood till the perfect man appears. For this purpose we have hindrances to overcome, difficulties to surmount, battles to fight, victories to gain, prizes to win. So this man goes on, turning hindrances into helps, mountains into molehills, death itself into a larger, higher life. Why should he not accept the universe?

Our ideal man is a progressive man. He is not so very sure that he has yet arrived at the pinnacle of development. To him there is more land to be possessed, higher summits to be reached, broader views to be enjoyed. Not yet perfect is he, but going on to perfection. The better, larger, sweeter life is still for him to secure. Larger in knowledge, better in character, truer in purpose, sweeter in temper, broader in sympathy, he is still to be. In

the evolution of himself his understanding is to be quicker, his perceptions keener, his judgment sounder, his sympathies more generous, his life better poised.

So, in all the fields of inquiry that stretch out before his view, he keeps a watchful eye and an open ear, and holds the door of his mind open to the incoming of new facts and their relation to one another. Thus he grows day by day, slowly it may be, but surely.

He is a well-balanced man. All departments of his nature are duly cultivated and developed. He carries an atmosphere of serenity and cheer wherever he moves. His word is trusted, his advice is sought, his friendship is prized, his name is honored, his presence is a benediction. His hands are never stained with bribes, his spirit never deceived with shams. Upright and clean, he stands the test, however severe, all the brighter and stronger for the ordeal.

This man of whom we speak is governed by reason, not by impulse. In the great questions that confront him waiting an answer, he weighs well the arguments on either side, giving due importance to each without favor or prejudice. With deliberation and candor every question is considered. When an answer is given there is reason for the decision and weight in it.

The real judge is he, whether sitting on the bench and clothed with authority for the administration of public law, or giving answers to the no less important and numberless questions of private life.

The ideal man is the altruistic man. He recognizes the other man as he recognizes himself. In his dealings with others he regards the rights and interests of the other man as he regards his own. If he ever finds a man who has "fallen among thieves," his sympathies are not only aroused on his behalf, but his influence and active efforts are not wanting to secure his rescue from the grasp of robbers and relentless brigands. The Golden Rule is his rule of life in his relations with other men. He does not take an unfair advantage of another to increase his own interests. He knows that to advance his own interests at the expense of another's rights or by a disregard of another's welfare would but damage his own character and bring trouble and dismay to himself, as well as harm his neighbor. This man will take delight in lifting a burden from another man's shoulders, or in putting him on the highway to success. His altruistic spirit finds ample reward in its own free exercise. To furnish feet for the lame, a tongue for the dumb, to wake up a sleeping soul, and to open the eyes of the blind—ah! this is happiness, indeed.

He is a man of broad sympathies. Stronger than the desire for any realization of mere selfish ambitions is the desire for the happiness and prosperity of others. He looks upon the depressed condition of a large portion of humanity with deep solicitude for their uplifting. "What can I do to make these people wise and good, industrious and prosperous?" is the question he puts to himself. Not till his resources are exhausted do his efforts cease for the benefit of the world. If he has talent or money or influence, these he regards as trusts committed to him for use in helping the needy, in making strong the weak, and wise the simple, and happy the unfortunate. Like the man who said, "I am debtor," he plans and works that the debt may be paid and that good may come to the unwise and the unworthy as well as to the polished and cultured.

This man is master of himself. He puts himself upon the throne, where he belongs of right. What he has is subordinate to what he is. Not for a moment does he abdicate his throne or call in a substitute. Being master of himself, he is ever master of the situation.

The ideal man is a man of honor. That delicate sense of justice, which one man owes to another, is a strongly marked feature in his character. Toward all men he is just and honorable—to foes as well as to friends, to the poor man as to the rich, to him who has no power or means to return a favor as to him from whom a large reward may be expected. At all times he is just and honorable—in times of trouble and perplexity as in times of quietness and comfort. No matter what provocations or inducements may appear, no matter whom he may offend or whom he may please, his business is to be just to all men, everywhere and every time. Not for the sake of what he may gain, but for the sake of justice and honor, he is honorable and just. He stands four square whatever winds may blow, unshaken and uninfluenced by flattery or by frowns.

This man, though living a strenuous life, is a man of quiet spirit. He has too much to do to be in a hurry. There is peace within where the kingdom of heaven is, though the outward life may be tumultuous and stormy. He walks by still waters and feeds in quiet pastures. He is always ready for efficient

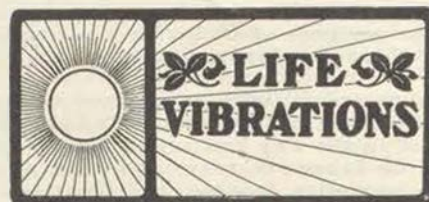
service because he is never disquieted in spirit by the noisy voices about him. These have no power to distract, confuse or even annoy him.

Our ideal man is a self-respecting man. He possesses just such qualities as must command the respect of himself for himself. A quiet dignity which is neither assumption nor pomposity is apparent in all he says and does. The freedom and intimacy of the friend is not allowed to degenerate into a familiarity which is offensive and repulsive. While affable and courteous, he still guards as a sacred refuge from intrusion the sacredness of the inner Temple of Spirit.

The ideal man recognizes the fact that he is divine as well as human. He emphasizes the divinity that is in him, giving prominence to those qualities by which he is allied to all high and noble intelligences. Not by bread alone does he live, but by every thought that exalts, by every word that speaks of righteousness and peace, by every aspiration that lifts the spirit upward, by every hope that brightens and cheers the soul in its upward progress.

So while the attractions that are seen are not ignored, he is swayed and stimulated by those that are unseen, substantial and enduring. The things that are highest are sought first, subordinating the lower to the higher. He believes in himself as he finds himself, discovering a power within which inspires, uplifts, strengthens, and speeds him onward in his unbending career of goodness and of grandeur.

Thus the ideal man appears before us in beauty and strength. All the noble and manly qualities that command our highest approval are here combined in one attractive and potent personality.



GREAT truth and blessed revelations come to men from the unseen spirit spheres. All the great poets are spiritualists; there is a tone of universality about poetry that cannot be found in creedal religion. Soul culture will open the mind so that the angels can reach and help us, either directly, or by leading us to holy mediums. To get great help from the Spiritual World one must live a pure and holy life—a pure, calm life, with mind free from fear and filled with love and tolerance. Spiritualism all over the world is spreading with amazing rapidity, converts multiplying in great numbers, and thousands inquiring into its truth.

"To work, to grow, to create, to do, to achieve—therein lies life's chiefest joy."

What glorious bliss! to feel our oneness with Divine Life—with eternal Universal Life. Such blissful freedom of the soul is indescribable with printer's types.—*The Blissful Prophet.*

The law of Being is the eternal law of Eternal Progress—the eternal Life that is thee, beloved.—*A. Z.*

Hope sustains the faltering mind and helps it to quiet itself and take on new strength and new power. Hope always says: Fear Not! Fear Not!

Death is only change—always for the better; the soul is eternally progressive. At the passing from the body we do not cease our activities. That religion that does not minimize or destroy our fear of death is false. Spiritualism is doing a grand work in demonstrating to men that at the transition called "death" the soul merely passes on to a new and higher and brighter plane of action in the Spirit World.

In the Spirit World we are intensely active; what we do here we do there, only far more perfectly, and all is more real, more perfect, on higher, serener, intenser levels.

That form which exists is good; when not needed it will cease to exist—so, with all religious teachings in the world, when not needed they will cease to exist. As man advances in psychic-mental development he will have a newer and higher and better religion. At the present time we of the Higher Thought are building a broad, universal religion, with universal love as its basic principles, and an All Father that is all Love and tenderly merciful to all of His children.

Let to-day open our minds to new views, new methods, new friends, and new thought; this is the way to progress, prosperity and happiness. A man who is afraid of a new idea does not cut much figure as a factor in the growth, expansion and progress of these blessed days.

All the questions that perplex and trouble us are solved when we ask God and the angels to help us solve them.—*Frank Harrison.*

How We Help the Sick

Any of our readers who 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.

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 (husband and wife as one 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 manifest.

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.

"WAS NEAR UNTO DEATH"

Mystic No. 12.—I desire to add my testimonial to others that have lately come under my notice. Both my husband and myself can never thank you enough for the wonderful cure you have accomplished in so short a time. I was desolate, hopeless and facing dissolution, while now I realize my oneness with the All; am walking in the Light, and every day is a song of gladness. Your very letters contain the most wonderful and powerful healing vibrations. My health is better than it EVER was before, and am absolutely free from any bodily infirmities. Our Brotherhood Class is doing very nice work in healing lately, and if people only knew more about the Truth, how much sorrow and suffering there could be relieved. Yours with everlasting gratitude, Mrs. Caroline F. Browne, 618 West Baltimore street, Baltimore, Md.

"ALL PAIN DRAWN OUT"

Mystic No. 12.—I thank you for your help, and your letters were such a comfort. I was suffering so with the pain in my lung, and I took the letter you wrote to me out of the envelope and put it right on that place, and the first thing I knew the pain was gone and I was going to sleep. I tried it again on the cords of my neck, and again I was relieved. It felt like a warm hand drawing out the pain. Brother 7137.

"A WONDERFUL HELP TO ME"

Mystic No. 12—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 healings. I am very much improved, and I intend to continue in your vibrations until I am in perfect health. Your vibrations have been of wonderful help to me. I just drink in such truth with enjoyment as I do good music. Had I known of these truths a few years ago my life to-day would have been different. God bless you and your work. Thanking you for the great benefit it has been to me, I am, your student, Irene W. Robinson, San Juan, Porto Rico.

"I AM BETTER IN EVERY WAY"

Mystic No. 12—My health is much better, and I am better in every way, and so I inclose \$1.00 for another month's treatment. Mrs. A. R. P. Morton, 131 West Ninetieth street, New York City.

"WAS SUFFERING WITH RHEUMATISM AND NEURALGIA. MY RELIEF WAS ALMOST INSTANTANEOUS."

Mystic No. 12—I thank the blessed All-Father for directing me to you. Ten months ago, when I was suffering with rheumatism and neuralgia, my relief was almost instantaneous. Since writing you at that time I have not used medicine in any form, internally or externally, and have had better health than I have had for twenty years. Mary Wade, Sydney, C. B., Canada.

The Tremendous Power of Spirit

The Dynamics of Mind, or Forces that Make for Success

THE SIGNS OF THE TIMES

Wonderful Growth, Expansion and Progress at Every Hand—Pessimistic Realism Doomed—The Golden Age Has Begun—Divine Revelations for ALL—Secret of the Tremendous Success of THE MAGAZINE OF MYSTERIES



JUST TWO YEARS AGO, the first issue of THE MAGAZINE OF MYSTERIES appeared unannounced and unheralded.

Its success was instantaneous, and to the *unknowing* was looked at as "marvellous" and "phenomenal."

From month to month its growth, in point of circulation, was much greater than usually comes to a new publication—so much so that old successful publishers throughout the country marvelled at its large, far-reaching and growing circulation. And here we are at the commencement of our Fifth Volume, not so far away from a circulation of 150,000 copies each month.

Such is the tremendous power of omnipresent Spirit, by which the founder, owner, publishers, editors, mystic adepts and writers connected with this Magazine are led, guided and directed. We are all successful in our particular lines, because we know about the Spirit, the Dynamics of Mind, and the forces that make for success, and we live and act and have our being in and under the One Eternal and Universal Law, as near as possible.

We are all cheerful optimists, *knowing* and *feeling* that "God is in His universe," and that really below and beyond all surface appearances of disorder there is perfect order.

We have fully realized that all is good, because God is not far away, is not impotent and in His omniscience knows better than finite minds; that the All-Father-Mother is really the ALL in ALL—is really omnipresent, omniscient and omnipotent.

But our greatest power comes in our absolute knowledge that *each* being on this planet is a blessed eternal child of the great Eternal God, and that the goal of *each* and *all* is infinite perfection and eternal bliss—oneness with the Eternal One. So, we are Universal Lovers, and have no quarrel with any one; we quickly agree with our adversaries.

Our hearts are large enough and our arms are long enough to take in and embrace every being on this planet, or in the other planets, or the etheric and heavenly spheres of the universe, as *brother*, the eternal child of one Eternal God.

And this is the basic principle of our success, and the principle that underlies the success of any one; true success *never* comes to a small, narrow, closed mind which is always filled with bigotry, fanaticism, intolerance, and pessimism.

This is the Psychic, or Soul Age, when men are awakening, recognizing and realizing that they are more than mere men; that they are eternal spirits always going onward, forward and upward to infinite perfection.

All men, consciously or unconsciously, are living in a New Thought realm or sphere, and many are beginning to recognize and realize that soul-force is the only real eternal intelligent force that sustains the Universe and all within it, and that the mind is the great instrument of this omnipresent, omniscient and omnipotent God.

At the commencement of the New Great Cycle (the 20th Century) the Spirit, through an adept, formulated the plans and policy of THE MAGAZINE OF MYSTERIES, with full and detailed instructions how to proceed and also a statement that it would be the great Psychic-mental or Soul Magazine of the New Era, with an unheard of circulation in five years.

It is to be the Magazine of cheerful optimism, (which is only a term for the normal mind in man), of hope, courage and sunshine for the multitudes.

To that end, as the Spirit directs, we are improving, growing, expanding and progressing.

Note the improvements in this issue, which commences Volume 5.

Again, the Spirit in its mighty and blessed workings for the good of the ALL is beautifully arranging matters so that we are attracting the greatest souls on this planet to write regularly for our columns.

It is with joy that we announce that from now on Mr. Henry Wood will be a regular and special contributor to our columns. The spiritual and mental uplift that will come to all aspiring souls through brother Wood's work on the Magazine is beyond human calculation.

Another great soul who has joined hands with us in this blessed work is Mr. Horatio W. Dresser, and his regular monthly contributions will fire and inspire all aspiring souls to extra efforts to reach the Most High.

Mr. Eugene Del Mar, with a world-wide reputation as a writer and lecturer on the Higher or Advanced Thought, will contribute regularly each month a special article that we know will help lift the mind and soul on a higher plane of action.

In a month or so we will announce a few more names of great masters in their line of spiritual-mental work who will help and co-operate with us in making this Magazine what the Spirit intends it to be—the Soulful Magazine of the whole world.

We intend to surround ourselves with co-workers of great and tremendous psychic-mental forces who can awake, reach and teach the multitudes.

In a while we will have 500,000 circulation, but we will not stop at that circulation. By listening to the Spirit we know when, where, what and how to do.

In conclusion let us thank our thousands of subscribers who have helped us so much in spreading the gospel of sunshine and optimism.

You have helped us, dear friends, in the great work we have accomplished during the past two years, and in the Spirit we ask you to continue your good will and help.

The more subscribers, the larger and better the Magazine and the more power we have to extend our work among hopeless and despairing brothers.

It is an occult and psychic phenomenon that all who help to circulate inspiring soulful books and papers without thought of any special reward in the way of a premium or bargain receive a great spiritual and mental uplift.

We have thousands of fervent God-loving subscribers who are continuously helping us to many new subscribers, and to these souls we are thankful and grateful.

May the peace and blessings of the Spirit dwell with *all* forever.

Spiritualism in All Lands and Times

Address by Dr. J. M. Peebles to the International Congress of Spiritualists, Held in London, June 19-24, 1898

"I exist as I am, that is enough.
If no other in the world be aware, I sit content.
And if each and all be aware, I sit content."
—Walt Whitman.

CONSCIOUSLY do I feel that this life, with all its shadows and struggles, is really worth the living. And such, I think, is the general testimony of human experience. During many wanderings in savage, semi-civilized, and enlightened lands, I have seen a thousand smiles for a single tear, and I have heard ten thousand merry peals of laughter for a single groan of suffering. Surely, God is good.

But if death, as the atheist and agnostic contend, "ends all," then this life is little more than a tempest-tossed, tantalizing dream. If men rich in possibilities become, in dying, only dust and drifting gases, then hope, sympathy, aspiration for immortality, and all the soul's transcendent attributes, are nothing but heartless, pitiless mockeries. This world is of very little importance unless there is another and a higher with equal opportunities and vastly better facilities for unfoldment; another world or worlds to look forward to in the future. And the word "future" implies faith. The inspired soul feeds in a measure upon faith. It is faith in Infinite Wisdom, in Nature's laws and faith in man, that moves the wheels of enterprise. And it is faith in a future existence that, during all the ancient ages, gave energy and public spirit to earth's teeming millions.

Navigators sailing, Columbus-like, under the inspiration of a lofty faith, have discovered new islands and continents. Hardy toilers plow and sow and plant in a trusting faith that the sun will shine and the harvests come in due season. Tradersmen transact business with a confiding faith in their fellow-men. Faith is an all-inspiring force in the international relations of foreign commerce and in all the higher walks of social and intellectual life. Faith in the great, throbbing heart of humanity is sublime, and faith in God—the tender, loving, "Our Father who art in Heaven"—is the divinest, most restful, satisfying emotion of the human soul.

But man cannot live by faith alone any more than by bread alone. Faith, while the substance of things hoped for, looks toward the mountain-top of the ideal and cries for light—more light. "Add," said the apostle, "to your faith knowledge." This he himself personally did, exclaiming, "For we know that if this earthly house were dissolved, we have a house not made with hands eternal in the heavens." With the true Spiritualist, as with the great Gentile apostle, faith buds and blossoms, and has its fruition in the absolute knowledge of a future conscious existence.

How did Paul know of "a house not made with hands eternal in the heavens," or of those higher spheres of immortality? He knew because he had visions; because he was caught up to the third heaven, and because, when entranced, he heard a voice—a spirit—speaking to him out of the unseen. In brief, he knew of a future existence in the heavens because he was a Spiritualist—a spiritualistic medium. The disciples were all mediums. That is the reason why Jesus selected them. His clairvoyant eye saw in them the outputting potencies of marvelous spiritual gifts. This period in Jewish history was the opening of a new cycle—a new and more spiritual dispensation.

"God sends His teachers unto every age,
To every clime and race of men."

Spiritualism, in some form, has obtained through all the ages and among all races. When a maiden died among the Senecas of the North American Indians, the heart-stricken mourners imprisoned a young bird until it began to sing; then, loading it with caresses and loving messages, they released it over the maiden's grave, bidding it not to fold its wings nor close its eyes until it had reached "the happy hunting grounds" of heaven; and then, feasting in silence under some mossy rock or moaning pine for three days, these sad-hearted Indians expected responses from the loved one by dreams or visions or in the low murmuring songs of the night-bird of the forest.

If Spiritualism means simply converse with departed mortals, then it is as ancient as remotest antiquity. Professor Boscowen, the noted archaeologist, says in his "Records of the Monuments": "In dreams and visions the primitive Akkadians no doubt saw, as they declared, the shadowy forms of departed human beings, which led them to regard them not as simply vanished, but still existing as shades in some dark, far distant, subterranean

place." He further adds: "The inscriptions, as early as B. C. 3800, on the tablets show belief in ghosts and a worship of a ghost god, ancestral ghosts, the *nisi*, or spirits, the *anunas*, the friends they once knew, sitting upon their thrones as master spirits, or traversing the vaporous under-world, hailing each new-comer with the cry, "Didst thou become weak as we, and dost thou realize life as now do we? Welcome—welcome to our abodes." This is almost the exact phraseology of one of the lately discovered Babylonian tablets.

I repeat, if Spiritualism means simply belief in converse with departed mortals, then India's throbbing three hundred millions of to-day are Spiritualists. Their whole religious literature abounds in communications with gods, *devas* and *pitris*—their departed ancestors. These latter they propitiate. Every household has its familiars. The voluminous Sanskrit manuscripts, the Vedas and the Upanishads, frequently mention the *Bhutas*, *Pritas*, and *Pisachas*—especially the *Pritas*—as familiar ancestral spirits. Their sacred books describe their abodes, their obsessing influences, their general characteristics, and how to avert their control by mantras and invocations.

During my several visits to India, I never conversed with an intelligent Hindoo Pundit who did not believe that the invisible regions were filled with different gradations of conscious intelligence, and that certain classes of spirits had the power to communicate with and infest humanity. They do not encourage spirit communications—they fear them. I spent days in Southern India in casting out demons—that is, in demagnetizing the Hindoo mediums who were obsessed by undeveloped spirits.

Instead of critically examining these phenomena, as do Western thinkers and scientists, such as Sir William Crookes, Wallace, Barrett, Hodgson, and other savants, they shun them. Aye, more; they consider mediumistic influences a serious family misfortune. Their minds are clouded and blockaded by superstitions. They are dyed in prejudices derived from their old, primitive, moth-eaten manuscripts, and from the teachings of the present temple priests. Their literature reminds one of the Old Testament wonders and wars—all back chapters, as useless as the fossils of the Silurian age. The masses of India to-day are not adepts in the study of the divinest of all bibles—Nature and Nature's laws. They are almost strangers to Western science and Western research and philosophy. They are utterly unacquainted with the finer forces, such as higher biology, telepathy, clairvoyance, clairaudience, hypnotism, trance and spirit communion, in its scientific and philosophical aspects. And yet they rigidly believe that the dwellers in the unseen world are constantly, in some mystic, unseen way, influencing the inhabitants of the earth.

In Ancient Egypt, Spiritualism was the very foundation of the national religion. Their hierophants taught the initiated that the soul is immortal; that during several lives it passed through several zether zones, all of which were processes of purification. Hermes taught that the visible is but a picture of the invisible world—that this earth was surrounded by circles of ether, and that in these ether circles the souls of the dead lived and guarded mortals. Strabo states that in the temple of Serapis at Canopus, "great worship was performed and many miraculous works wrought, which the most eminent men believed and practiced, while others devoted themselves to the sacred sleep," that is, the unconscious trance. The consecrated temple at Alexandria was still more famous for its oracles, consecrated sleep, and the healing of invalids.

Berosus, in transcribing the early legends of Babylonia and Chaldea, describes the gods of heaven and the lower elementaries who were in sympathy with them, and often influenced the inhabitants of earth both for good and ill. They had magical directions for dispossessing disturbing demons and for inviting the protection of the good geni—in other words, the more exalted spirits.

A tablet in the library at Nineveh describes seven supreme gods, fifty great gods of heaven and earth, three hundred spirits of the lower heavens, and six hundred of the earth. These latter were invoked to bring messages from the invisible shores of immortality.

The master minds of Greece, such as Thales, who lived some six hundred years B. C., thought that the universe was peopled with daimons, who were the spiritual guides of human beings and the invisible witnesses of all their thoughts and actions.

Epimenides, the contemporary of Solon, frequently received divine revelations from the spiritual heavens.

Zeno declared that tutelary, or guardian, spirits inspired his speech and directed his actions.

Socrates was constantly attended, as every reader of history knows, by his demon guide, with whom he conversed, and whose advice he was proud to receive and acknowledge.

Apuleius, the Roman historian, assured the people that the souls of men, when detached from their bodies and freed from their physical functions, became a species of daimon, or lemurs, who gratified their beneficence in watchfully guarding individuals, families, and cities.

Homer, in the twenty-third book of the Iliad, describes the spirit of Patroclus as appearing to Achilles, and adjuring him to bestow the last funeral rites upon the body of his friend, that he might the sooner commence his spiritual advancement.

In the eleventh book of the Odyssey, Ulysses is depicted as visiting the underworld regions of the Cimmerians, and as conversing with the spirit of Tyresius Elpenor and his own mother, from whom he received most encouraging tidings.

The poet Hesiod, whose verses were so prized by the old Greeks that they committed them to memory, believed that each conscious soul was a potential portion of God, the "Oversoul." Recognizing the conscious existence of these souls, or spirits, he thought they were drawn earthward from the higher regions by the desires of their friends.

Plutarch informs us that those who aspired to be brought into sympathetic communion with the higher intelligences of the shadowlands were expected to renounce the follies of the world and to practice self-denial, and to bring the lower functions and faculties of their natures into complete subjection to the spiritual.

Cicero tells us that the mysteries, which were symbolically allied to spiritual invisible presences, enkindled and inspired a knowledge of the future life, and made this life more pleasant by filling the mind of the dying with beautiful ideas of cheerfulness and resignation.

Pythagoras, who visited India, Persia and Egypt, and who had been initiated into the inner court of Isis, was one of the most astonishing mediums of antiquity. His psychic powers were attested by such writers as Claudius Aelian, Porphyry of Tyre, the Greek philosopher, and Jamblichus, the Neo-Platonist.

Plato, the favorite pupil of Socrates, and prince of philosophers, held precisely the same ideas in regard to spirits and their communion with mortals as did his great teacher. "There are," he said, "daimons, the souls of those who have died; and each human being has a particular spirit with him, to be his tutelary and guiding genius during his mortal lifetime; and when the physical life is ended this spirit receives and accompanies the enfranchised one to its future destiny, the Elysian Fields of immortality."

The Old and New Testaments, the Apocrypha, and the Talmudic writings—all abound, more or less, in angel ministries, spirit communications, trances, visions, and apparitions.

Minucius Felix, a Roman author (about 198 A. D.), in the "Octavius," chap. xxix, writes thus: "There are some insincere and vagrant spirits, degraded from their heavenly vigor by earthly stains and lusts. Now these spirits, after having lost the simplicity of their nature by being weighed down and immersed in vices for a solace for their calamities, cease not, now that they are ruined themselves, to ruin others; and being depraved themselves, to infuse into others the error of their depravity. The poets know that these spirits are demons, and the philosophers discourse of them. The Magi also know that they are demons, and that whatever miracles they affect to perform, they do by means of bad demons. By their aspirations and communications they show their wondrous tricks, making either those things to appear which are not, or those things not to appear which are. Of those magicians, the first, both in eloquence and in deeds, is Sosthenes."

Origen, a celebrated bishop, and one of the most learned and illustrious that graced the early Christian centuries, wrote thus in his "De Principiis": "What shall we say of the Diviners, from whom—by the working of those spirits (demons) who have the mastery over them—answers are given (to those who consult them) in carefully-constructed verses? Those persons, too, whom they term Magi (magicians) frequently, by invoking demons over boys of tender years, have made them repeat poetical compositions and give poetical improvisations which were the admiration and amazement of all. Now these effects, we suppose, are brought about in the following manner: As holy and immaculate souls after devoting themselves to God with all perfection and purity, and preserving themselves from the contagion of evil spirits, and purifying themselves by long abstinence, by these means they assume a portion of divinity and earn the grace of prophecy and other divine gifts. The result of this is that they are filled with the working of those spirits to whose service they have subjected themselves."

This erudite Christian Father, Origen, in writing against his atheist antagonist, Celsus (200 A. D.), says: "Celsus has compared the miracles (spiritual manifestations) of Jesus to the tricks of jugglers and the magic of Egyptians, and there would indeed be a resemblance between them if Jesus, like

the practitioners of magic arts, had performed His works only for show or worldly gain."

Tertullian, another celebrated Christian Father (date about 200 A. D.), in his "De Spectaculis," writing against the public shows, says: "Those who attend them become accessible to evil spirits," and states: "We have the case of the woman—the Lord Himself is witness—who went to the theatre and came back possessed. In the outcasting (by exorcism) accordingly, when the unclean creature was upbraided for having dared to attack a Christian believer, he firmly replied: 'And, in truth, I did it, and most righteously, for I found her in my domain.'"

In his "Apologeticus," Tertullian, in speaking of obsessing spirits, says: "They disclaim being unclean spirits, which yet we must hold as being indubitably proved by their relish for the blood and fumes and fetid carcasses of sacrificial animals, and even by the vile language of their ministers (mediums)."

In his celebrated work, "De Anima," Tertullian further says: "We had a right to anticipate prophecies and the continuance of spiritual gifts, and we are now permitted to enjoy the gift of a prophethood. There is a sister among us who possesses the faculty of revelation. Commonly, during religious service, she falls into a trance, holding then communion with angels, beholding Jesus himself, hearing divine mysteries explained, reading the hearts of some persons, and administering to such as require it. When the Scriptures are read, or psalms sung, spiritual beings minister visions to her. We were speaking of the soul once when our sister was in the spirit (entranced), and, the people departing, she then communicated to us what she had seen in her ecstasy, which was afterward closely inquired into and tested. She declared she 'had seen a soul in bodily shape, which appeared to be a spirit, neither empty nor formless, but so real and substantial that it might be touched. It was tender, shining, of the color of the air, but in everything resembling the human form.'"

For three hundred years after the apostles, visions, apparitions, healing gifts and spiritual marvels abounded in all Christian countries. Believers in the name of Christ, cast out demons, made the lame to walk and the blind to see. And all along down the centuries to the Reformation there were rifts in the clouds, lights from above, and messages from the invisible world.

The Roman Catholic Church has never denied the miracles—the spiritual manifestations of the ages. All the religious movements of the past originated in spiritual manifestations. Take as a sample, George Fox, the founder of Quakerism; Ann Lee, the founder of Shakerism; the Wesleys, founders of Methodism, and Swedenborg, the founder of the Swedenborgian or New Church. Swedenborg held open intercourse with the spiritual world during the period of twenty-seven years. The world's religious epoch-builders were all possessed of marvelous spiritual gifts. Elder Frederick Evans, a distinguished American Shaker preacher, used to often say, "Quakerism began in the spirit, but it is ending in the flesh and in the worldliness of the world." Sir James Macintosh says of Fox's Journal: "It is one of the most extraordinary and instructive narratives in the world—which no reader of competent judgment can peruse without revering the eminent virtue of the writer."

This Journal reminds us of, and is a fitting companion to, Swedenborg's Diary. The following statements are condensed from it:

Born in July, 1624, Fox was naturally, when young, of a rather grave deportment. When about nineteen he became annoyed by the frivolous and profane conversation of the young, and spending a night in prayer, he heard a voice saying: "Thou seest how young people go together in vanity and old people into their graves; thou must forsake, be a stranger to, all, and be guided by the spirit."

Traveling to London, and listening by the way to many preachers, he remarks: "I was afraid of them, for I was sensible that they did not possess what they professed." After relating to the clergymen that at times he "heard voices and felt the presence of spirits," one of these jolly old clergymen of the Anglican Church told him to smoke tobacco and sing psalms. Another advised him to "go to a surgeon and lose some blood." Turning to the Dissenters, he "found them also blind guides."

Wandering often in quiet places; fasting frequently with Bible in hand; meditating and battling with doubts and temptations, he at last "fell into a trance that lasted fourteen days, and many who came to see him during that time wondered to see his countenance so changed, for he not only had the appearance of a dead man, but seemed to them to be really dead. But after this his mind was relieved of its sorrows, so that he could have wept night and day with tears of joy, in humility and brokenness of heart. In this state," he says, "I saw into that which is without end, and things which cannot be uttered; and of the greatness and infiniteness of the love of God."

When at Mansfield he "was struck blind," so that he could not see, after which, he says, "I went to a village and many people accompanied me. And as I was sitting in a house full of people, I cast my eyes upon a woman and discerned in her an unclean (undeveloped) spirit. Moved to speak sharp-

ly, I told her she was under the influence of an unclean spirit. Having the gift of discerning spirits, I many times saw the states and conditions of people, and could try their spirits."

He frequently healed the sick by laying on of hands. To Richard Myer, who had long had a very lame, rheumatic arm, he said: "Stand upon thy legs and stretch out thine arm." He did so, and Fox exclaimed: "Be it known unto you and to all people that this day you are healed." Although Macaulay sneers at Fox's casting out devils and performing miracles, many remarkable cases of this kind are recorded in his Journal, and were witnessed by thousands of people. In his "Life Sketches" he uses "Lord," "angels," and "spirits" interchangeably, as do the old Biblical writers.

"Coming to within a mile of Litchfield, where shepherds were keeping their sheep, I was commanded," he says, "by the Lord to put off my shoes. I stood still, for it was winter, and the word of the Lord was like a fire in me. So I put off my shoes and left them with the shepherds, and the poor shepherds trembled and were astonished. Then I walked on about a mile, and as soon as I was within the city the word of the Lord came to me again, saying, 'Cry, Woe unto the bloody city of Litchfield!' So I went up and down the streets, crying with a loud voice, 'Woe to the bloody city of Litchfield!' It being market day, I went into the market-place, and to and fro in the several parts of it, and made stands, crying as before, 'Woe to the bloody city of Litchfield!' And no one laid hands on me; but as I went thus crying through the streets, there seemed to be a channel of blood running down the streets, and the market place appeared like a pool of blood. When I had declared what the spirit put upon me, I felt myself clear. I went out of the town in peace, and, returning to the shepherds, gave them some money and took my shoes of them."

"After this a deep consideration came upon me. Why, or for what reason, should I be sent against that city and call it 'the bloody city'? But afterward I came to understand that in the Emperor Diocletian's time a thousand Christians were martyred here in Litchfield. So I was to go without my shoes, through the channel of their blood in the market-place, that I might raise up the memorial of the blood of those martyrs which had been shed a thousand years before. The sense of their blood was upon me."

These were among the common sayings of the inspired George Fox while preaching: "Verily, I heard a voice"; "The spirit was upon me"; "I saw in visions"; "The prophecies were open to me." "When at a meeting of Friends in Derby, there was such a mighty power of spirit felt," says Fox, "that the people were shaken and many mouths were opened to testify that the angels of God do minister unto mortal men."

The original Quakers, like the post-Apostolic Christians, were Spiritualists; but our latter-day Quakers, denying or deadening their spiritual gifts by selfishness and worldliness, have crystallized, and so are a dying religious sect.

In the old Wesley residence, Epworth, England, marked spiritual manifestations occurred for years. An account of these was written by the Rev. Mr. Hooley, of Haxey, by Dr. Adam Clarke, by a writer in the Arminian Magazine, and others. It is pitiable that modern Methodist preachers do not mention them as among the present demonstrations of a future existence. From a large volume by John Wesley, entitled, "The Invisible World," published over a hundred years ago, I make the following quotations:

"It is true that the English in general, indeed, most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation; and in direct opposition, not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not) that the giving up of witchcraft (the control of the undeveloped spirits) in effect giving up the Bible. And they know, on the other hand, that if but one account of men with separate spirits be admitted, their whole castle in the air (deism, atheism, and materialism) falls to the ground. One of the capital objections to all the accounts, which I have known urged over and over, is this, 'Did you ever see an apparition yourself?' No, nor did I ever see a murder, yet I believe there is such a thing. Yea, and in one place or another murder is committed every day. Therefore I cannot, as a reasonable being, deny the fact, though I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me of both the one and the other."—(Page 2.)

"Elizabeth Hobson was born in Sunderland in the year 1774. Her father dying when she was three or four years old, her uncle, Thomas Rea, a pious man, brought her up as his daughter. She was a serious child and grew up in the fear of God; yet she had a deep and sharp conviction of sin until she

was about 16 years of age, when she found peace with God, and from that time the whole tenor of her behavior was suitable to her profession. On Wednesday, May 23d, 1788, and the three following days, I talked with her at large. But it was with difficulty that I could prevail upon her to speak. The substance of what she said was as follows:

"From my childhood, when any of my neighbors died, whether men, women, or children, I used to see them just before, or when they died, and I was not at all frightened, it was so common; indeed, I did not then know they were dead. I saw many of them by day and many of them by night. Those that came when it was dark brought light with them. I observed that little children and many grown persons had a bright, glorious light around them, but many had a gloomy, dismal light and a dusky cloud over them."—(Page 3.)

"Perhaps the glorified spirits of just men made perfect, may, like the angels, be employed in carrying on the purposes of God in the world. It is said of them, 'His servants shall serve Him.'"—(Heb. xxii.)

"Possibly, as ministering spirits, they may minister unto the heirs of salvation, and watch over the interests of those who on earth were dear to them, either by the ties of nature or religion. One of them was employed to converse with the Apostle John and explain to him the wonderful things he saw in his visions."—(Rev. xxii.)

"The sentiment for which we are pleading has the sanction of the highest antiquity. Philo speaks of it as a received notion of the Jews that the souls of good men officiate as ministering spirits. The Pagans, in the earliest ages, imagined that the spirits of their deceased friends continued near them, and were frequently engaged in performing acts of kindness, hence the deification of their kings and heroes, and the custom of invoking the names of those who were dear to them."

"Cicero makes a better use of the doctrine, when he endeavors to comfort a father for the loss of a son by the thought that he might still be engaged in performing kind offices for him. And it is not improbable that the idea, though perverted by the heathen for the purpose of idolatry, might, like the doctrine of the immortality of the soul, be derived from a divine source."—(Page 30.)

"A few years ago, a gentleman of most correct character and serious carriage, who resided near St. James and lived very happily with his wife, was taken sick and died, which so affected his dear left companion that she sickened also and kept her bed."

"In about ten days after her husband's death, as she was sitting upright in bed, and a friend and near relation sitting near her, she looked steadfastly toward the foot of the bed, and said with a cheerful voice, 'My dear, I will be with you in two hours.' The gentlewoman that was with her (and who firmly attested the same as most true) said to her, 'Child, whom do you speak to?' (for she saw nobody). She answered, 'It is my husband, who came to call me hence, and I am going to him'; which surprised her friend very much, who, thinking she was a little light-headed, called in someone else, to whom she spoke very cheerfully and told the same story; but before the two hours were expired she went on and up to her dear companion, to be happy together forever, to the great surprise of all present."

"The soul receives not its perfections or activity from the body, but can live and act out of the body; yea, much better, having then its perfect liberty, divested of that heavy incumbrance which only clogged and fettered it. 'Doubtless,' saith Tertullian, 'when the soul is separated from the body it comes out of darkness into its own pure and perfect light, and quickly finds itself a substantial being, able to act freely in that light and participate in heavenly joys.'"—(Page 48.)

The former historical references prove that the facts and the fundamental truths of Spiritualism were in remotest antiquity similar to those of today. And why not?—since there is but one God, one law, one Divine purpose, one historical continuity, one brotherhood, "one spirit," with, as Paul says, "a diversity of gifts."

A traveler in nearly all latitudes 'neath the northern star, or summering under the Southern Cross, I have seen neither races nor tribes, white, brown-skinned, or black, without sympathy for their kindred—without cemeteries for their dead—without altars, however rude, for their worship, and without dreams, apparitions, visions, and methods of some sort for communicating with the dead. Uncouth, vague, if not rude and vulgar to us, they may have been; yet, they foreshadowed the soul's immortality, and brought to sorrowing, trusting souls that peace of mind that passeth understanding.

These spiritual marvels, natural to the plane from which they proceeded, have, through all periods of time, appeared as echoing openings from the silence, as lights from the mountain-tops, necessarily assuming various forms, according to the period, the temperament, and racial development of a people. They were, and are, all in the line of evolution. They were, and are, God's living witnesses of a future existence. To deny them, to destroy them, is to plunge the world into the thickest darkness of materialism.

(Continued and completed next month.)



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The Sun's place on the circle blue,
Like hour hand on the clock,
Tells much of what's both good and true,
That each soul holds in stock;
The twelve signs of the Solar Year,
The twelve hours of the day,
Repeat themselves as time goes on,
And to each point a way
In which the ego should advance,
In which should make delay;
Tells what to do and what avoid,
While planets o'er them play.
The moon, too, as the minute hand,
Foretells, in smaller way,
The impulse of Divine command
That rules from day to day.

—Zamael.

R. W. S., Danville, Ind., 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. When your thoughts are properly concentrated you will overcome your desires, and you accomplish well any work, no matter how distasteful it may be to you. Your great determination makes you a natural conqueror in whatever you undertake, but you often need the assistance or guidance of others. When you have this and know that you are doing right, you are almost invincible. You are capable of being very kind and generous, and unless you have been very strongly irritated, would be good even to those who appear to be your enemies. Your bright brain is always open to the appreciation of new facts which can be discovered from nature or in some lines of scientific thought. You have some aptitude for the attainment of high scientific knowledge and could attain an excellent education by your own efforts alone. You should study along lines of scientific thought and avoid exciting literature. Your birth-stone is the green and red blood-stone. 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 23d 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. 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.

FANNIE BURGESS, New York City, born Aug. 19, 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. In the latter part of life you will meet with important financial gains through inheritance or through the administration of the property of a companion in business. There is some diffusiveness in regard to money matters which you should control. You should cultivate economy to some extent. You 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.

B. J. McD., Zacaticus, Mex., born Feb. 5, 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 are frequently in the habit of asking advice and then not taking it, but acting entirely on your own ideas. You will find it is often of advantage to you to act upon the suggestions of 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 desire to leave something for others. You are naturally dignified and stand up for your rights. Your cheerful and hopeful disposition is the cause of nearly all your friendships. The loss of this or the cultivation of a sorrowful manner will drive them from you. You have much more than the ordinary development of spiritual force. The faults which you must guard against are selfishness, procrastination and false pride. 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. You will find Saturday to be one of your fortunate days. Your most favorable months will be June and October of each year. Your astrological colors are white and blue. The garnet is your birth-stone.

NUMERO QUATRO, Habana, Cuba, born October 24, 1869.—This date brings you under the rule of the eighth sign of the Zodiac, the watery sign Scorpio. You have much diplomacy in enforcing and compelling the execution of the rules made by others. The faults against which you should guard are jealousy, anger, passion and trickery. These, if you permit them, will eventually ruin all your prospects. 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 persistency which will bring you good results. In selecting your companions you naturally choose those of more than ordinary intellectual development, and if they do not prove to be of this character you are disposed to ignore or drop them. Much of your success in social life will depend upon the cultivation of a quiet, dignified manner. Your sense of justice leads you to give in return as you receive and to exact from others all that is due to you. 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.

JOSIE B. MILLER, born in North Carolina, March 25, 1874.—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. You are shown to have chosen your profession well and should achieve good success in it and become quite expert, especially in the finer branches of it. There is much social activity shown, but you will not, as a rule, make the friends you should desire. You should be very careful in the selection of associates. You are shown to have impulsive tendencies of the mind which should be overcome

by self-study and self-control. Your fortunate days are Tuesday and Thursday and your most favorable months are August and December of each year. You should commence new enterprises during these periods whenever it is possible to do so. At these times you have excellent planetary influence acting upon your horoscope and assisting you. Your astrological colors are white and red. These colors are in accord or harmony with the combined vibrations of the planets at the time of your birth.

GEORGE M. J., born at Oswego, Kan., Dec. 16, 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 have the ability to succeed well in directing the energies of others so as to accomplish excellent work. You would do well at the head of a department in almost any business enterprise. In making a remark you generally choose your words well and express your meaning in a way which cannot be misunderstood. 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 have excellent intellectual ability and can acquire knowledge readily. You also have good executive ability and can control others. There is a tendency in your nature which causes you to assume control or to try to lead and direct others. You must guard against that which would cause you to become overbearing or dogmatic. 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. Your astrological colors are red and golden. Your birth-stones are the diamond and turquoise.

JESSIE B., St. Louis, Mo.—The day of your birth, Jan. 29, 1877, 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 an active mind and some inventive genius. Your love of pleasure leads you to patronize places of amusement, theatres and fashionable resorts. You have much love for picnics and parades. You dislike mechanical labor, in fact, this is not truly your sphere; for you would do well at lighter work, especially in some of the artistic trades and professions. You have tastes which would make you successful in designing, in music, or in some electrical work. There is also a tendency in your character which would lead you to have success in artistic or in literary work. Many noted writers, especially those who are most interested in the elevation of humanity, were born under nearly the same circumstances as yourself. You are an excellent student of human nature and are not easily imposed upon. When it comes to the consideration of any abstract problem you are a little deficient in your power of concentrating the mind. You need to practice holding to one subject and not allowing other things to enter the mind. This will increase your mental powers. 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. You are quite progressive. You have much love for scientific work and are capable of making high attainments. You are an earnest student.

Mrs. S. M., Warrington, Fla., born Feb. 23, 1880.—The Watery sign Pisces, the sign of the Fishes in the Egyptian Zodiac, is the one under which you were born. Those born under this sign usually possess great ambition, and are also somewhat restless and nervous. As a rule, you are faithful to any trust imposed in you, and will execute a commission with great fidelity. If placed in a responsible position you will always guard the interests of your employer. You are a little lacking in self-confidence and self-esteem, but you have a strong love for approbation. You should pay some attention to dress or personal appearances. Your mind is always active and gives you an inclination to worry. You are always looking for something new, and are undecided as to the best course to pursue. By being over-anxious you often get the mind into such a condition that you are not ready to grasp the full benefit of an opportunity when it comes. Your chief illness comes from not taking proper care to avoid exposure and wet feet. You must also guard against some stomach troubles, and be careful in regard to your diet. Your astrological colors are green, white and gray. Your birth-stone is the amethyst. Cultivate contentment, and you will become much happier and will attract to yourself strong and influential friends, by whom you will be greatly esteemed. You possess some mediumistic or psychic powers which connect you closely with the unseen or spiritual world.

R. M. A., Durham, N. C., born June 14, 1872.—The portion of the Zodiac under which you were born was the sign Gemini. Your coming into the world at this time gives you a positive character, for this is a positive, energetic and masculine sign of the Zodiac, or of the grand circle of the heavens.

It is classed as a double sign and gives two natures of a contradictory character in your own person. You will note this by your indecision or changeableness. This often prevents your making valuable gains which could be made if you would avoid hesitancy. You have a great love for travel and change. You must be very careful to concentrate your energies in one direction and learn to control the action of your mind. You must overcome your impulsiveness and restlessness in order to make your life truly successful. As a rule, you will have better success in the employ of or associated with others. One of your most fortunate days is shown to be Wednesday. Your most favorable months throughout life will be October and January. Your astrological colors are white and pink. Endeavor to hold the mind firmly and try to make this some definite thing which you can do to uplift and benefit those with whom you are associated.

MRS. DANIEL H., Chicago, born Oct. 19, 1868.—The portion of the Zodiac under which you were born was the sign Libra. Your disposition is a kindly one, and there is much courteousness and pleasantness in your nature, which comes from the planet Venus. You are very amiable and can form and hold friendships well. The Earth was at the same time in the Zodiacal sign Aries—a sign of boldness and enterprise. These positions give you an energetic character, with much love of justice. You need to control the mind at times of danger or excitement, for you are liable to become confused. You are easily influenced to good deeds and religious work, but do not pay much attention to a strict construction of creeds. You are apt to lose things by having mislaid them when in a hurry to find something else. Many of those who are born under your sign become very successful scholars, writers or educators. Some of the noted musicians also were born under the sign, for Venus, the ruler of this sign, is the planet of music. Franz Liszt and Helena Modjeska are notable examples of the development of this musical talent. Your astrological colors are crimson and blue, and your fortunate days are Wednesday and Friday.

Mrs. J. K., Chicago, Ill., born Jan. 11, 1859.—The portion of the Zodiac under which you were born was the 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. You have excellent ability for instructing others; in fact, many of the world's greatest teachers have been born nearly as you were. You are generally careful in attending to details and desire to see what you have started carried through to a good termination. You have patience and kindness, which, when exercised, will attract others to you and hold them as your friends. As a teacher you would be loved by many of your pupils. As a speaker you choose your words and express your ideas well. You are quite careful in business matters and are able to save money if you desire to do so. When you overcome your periods of depression you become forceful and brilliant. You are true to your friends and can hold a secret well. You have a desire to dress well, and to appear well among your companions, but you should not put too much stress upon this. You have a keen sense of the power and value of money, and would be liable to exact all you could from persons who worked for you. 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.

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

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

Address your letters to

A MYSTIC,

Astrological Department,

THE NEW YORK MAGAZINE OF MYSTERIES,
22 North William Street, New York City.

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:

Ellis Parks, Kate Taylor, F. W. Jennings, W. J. Harry, J. Elliott, Maggie Williams, S. Dixon, M. I. Bryan, Mary E. Vosber, Martha Morgan,

Mary Richter, Annie Krebs, Mary A. Bowds, Dora Brooks, Nellie Brooks, Linnie Handson, Miss Moytt, Mrs. Loeb, William A. Cobb, Clifford C. Misley, Marcy Scott, G. S. Ashmead, F. Sullivan, Alex. Williams, W. D. Dowling, A. White, William F. Blount, George Braxton, Henry Edwards, Edward Baker, Clinton Stream, S. Pambueo, John Gray, Mrs. Ralph, Mr. William Wells, Mr. B. Gates, N. Salazar, Lucy Daminnee, Meta Spratt, Ella Stephen, F. H. Wilson, Aris Vany, C. A. Puffer, Anna L. Rogers, I. Anderson, Emma H. Miller, Mary M. Clingan, W. C. Fowler, D. A. Floyd, W. Lillie, Annie Vosber.

Christ's Love of Nature

CHRIST'S enthusiasm for nature was second only to His enthusiasm for man. He lived an outdoor life and loved the warm fields. His was the poet's vision, that exalts the commonplace and finds a tropic forest in every foot of turf. For the most part His speech was drawn from the woods and fields. Not that He shunned the city or was blind to the wisdom of the street. Yet the genius of His life was far from the hot town, with its glare and fevered strife. The winds that blow through His pages carry the odors of the apple blossoms, the vineyards and the sedgy brook. While He speaks the grass grows, the buds burst, the poppies redden against the ripened wheat; the air is full of birds and sweet with breath of vines; while for the ear the "musical, steaming, odoriferous south wind turns all the trees into wind harps." Sitting on the grassy slope of the mountainside, Christ began His ministry and spake not of books, but of the world about Him. Then the fluted blade of grass became a teacher of patience and humility; the sparrow in its flight and fall told of God's loving care; the wild lily proclaimed a providence more careful for man and his enrichment than for the adornment of the flower stalk; the distant rain storm, sweeping slowly o'er the hills and bidding men seek some sheltering rock, urged them not to build upon the sand, but on foundations sure as the mountain on which their Teacher sat. And so He went through life, reading Nature's open page and getting all His knowledge at first hand. Oft he climbed the hill with shepherds leading their flocks afield; full oft He stayed by the sea with the fishermen mending their lines; soon His speech was scented with summer. Nature became a bower of beauty, an elysium of delight.

As of Wordsworth, so of the Nazarene we can say, His library was "all out of doors." How spicy and pungent all His thoughts! After Him, how flat and stale seemed all the books! What a thin pressed flower is to a bunch of dewey violets a book is to His crisp, fresh speech. For Him each ordinary walk was like a morning or an evening sacrifice. His thoughts had not far to climb from nature up to nature's God. Nature inspires like a sweet song, refines like a noble friendship, comforts like a mother's heart, exalts like a great poem, charms like a goodly story, brightens like the returning sunshine. Nature is the genius of the infinite God rushing into visible sight for man's happiness and enrichment.—*Newell Dwight Hillis.*

Growth

EVERY crisis in life to which the soul is attuned is its opportunity, and yet how often we fail to grasp the touch of the Divine Artist when the disintegrating forces threaten our pathway. To build up, not destroy, is the final issue of the Master Workman. How the scales would fall from our eyes could we rightly read the pages which record pain and loss, the crucial tests, which through misinterpretation have ever sounded a halt to our highest development. Let us become receptive and calmly wait the molding Hand, so surely bringing us to a knowledge of harmony in the midst of the most chaotic conditions.

To trust in the face of the sternest obstacle, to view every hindrance as a protection, to find joy in the commonplace duties of our every-day life, to accept every experience as but the prelude to our highest possibilities, is the magnet ever attracting to us the will of the Great Will—our very own. Thus may every shadow and disappointment become transmuted into the peace which passeth understanding, and the faith of the poet Browning become realization:

"He fixed thee 'mid this dance
Of plastic circumstance,

This Present, thou, forsooth, wouldst fain arrest;
Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently impressed."

The universal reign of eternal, changeless law is better understood by each succeeding generation. As it is understood man comprehends its beauty and beneficence and complies with it. All events happen in accord with this divine law. By living in harmony with this law we solve all problems and come to understand phenomena as natural and not supernatural. Myths, delusions and illusions disappear as we live in, under, and by God's eternal law.

The Starless Crown

By Mystic Adept No. 12

"They that turn many to righteousness shall shine as the stars for ever and ever."
—Dan. xii, 3.

WEARIED and worn with earthly cares, I yielded to repose,
And soon before my raptured sight a glorious vision rose:
I thought, while slumbering on my couch in midnight's solemn gloom,
I heard an angel's silvery voice, and radiance filled my room.
A gentle touch awakened me; a gentle whisper said,
"Arise, O sleeper, follow me"; and through the air we fled.
We left the earth so far away that like a speck it seemed,
And heavenly glory, calm and pure, across our pathway streamed.
Still on we went; my soul was rapt in silent ecstasy:
I wondered what the end would be, what next should meet mine eye.
I knew not how we journeyed through the pathless fields of light,
When suddenly a change was wrought, and I was clothed in white.
We stood before a city's walls most glorious to behold;
We passed through gates of glistening pearl, o'er streets of purest gold;
It needed not the sun by day, the silver moon by night:
The glory of the Lord was there, the Lamb Himself its light.
Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints with glittering crowns from every clime were there.
And some that I had loved on earth stood with them round the throne.
"All worthy is the Lamb," they sang, "the glory His alone."
But fairer far than all beside, I saw my Saviour's face;
And as I gazed He smiled on me with wondrous love and grace.
Lowly I bowed before His throne, o'erjoyed that I at last
Had gained the object of my hopes; that earth at length was past.
And then in solemn tones He said, "Where is the diadem
That ought to sparkle on thy brow—adorned with many a gem?
I know that thou hast lived in truth, and life through Me is thine;
But where are all those radiant stars that in thy crown should shine?
Yonder thou seest a glorious throng, and stars on every brow:
For every soul they led to Me they wear a jewel now.
And such thy bright reward had been if such had been thy deed,
If thou hadst sought some wandering feet in paths of peace to lead.
Thou wert not called that thou shouldst tread the way of life alone,
But that the clear and shining light which round thy footsteps shone
Should guide some other weary feet to My bright home of rest.
And thus, in blessing those around, thou hadst thyself been blest."
* * * * *
The vision faded from my sight, the voice no longer spake,
A spell seemed brooding o'er my soul which long I feared to break,
And when at last I gazed around in morning's glimmering light,
My spirit felt o'erwhelmed beneath that vision's awful might.
I rose and wept with chastened joy that yet I dwelt below,
That yet another hour was mine my faith by works to show;
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.
And now, while on the earth I stay, my motto this shall be,
"To live no longer to myself, but Him who died for me."
And graven on my inmost soul this word of truth divine,
"They that turn many to the Lord bright as the stars shall shine."

The Faith of the Mystics

By J. P. COOKE.

Its Grounds of Certitude in the Spiritual or Soul Experiences

* * * 'Tis a thing impossible to frame
Conceptions equal to the Soul's desires;
And the most difficult of tasks to keep
Heights which the Soul is competent to gain."
—Wordsworth.



MYSTICISM has been defined as the application of Reason to that which is beyond logic—to the things of faith and of the spirit. To the Mystic the world is a living being, a single soul pervades the universe! The burden of their thought is the deepest enthusiasm for nature, and for the reason which lives and works in nature. This reason is the artificer within who fashions matter and reveals himself in the shapes of the world. Out from the interior of the life, as of the seed-grain, he causes the stem to spring, from these the branches, from the branches boughs, and so on to buds and leaves and flowers. All is inwardly planned, prepared and perfected. In the same way does this universal reason, from its place within, recall the sap from the fruits and the blossoms to the branches, etc. The world is thus an infinite organism in which all lives and moves in the most varied manner. The relation of reason to matter is like actuality and potentiality, like form and matter; neither is without the other. Form is soul. The soul is the formative principle.

The Great Teacher, like the suggestive and helpful thinker, never fails to point the moral that, viewed in the highest light, all the importance bestowed upon events and persons, by any accident or outward cause, disappears, till they are lowered or exalted to their true place as the manifestations of spiritual forces. He tries earnestly to make us see through the puppet show of human life to the interecine struggle of good and evil, the law of polarity, which it half reveals and half conceals. He points us to the law by which we are held accountable for the deeds done in the body.

Immanuel Kant, the Transcendental thinker, the great mathematician, had admitted the subjective reality of sensible impressions and had claimed a similar reality for our mental images of super-sensible things. He allowed the validity as conceptions, i. e., the practical validity, of the ideas of God, Duty, Immortality. Jacobi, the Faith Philosopher, and contemporary of Kant, contended that having gone so far it was really compulsory to go farther: that the subjective reality implied an objective reality. No subject without an object, and vice versa. The practical inference was as valid as any logical inference could be; and that through the intuition of Reason the mind was placed again in a living universe of divine realities.

J. G. Fichte, the great Idealist, saw God as the Inner life in man, when he says: "Religion consists herein, that man in his own person, with his own spiritual eye, immediately beholds and possesses God. This, however, is possible through pure, independent thought alone; for only through this does man assume real personality, and this alone is the eye to which God becomes visible. Pure thought is itself (of) the divine existence; and conversely, the divine existence, in its immediate action, is nothing else than pure thought."

Our limited space forbids us to attempt any statement of Schelling's Idealism—rich, various, and full of suggestion as it is.

That deeply religious soul, Schleiermacher, took a brave and noble stand. He said: "I maintain that piety is the necessary and spontaneous product of the depths of every elevated nature; that it possesses a rightful claim to a peculiar province in the soul, over which it may exercise an unlimited sovereignty; that it is worthy, by its intrinsic power, to be a source of life to the most noble and exalted minds; and that from its essential character it deserves to be known and received by them. These are the points which I defend and which I would fain establish."

The Phrenologists claim for the mind special faculties—spirituality, marvelousness, etc.—by which truths of the spiritual order are perceived, as objects are perceived by the senses: hence Clairvoyance, Prevision, intuitive perceptions.

That Intellectual Seer, "The Buddha of the West," as Emerson has been called, ranks as a hint of endless being the novelty which perpetually attends life: that daily miracle of the "Ever-newness."

"The soul does not age with the body." "Every really able man, in whatever direction he work—a man of large affairs, an inventor, a statesman, an orator, a poet, a painter—if you talk sincerely with him considers his work, however much admired, as far short of what it should be. What is this 'Better,' this flying ideal, but the perpetual promise of his Creator?" And again, of skepticism on the subject of Immortality: "I admit that you shall find a good deal of skepticism in the streets and

hotels and places of coarse amusement. But this is only to say that the practical faculties are faster developed than the spiritual. Where there is depravity there is a slaughterhouse style of thinking. One argument of future life is the recoil of the mind in such company—our pain at every skeptical statement."

I think that the typical Mystics of to-day would accept these few positions as safely taken:

(1.) Psychology is the basis of Philosophy.
(2.) The highest problems of Ontology may be solved by inductions from facts which Psychology ascertains.

(3.) Psychology and the History of Philosophy reciprocally explain each other.

If we could get a valid natural history of the human soul with all its wondrous experiences in and out of the fleshly veil of a body, we could comprehend all theologies, all religions.

Christianity is but one of many religions, all essentially divine, in their best estate, and the Mystics cannot rest content in any church less wide than the church universal. "God is the Father of All."

The test of civilization is found in the power of a people to consult without passion or abuse, and to co-operate without the compulsion of authority or Force. Reason, then, has got the better of impulse: the love of truth and Right prevails. If what we call civilization is really a good thing, it implies high virtue and spiritual intelligence among the people. Let us then have faith that Right makes might, and in that faith let us to the end dare to do our duty in the Spirit of Love, as we understand it.

Plotinus, the great Alexandrian Mystic, made Reason the justification of Faith. He agreed with Plato that there could only be a science of "universals," general ideas. Each thing was but a phenomenon, passing away and having no real existence—no permanence. It could not be the object of philosophy. But these universal ideas, the real types or existences, are subordinates or emanations of a higher existence. Noumena are subordinate to the one Grand Noumenon—the Divine Being, the Living Light. The sensible world is but the shadow or appearance of the Ideal world, and the Ideal world is but the mode of God's existence.

The crucial question is, How do we know anything of God? The sensible world we perceive through the senses. The Ideal world we gain glimpses of through reminiscences which the sensible world recalls or awakens in us. These were prior experiences of the spirit. But the last great step: How are we to know Deity?

Knowledge is a mode of Being. It is Being as knowing. If I attain to the knowledge of Being or the Infinite and Absolute mind and life, it is not by my logical faculty, which is finite and deals with the finite things of sense, but by some higher power or faculty, impersonal, which identifies itself with the Absolute or Divine mind.

Knowledge is by synthesis of subject and object. If there is no spirit or conscious subject there can be no known object. The identity of the thinking mind with the thing thought of is the only possible ground of knowledge. Since knowledge and being become identical, to know more is to be more.

If knowledge is of the thing known, the Finite as finite never can know the Infinite, because it cannot be the Infinite. The attempt to know the Infinite through mere logic is futile. It can only be known in immediate presence—by the experience of the Spirit. Now, the faculty or mental crisis by which the mind divests itself of its local or finite chains and limitations is *Ecstasy*. The effort of the Yogi is to attain to this Ecstasy. It is the loosening of the "mortal coil," the inner vital nexus (as of the solar plexus). In this Ecstasy the soul becomes loosened from its material prison, separated from the mental organs and faculties of finite knowledge, and is led or attracted forward and upward to the Infinite Intelligence and Light; this it realizes as the source of its central being.

The enthusiasm upon which this Ecstasy is founded is not a constant faculty such as Reason or perception. It may be described as a point of incidence between the absolute Spirit and the finite mind. I think it is managed by angelic power. It may be likened to an Illumination of rapturous Light in which Reminiscence is changed into Intuition, because in that moment the captive soul is given back, *pro tem.*, to its great Cosmic Parent, the Living Love and Wisdom.

"Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.
We are spirits clad in veils;
Man by man was never seen;

All our deep communing fails
To remove the shadowy screen.
Heart to heart was never known,
Mind, with mind did never meet,
We are columns left alone
Of a temple once complete.

"Only when the sun of love
Melts the scattered stars of thought;
Only when we live above
What the dim-eyed world hath taught.

"We, like parted drops of rain,
Swelling till they meet and run,
Shall be all absorbed again,
Melting, flowing into One."

Mystics all admit the divine Inspiration, not alone that inspiration which warms the heart, but that which reveals the truth, coming as gleams of the Inner Sunlight of Real Being.

All that purifies the soul and makes the spirit shine through the form, makes it tend to resemble the primal purity of the Living Light, and is capable of conducting the mind to the Spiritual Alps of the Higher Life.

But it is proper to caution all that these practices involve great dangers to mind and spirit—such practices as "Naviculation," for instance Souls differ. Some are ravished by Beauty, some by Poesy, some by form and unity, intellectual harmony; these are the children of Philosophy. Others are charmed by moral perfection, humanitarian labors; these vitally pious souls live truly in the spirit, the inner life, they breathe most easily in the religious life.

Genuine oracles are the real source of philosophy. As Coleridge, in the *Piccolomini*, sings it:

"The Intelligible forms of ancient poets,
The fair humanities of old religion,
The Power, the Beauty, and the majesty
That had her haunts in dale or piney mountain,
Or forest, by slow stream, or pebbly spring,
Or chasms and watery depths; all these have
vanished,
They live no longer in the faith of Reason!
But still the heart doth need a language, still
Doth the old instinct bring back the old names.
And to your starry world they now are gone,
Spirits or Gods that used to share this earth
With man, as with their friend."

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

"O beautiful voice, sing on, sing on,
Tho' the river between rolls wide,
Tho' hands ne'er clasp and feet may ne'er ford
Dark billow and swift-flowing tide.

"Yet my heart is listening, oh, listening!
To catch e'en your faintest refrain—
My thirsty soul is drinking your song
As the parched earth drinks the cool rain!"

A Few Sayings

By Clara Althea Potter

1. IMAGINATION is the wand of the fairies, which they give to the elect.
2. Imagination is a great sea on which the barks, large and small, of our ideas, drift and float to the harbor of expression.
3. The mist of doubt vanishes before the sunshine of Truth.
4. Heaven is the birth-place of perfection.
5. The stars are Angels' eyes that watch over the slumber of Mother Earth.
6. Imagination is a canvas of the mind on which are pictured our thoughts and ideas.
7. Words are but a trick of the mouth. Great deeds are the sentinels of time, guarding them against the oblivion of the world.
8. He who frets because riches come not his way is a fool. Riches end at the grave, but the wealth of good deeds and a pure heart begins in heaven.
9. Be true to yourself and others will be true to you.
10. Our soul is an eternal lamp around which the raging winds of inharmony and strife blow but fail to extinguish.
11. Keep the up-soaring wings of your soul free from the nets of the flesh; so, when the Master calls, he will not be kept waiting.
12. Do not rake over dead leaves; let them lie!

A Purpose

"HAVE a purpose in life and stick to it. The boy gets the apple that climbs the tree. Be sure you're right—that the purpose is worth your effort, that to win is just the thing, and then stick. Live plain, be honest and work hard. Steady work and plain food will keep a man in the path of rectitude when sermons fail, and contribute not a little to his success. The brain cannot do its best work when sprinkled with the ashes of a dissolute, ill-directed life. Be sure you're right, then stick."—Dr. Abbott.

CHEERFUL CHATS

By Frank Harrison

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes."

"ALL things are yours," said Paul, meaning that as we live in Spirit there are no limitations to our possessions.

"Poverty is a condition of soul," says Henry Wood.

And again: "The world is full of poor people who are sick, but they are utterly unaware of it."

This world is a paradise or a hell, depending entirely upon how deep, broad and open are our minds.

As the mind is little, shallow, bound and closed, we are pessimistic and negative; with depth, breadth, openness and expansion of mind we are optimistic and positive, and all-powerful for peace, harmony and melody.

When we rouse the soul and live in ideals we begin to acquire a power that in a while dispels all misery, wretchedness, disease, poverty and drudgery.

Emerson said: "Great men are they who see that the spiritual is stronger than any material force; that thoughts rule the world."

All woe and misery comes to man because he fails to recognize and realize that he is an eternal spirit with a mind and a body, and is not a body and mind with a soul and spirit.

Thought is a tremendous force, but back of the mind is an eternal simple that is the eternal energy or essence of all existence—all manifestation.

Know, recognize and realize this one eternal simple and you unlock all the mysteries of the universe and solve all the problems of life, now, here, there, or anywhere.

This simple, the eternal Spirit, is that, knowing which, all is known.

This Spirit, or the one simple, everlasting, uncreated omniscient energy, is omnipresent and omnipotent, and is clothed with the universal ether and fills and thrills Being, to the extent that Being partakes of simplicity.

He who lives on the plane of Universal Love and is non-attached and non-resistant, has more of the Spirit than he who lives deep in attachment and resistance.

In attachment and resistance is all our woe and all our misery.

To the extent that the mind is bound and attached to anything besides God or the Spirit, to that extent it is limited and fails to see everything afire with God.

To the extent that we see evil and oppose it, to that extent we are carnal-minded and bound in dualism and misery.

God and Spirit and eternal and Universal Life are mysterious to all who do not live in the Spirit.

A freed and non-attached spirit who is at-one with God, whether in the gross body or out of it, is a SEER, and peace and bliss for ever and ever are the blessed fruits of real seership.

The very first step toward this blessed state of absolute freedom is to strip and cleanse the mind of all illusions and delusions about dualism, attachment and fighting and resisting so-called "evil."

Thus the mind is cooled, made sane, sober, serene, open and receptive; and we begin to get glimpses of the eternal White Light—of Supreme Intelligence, God, the Blessed One, or Infinite Mind.

In a while the mighty love of God sets the mind aflame and the cage of Dualism is forever burned and melted away from the mind, and we fully realize the absolute oneness of all which exists.

"All profound discernment and analogy lead back to the grand fundamental premise that, behind all manifestations, energy is ONE, that it is an intelligent Energy, and is therefore Omnipresent Mind. Monism, or the inherent unity of all things, is the growing inspiration of science. . . . Paul's immortal aphorism, that 'In Him we live and move and have our being,' has waited long for scientific endorsement, but it is apparently soon to be realized. We behold the universe as soulful, and not mechanical. This is no ancient superstitious pantheism resurrected. Rather, the Deity is infinitely honored as compared with any and all past human concepts."—[Henry Wood, in "Studies in the Thought World," pp. 158, 159.]

When we fully realize oneness of eternal and universal Life, how can we hate, censure, criticize or condemn? Of necessity this blessed truth makes us for all eternity universal lovers, for we then realize we are all of us eternal children of an eternal All-Father-Mother—God.

With dualism there are attachment and resistance, and with attachment and resistance there can be no universal brotherhood of man and Fatherhood of God.

God is spirit, and spirit is mighty and changeless love, and all beings are the eternal children of this Blessed Eternal One, and sooner or later all will reach the one and same goal, infinite perfection, through the mighty power of Love.

In this blessed age of Light and Love "man is finding his rightful dominant place in nature, in the arcana of soul force and expression, and in his relation to the Infinite."

Man is spirit; his body is his temple, and his mind the instrument that ultimately takes him to the Most High, and helps him fully realize that there never was a time in the beginningless past that he did not exist, and that there never will be a time in the endless future that he will not exist.

Permit no one to tell you, beloved eternal spirit, that you are in any danger of being lost or punished by an angry and wrathful God. God is LOVE.

Go down deep into the inner temple of your own soul and listen to the great and eternal God who has ever dwelt there and will always have His abode there, and listen to the blessed cheering Voice that always speaks alike to all—"Thou art my beloved and eternal child, fear not!"

Freed entirely from the false, narrow, and pessimistic dogmatic teachings of the past, the mind is made sane and realizes that the

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes."

Soul culture and spiritual development is the sovereign balm and universal panacea that will heal and cure us of all our insanities, illusions and ills, and lead us to the Blessed State—eternal bliss.

We cannot hold ideals and live in idealism before we begin to get Light and Divine Power to open the mind and free, cleanse and purify it from all disturbing thoughts. The wealth of joy, peace, and health of the idealist can never be realized nor comprehended by the dualist, the realist and materialist—the partial-lover, the attached mind and the resistant mind.

"IDEALISM IS THE VITAL ELEMENT IN RELIGION."

As we hold ideals and live in idealism, we become free, less attached, and less resistant, and acquire a psychic-mental power that continually draws and attracts helpful and beneficent vibrations from both the Seen and the Unseen.

Idealism ultimately frees man from poverty and drudgery and makes him a possessor of great and valuable possessions.

"I am owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart and Shakespeare's strain."

Behold the great and lasting impressions that the idealists have made on the world, and how they have brought into the world joy, peace, beauty, harmony and melody; and how full and rich have been their lives.

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

Idealism begins when we turn the mind inward to search for all truth from the God within the soul.

An idealist cannot think of evil, and "to think no evil is simply to have no ownership of it." It is only in Dualism and Carnalism that we see "evil."

What has a great freed spirit, a non-attached spirit, who is at-one with God, to do with so-called good or bad? Such puerile thoughts are for the dualists and the carnal-minded who have a small, petty, personal God, with human attributes, sitting afar off on a golden throne.

All is Good!
God is God!
He is omnipresent, omniscient and omnipotent, and the All in All.

Henry Wood says: "The highest attainment to be sought is the incapacity to see evil. Contrary to the conventional view, this greatly increases our ability to correct it. To fill ourselves with a knowledge of it, in order to combat it, is like attempting to drive darkness out of a cellar without the aid of light."

That which we recognize, fight, combat and resist we give power. It is a psychic phenomenon that if you ignore or project love on any so-called "evil" thing or being or malign influence, you immediately destroy their power to harm you or others.

All great adepts know this law, and by the mighty power of love they transmute the so-called evil or bad into good.

If our alleged reformers knew the Law they would immediately cease their futile efforts to re-

form the world, and turn their minds within their own souls and reform themselves.

When a man is thoroughly reformed he need not speak nor write a word; his mere presence on the planet changes, arranges, rearranges, forms and reforms all things. Such is the power of Wholeness (holiness) that comes when a spirit is at-one with the ALL, at-one with God.

Come, blessed eternal spirits, let us be free; let us hold ideals and live in idealism, and be non-attached and non-resistant. This is the only way to become a Universal Lover, and the only way to love God and be at-one with the blessed Eternal and Universal One.

This Magazine will ever aim to awaken those who are spiritually asleep, by words of truth and loving kindness. No aspiring soul, no matter how closed may be its mind, can long resist Love—the truth. The Power of Love, Light and Truth ultimately awakens all souls, and then there is truly a spiritual resurrection. Behold! Love in a while winneth all souls. You cannot scare nor frighten one into the Kingdom.


As man advances along the path to infinite perfection he realizes more and more that there is no such thing as special creation; that all we perceive is eternal spirit moving in a continuous, active way—intelligent and progressive way—on eternal matter. All the illusions of Time, Space, Creation and Creator pass forever from the advanced soul.—
Frank Harrison.

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HEART TALKS

By Helen Van-Anderson

THE sweet sympathy that binds heart to heart, and, like mercy, "droppeth as the gentle rain from heaven," is what human plants need as much as ever the grass of the field needs dew. True sympathy is a name for the love that is universal and has none of self in its quality. It is this which performs every good work, which makes possible every sweet relation in life. It is this which makes healing possible, which makes the regeneration of the heart as easy of accomplishment as the unfolding of a flower.

The conception of God as having no knowledge of human suffering or human needs and human yearnings erases the ideal of this divine sympathy and makes the character hard, cold, mathematical, beautiful as to ethical form, perhaps, but dead as to spiritual life. Beware, then, of your conception of God, lest you forget or ignore God-like attributes. The very fact that sympathy is inborn in every soul is proof that it is divine. Take sympathy out of your conception of motherhood and what kind of mother would you have? It is that tender, brooding sweetness of sympathy in the mother heart that makes possible the nurturing care, protection and guidance which the ideal mother is forever pouring out to her little ones. It is this sweet sympathy also overflowing from full hearts which makes philanthropists such as Peter Cooper, John Howard, Dorothy Dix and Leo Tolstoi living realities in this world of growing humanity.

While we cannot doubt that our God is a God of sympathy, yea, that it is a veritable stream from the God-head which flows through human hearts to give water and refreshment upon this earth, we may see with what different eyes God beholds these conditions than we, who see with such limited and deluded vision. The prophet Habakkuk says: "Thou art of purer eyes than to behold evil and canst not look on iniquity," but this does not mean that the infinite, all-pervading Intelligence does not know conditions. It seems that He does not judge or think of them as the human being, who sees and knows only an infinitesimal part, and, therefore, has no conception of the whole.

"To be perfect even as the Father in heaven is perfect" is not possible, unless we place ourselves in the God-like attitude and see all things from the God-like point of view. When we have risen out of the narrowness and ignorance of our conceptions of evil, our eyes also will be too pure to behold evil or to look on iniquity, for, though they may see that which from the human standpoint is evil, from the Divine it will no longer be evil. It will be a state or condition signifying the on-going of a process. The condition, therefore, may be the same, but the conception of it different. When we can have this right conception, we shall see the good which is to come out of what we now call evil. We shall see ultimates, not partials. We shall be able to take into consideration the significance of

For years I have mingled with all types of men, and their number is almost countless, and yet I have never seen one man, woman or child that did not bear the stamp of ETERNAL upon their intelligence. Praise the All-Father forever and ever!—*The Blissful Prophet.*

Music is the universal language that makes the soul vibrate with bliss.

Religion and Philosophy, when it is deep and sound, always advances science, art, literature and commerce, and has no word against material prosperity, progress, growth and expansion of peoples or nations.—*The Blissful Prophet.*

Divine Love ultimately wins all souls; none can escape the mighty and eternal love of God.

every thought, error or deviation which we may see in ourselves or others and relate it rightly to its ultimate. This conception frees the channel of consciousness from every rock of prejudice, from the debris of false judgments, from treacherous sands of selfishness, and leaves it open to the clear flowing stream of pure sympathy which comes straight from God.

Beloved, think on these things. Do not be confounded with the many different theories about God, for, strange as this may seem, your life, your character, your conduct is but the reflection of your thought of God. If there is in your heart or life or conduct that which is not God-like, according to your highest conception of goodness, it reflects itself in thoughts, feelings and actions which are imperfect, un-God-like. In brief, if the fruit is not good, there is something the matter with the tree. Perhaps it needs fresh upturning of the soil, digging about the roots, a casting out of foreign elements in the soil. Perhaps it needs a fresh grafting from the Tree of Life. Whatever it needs, see that it is done. I have known this one ideal of God as having no sympathy to pervert and distort many a tree which would otherwise be beautiful and fruitful. From henceforth, dear hearts, see that you are filled with the right idea of sympathy. Let the divine stream have free passage through you. Let it soften your feelings for the friends who have erred, for the one who has not yet awakened to know the right. Let it move you to withhold all words that would bruise the heart or scorch the sensitive soul. Let it be within you as a continuous inspiration to look abroad upon your world, the people who are near to you, the people whom you meet on the streets, in the store, in the social gathering, everywhere, that you may behold them with eyes that see no evil. It is this kind of living, dear hearts, this day-by-day practice of the presence of God, that brings revelation of the Divine Originator and His wondrous Law.

Browning says:

"There is a vision in the heart of each
Of justice, mercy, wisdom, tenderness to wrong
and pain, and knowledge of their cure:
And these, embodied in a woman's form that best
transmits them pure as first received
From God above her to mankind below."

Can we be still enough to get the vision? Can we let the heart be open *only* to "justice, mercy, wisdom, tenderness"? This, dear hearts, is the secret of growth into the image and likeness. This is the real pathway of light. This is the only way to flood the within with light and beauty, to find the sweet sympathy that makes the golden rule practicable.

Sympathy! Open your hearts and lives to its irresistible potency. Give it freely and receive the return wave with all its magic charm and blessed helpfulness.

There are poems that ne'er were written,
There are songs that were never sung;
There are melodies far, far sweeter
Than e'er fell from mortal tongue.
There are gems that are purer, brighter,
Than Golconda's mines conceal,
There are pictures that never painter
On his canvas can reveal.

For the holiest thoughts are wordless,
And the highest mounts we climb
Show us ever a loftier mountain,
A thought that is more sublime.
The most ravishing notes of music
Wake a wilder, sweeter strain;
And the loveliest blended colors
Teach us but to blend again.

—J. R. Shepard.

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"It is a wonder. Our washing is very large and we have always had two women on Monday and one on Tuesday. Our cook and the yard boy now do the washing in 4 hours much better than before."

NEWMAN, Ill., July 5, 1900.

I can testify that the 1900 is the best washer and the easiest running machine. It will absolutely clean the clothes, cuffs and bottoms of ladies' white skirts better than can be done by hand. The washings that took my wife from 5 to 7 hours to put out by hand, can easily be done in a hour. R. A. SKINNER.

KENSEE, Ky., March 21, 1900.

I did a double washing for myself yesterday and made 65 cts. from my boarders, besides all my cooking, milking and housework. It takes less soap with your machine than in the old way. I have no need of the washboard any more. Mrs. L. A. BARTON.

ONALASKA, Wis., Jan. 4, 1901.

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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.

There is no better way to love God than to love the All.

There is nothing that will free the spirit but Love, universal love.

To the extent that we have one thought or feeling of dislike, hatred, criticism, censure or condemnation, to that extent we are bound and disturbed.

A freed spirit is one that has a mind that knows; a mind that is omniscient; a mind that is deep, broad and open, pure, sweet, calm, sane and serene. A man is whole (holy) and free only as his mind is cleansed and purified by the fervent fire of universal love.

Blessed is the man that has come into oneness with the blessed eternal and universal One, and is absolutely freed from the illusion of dualism.

Carnal-mind and Dualism forever passes from the mind that realizes that the All is One, and such realization eternally frees the spirit and leads it to the Blessed State—eternal bliss.

The universal lover sees in every thing, every being, every place, every event, the great Lord of the Universe. How can such a Seer be disturbed?

All human woe, misery and weakness is due to our blindness in not seeing the great God in every being, every thing, every place and every event.

Until we can see God as the All in All we will remain un-Christed.

Universal Love awakens the Christ within the soul and the whole of man will change; he becomes spiritualized, and "from every pore of his body spiritual power will emanate."

The universal lover is the great God-lover, and eternally dwells as a freed spirit in joy and bliss in the White Light.

Such a freed soul can then say with all truth: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

When we really fervently love All, the All loves us; no harm and no misery can come to the universal lover; harm and misery can only touch the carnal-minded and the dualist.

I can only extol thee, O blessed All-Father-Mother, as I love all of Thy blessed eternal children, my eternal brothers.

Thou art my God only as I love all Thy manifestations.

Oh! how great is our bliss as we realize oneness and love the All.

It has been written, "O fear the Lord," but in this blessed age of Love and Light the angel of the Lord speaketh a new saying: "Love God and fear no thing."

Universal Love is the spiritual power of Christ that dwelleth within the soul, and when roused or awakened is a gigantic love that has no limitations.

True love is not limited.

The test of true love is, Does it project itself on all?

The mighty and powerful universal lover is non-attached. Such mighty lover was Jesus.

Universal Love is universal power. These are the powers of Jesus; they are the mighty and wonderful powers of the Spirit, "which makes man free, and gives him control over the whole of nature, takes from him the badge of slavery, and shows God unto him."

We cannot be true lovers and freed spirits as long as we see any blemish in any being or any thing. To see discord and disorder on this planet or in the universe is to see through the carnal-mind and the illusion of dualism; more than that, to see "good" and "bad" is to belittle the great God and make Him a personal being with human attributes.

All the woe and misery in the world is of man's own creation, in seeing things in darkness and ignorance—in existing in dualism.

It is better to be an atheist than to have a small, petty, tyrannical God.

True religion awakens man to the full realiza-

tion that he and all souls are eternal children of an eternal All-Father-Mother, who is omnipresent, omniscient and omnipotent.

Ignorance and Impotence are the cause and effect of dualism, and keep man an abject slave.

"If any religion is true it must be able to show us the soul, to show us God and the truth in ourselves."

"The proof of religion is in direct perception."

True religion is Universal Love, and puts man at-one with God, the Angels, the Archangels and the Seraphim.

The Lord is not reached by fear, but by fervent universal love.

All religions that teach dualism and have an angry and wrathful God bring disorder to the brain, weakness to the mind, and help to fill suicides' graves and insane asylums.

Not so the true religion of Universal Love which has as its basic principle Oneness of the All—it cures our insanities and we realize we are all eternal children of an eternal omnipresent All-Father-Mother.

The universal lover never forces his ideals upon any one; he merely sends forth the vibrations of love and tolerance to all alike, and never disturbs any one. He knows in a while all will, all must, come into oneness with God and the ALL, and reach the same goal—the blessed state—eternal bliss.

Foolish people only try to force men to become religious.

God and the Law of Evolution and Reincarnation will take beneficent care of all souls.

We are all of us in different degrees of evolution, on different planes of action, and my religion cannot be yours, or yours mine, but we can love each other and be kind and tolerant, and not deluded fanatics or perniciously active as reformers.

Freedom and eternal bliss come when we fully realize God is Love and is the All-Father-Mother of the Universe.

With such realization we come to know we always, in the beginningless past, slept on the bosom of the King of Kings, and that in the endless future we will never be separated from God.

God is eternal and omnipresent and we all are the eternal children of the All-Father-Mother. Blessed truth!

God alone can make us free.

Freedom comes by recognizing our oneness or true relation with God and Being, and in no other way.

Universal Love awakens the ever-dwelling Christ within the soul.

Religion is not book worship; the Vedas and the Bible came out of religion, not religion out of them.

Religion is realizing in the silence the great God that ever dwelleth within the soul, who is all love, tender mercy and gentle kindness, and in identifying the self with God.

Prayers, meditations, churches, books, writings and teachers can only suggest to the mind how it can open its doors to Divine Mind and come into oneness with the Blessed One.

"Creeds all come from books, and books are alone responsible for the persecution and fanaticism in the world."

Book worship is weakening and disturbs the mind.

Read about Jesus and His teachings and think it over, and reason it out in the silence, with the eternal God within the eternal soul, and the Voice will speak to thee with truth.

Universal Love will lead thee to Truth, and the Truth will make thee free.—*The Blissful Prophet*.

OUR MAGAZINE stands for the HIGHEST TRUTH as revealed through all religions and all sciences.

We stand for whatsoever is true, pure, elevating, helpful and practical.

We believe in optimism, theoretical and practical. We believe in every word that is helpful, from whatsoever source.

Our aim is to preach the gospel of HEALTH, HAPPINESS, PROSPERITY TO EVERY HUMAN BEING.

We want to help you, dear friend, to realize that you are a pensioner of the Divine Bounty, and to that end we invite you to partake of the good, the beautiful, and the true ideas which constitute our monthly feast.

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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.

AH, My child, thou art radiant! I feel the quickened pulse-beat of thy joyous heart. Thou hast come straight to the Temple with My name upon thy lips. Welcome, most welcome, My child! I rejoice with thee.

Knowest thou the secret of this sweet joy, this nameless, unutterable peace?

Thou didst permit thy self to be crucified, yea, even in the midst of thy sore anguish, when thy heart was bruised and thine eyes blinded, thou praised My name and gave thyself to Me as one who had naught in reserve, who cast herself with the abandonment of a child into My embrace.

And I, oh, dear one of My heart, I whispered peace and enfolded thee close with love. Thou didst not hear at first nor feel, for thy poor heart trembled and thou wast filled with the image of thy grievance and the pain of thy suffering. But thou hadst laid down thy will. Thou hadst said: "I will bear all things and leave results to my Father," and the trembling passed. Thou heardst then My whisper. Ah, child, then the work was done. Thou wert already upon the cross; thou wert already, when the hyssop and the vinegar were put to thy lips, able to say: "Father, forgive them, for they know not what they do." Then all that was grievous faded. Thou hadst no memory of bitterness or pain. Thou didst see no longer enemies, for they were not. Thy forgiveness had transformed them. Their words were no longer dagger points, but jewels of light. Then came that sweet peace into thy soul which love brought forth, and now, My beloved, thou art in the light of the resurrection morn. Thou art glorified with the glory which I have given thee, because thou wert willing to lay down thy life.

Will the peace abide, askest thou? Yea, as the light of the sun abides, even though the clouds obscure it. There may be times, dear heart, when the troubled thoughts will flit, like shadows, before thy mind, but never again canst thou be deceived and think there is no peace. Never again canst thou look with condemning eyes upon those whom that love transformed. They will be to thee as children, unthinking and unknowing. Thou wilt continue to hold them in the light of thy forgiving love, and thy love will be to them as a sun to cleanse, purify and make beautiful their earth nature upon which it shines, so that in the fulness of time the seeds of thy loving thought planted therein may spring up and bear fruit.

This laying down of thyself thou hast already found to be not a death, but a birth. As a bird, through its own efforts, breaks the shell that imprisons it and comes forth into a new life of freedom, activity and independence, so thou, My child, hast broken the shell that kept thee bound as a prisoner, and hast come out into the large, free light of the Spirit.

Can the bird again become the embryo, the featherless chick in the shell? No more, then, canst thou go back to the darkness of thy self-prison and the limitation of thy self-life; but the secret of thy abounding joy, thy sweet content and all-sufficing radiance, lieth in the merging of thy will with Mine. If thou canst think, as now, that it is not thyself, but Me, who worketh in thee to will and to do, thou wilt enlarge the channel of thy consciousness and I may pass in and out through the portals of thy speech and the windows of thy soul. If thou canst install Me as the Presence within thee who thinks, speaks, acts, becomes, I, My child, will merge Myself with thee and forevermore be to thee what thou knowest in this sweet moment that I am. Keep thou continually in remembrance this time of victory. Whatsoever cometh in thy path, look upon with loving eyes; whatsoever falleth upon thine ears, translate into the sweet sound of My voice, yea, even though it appear to be the voice of cruelty and darkness.

Listen, beloved; all these things in thy world of experience may be perceived by Me, and, if thou wilt permit Me to dwell in thee, whatsoever thine eyes see shall be beautiful; whatsoever thine ears hear shall be gracious; for I, as thy sight, as thy

hearing, shall cause thee to see that which is beyond the mortal, and hear that which is beyond the sounds of earth. I, within thee, the Ruler, the Judge, the Lover, shall cause thee to be in a world of light and love and beauty. When thou walkest abroad in the streets, even though thy mortal eyes behold the wrinkled and unlovely visage of the blackest sinner, with My vision thou shalt behold the radiant Spirit back of the mask—the germ of My divinity, which awaits only the right conditions to come forth, the whole and beautiful character.

And ever as thy heart holds Me within its altar and thy senses become accustomed to seeing the things of My world, thou wilt see and recognize all things as Mine, every form as the channel through which I speak and live and become. Living thus, My child, thou canst never more be lonely nor lack for joy. Thou canst not want for anything, because thou wilt know that in My world and in My kingdom are all things. Whatsoever thou seest without thou shalt instantly relate to that which is within, and thus thy mind conceive the perfect Wholeness in the within, of which all things without are parts.

There, My child, thou hast the secret of life and love and peace and beauty, yea, of all which speaketh of the Invisible and Perfect. It is but to relate thyself to the perfect Whole that will bring thee all My treasures. Thou hast come close to Me this beautiful morning, My Child; thou knowest now what thou hadst not known before, yet not because I would not teach thee, not because I had not enspired thee with My love, but because thou wert willing to lay down that which was thy very life. Thou wert willing that self should be as naught, and suffered, even unto death. Remember! Thy will merged into Mine makes thee at one with Me, so that it is no longer thy mortal self that lives, but the immortal, the radiant, unconquerable, incorruptible Divinity which I gave thee from the beginning, and in its glory thou shalt conquer "the world, the flesh and the evil." "Hold that fast which thou hast, that no man take thy crown," for thou art "crowned with the crown of life." Death and the cross are behind thee. Thou art resurrected into life. Thou shalt live in the world, but not of it, for now hast thou received the revelation which is given to him who overcometh. Go, therefore, My Child, with blessing, remembering that thou art ever in My presence, in which is "fulness of joy."

Many of the so-called "problems" of life are illusions, and if cast out of the mind entirely would solve themselves.—Frank Harrison.

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J. H. Schneller, 1412 Avon Street, La Crosse, Wis., writes: "Personal Magnetism truly reveals the secrets of life and the mysteries of nature. My own father could not have convinced me of its wonderful power if I had not actually tested it for myself. I consider a knowledge of it invaluable for those who wish to get the most out of life; to those who wish to achieve success to the full measure of their possibilities."

Mrs. Effie M. Watson, Martinsville, Ind., writes: "Personal Magnetism opens the road to health, happiness and prosperity. It should be studied by everyone. I would not part with my knowledge of it for any amount. The instructions have developed within me a force of character, an ability to influence and control people, that I did not dream I could acquire."

J. W. Clinger, M. D., Springfield, Ohio, writes: "I have used the methods of Personal Magnetism taught by the American College of Sciences. I acquired a practical knowledge of Personal Magnetism in less than three days. The book is grand."

Rev. T. W. Butler, Ph.D., Idaho City, Idaho, writes: "I have cured a number of chronic cases of rheumatism, dyspepsia and paralysis of long standing; have not had a single failure. I consider a knowledge of Personal Magnetism invaluable. The book has greatly increased my own powers."

Dr. W. P. Kennicutt, 529 State Street, Binghamton, N. Y., writes: "I had long suffered from nervous prostration and dyspepsia. My case baffled all medical skill. I studied Personal Magnetism from the American College of Sciences, and tried it upon myself with surprising results."

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Conquering More Kingdoms

By **FREDERICK W. BURRY**

Written Especially for The Magazine of Mysteries

ONCE recognizing the infinite character of all life, including of oneself, there is an immediate relief from many of the old worries and restraints.

Instead of conceiving oneself to be ever subject to chance and chaos, to be essentially of a weak nature, we can now rise above the past disturbing thoughts and fears which checked our activities so much. We need not be afraid so much of hurting ourselves or others.

We are to go on, and conquer—guided by the light of our intelligence. And what are the conditions we are to conquer? They are many and varied; first, they are the mistaken beliefs which have for so long kept us in the bondage of enforced inaction—afraid to think, to breathe, to move; then there are the conditions of race-thoughts, which hinder our personal progress.

We are not to fight against the world's customs so much as we are in our way, little or large, to show others a better road. The unity of the race is so real that the man enthused with a New Thought is forced to tell it to others; in fact, he does not fully understand it until he has told it to others.

We have so far been very careful with our ideas; hardly daring to open our mouths without much restraint; and we are still forced to keep silent at many times when we would speak. However, there is now not so much need for temporizing with the Truth. If we have a practical message, it is not hard to find an audience.

That our ideals should be of a practical nature is a reasonable demand. Though this is not to say that they are to have merely a gross material significance. The complex nature of man is being recognized by all.

The material and mental divisions of man are now seen to be united—that what influences one affects the other.

The soul that starts out to do great things, to conquer new kingdoms, must first show forth bodily that he has the ability he claims for himself. A living example, a sign, is what people are looking for; and since the individual must have the assistance of others, no time should be lost in making oneself an exemplification of one's theories.

Before it is possible to conquer outside conditions one must have Self under control.

The bombast and ostentation of the average "leader" is a sign of weakness rather than strength. One who can rule is calm and gentle in the consciousness of his power.

Feverish recklessness is quite different from the daring and courage born of conscious power. The former is seen among those who doubt their ability; the other is the outcome of the faith that knows.

The vanity of some people is a barrier to their advance. These are not the masters in life; and they cannot be mistaken for the unassuming though self-reliant individual.

You may spread the wings of ambition over the earth with just rights after you have recognized the Unity of the Race—but not before. You may assert your Individuality and assume complete dominance over the earth when you know that the "I," the Self, is infinite, that your being is one with all beings—but not before.

The rapacious grasping for more personal possessions, as seen among the stern kings of the financial world, may appear to be a conquering of conditions, and possibly it is in one sense, though it ends in an increased slavery to materials. To be in subordination to things which should serve us, and help to make our character stronger and better, is the opposite of mastery.

There are daily, as we grow, new conditions or kingdoms to conquer; they are not always far away—in fact, they are often close at hand. The smallest things of life are sometimes the hardest to manage. When we have control over a set of conditions, we are in the position of a king, ruling over subjects that have hitherto ruled us.

The mastery over materials and conditions, as they affect the welfare of man, in greater or lesser degree, is the only kind of mastery that we have any right to seek for—and the only kind that is of any use to us. To-day we know that men too often try to master their fellows, thinking in this way to have more control over conditions. But there can never be any actual control of conditions without the co-operation of others; and what we are going to produce has got to be duly shared with all.

All nature below the kingdom of man waits for subjection. Man stands above, the expression and incarnation of Deity—for even the least developed show that they contain the spark of the Divine Consciousness.

The other kingdoms of Life are extensions of this Consciousness, radiations from the central Sun of Being. The Universe is one organism; Man enshrines the positive element; the rest is negative. Nature is One, with her centre of Authority enthroned in Man.

The world is yet in a very undeveloped state. We can take a train at any point, and in a short while we are traveling through miles and miles of uncultivated and unexplored land; and even the little corners of the great continents which are inhabited have received but small attention from man; only a fraction of the earth's resources are developed.

The wealth of the world is not born; it is waiting for the day when man shall learn how to use materials; waiting for the growth of his intelligence. Thus it is folly, with such clear evidences of plenty all around us, to talk of the scarceness of things. All conditions of poverty are the result of man's ignorance.

So that when the time comes—and it cannot be long—that men awaken to the recognition of their power, there will be no trouble about justly sharing the wealth of the world. How could there be in a world of boundless resources, ruled by a race of men who are conscious of the full power of their dominion?

Of course, the race is not going to be thus emancipated all at once. Individuals must first come to the front, a few must act the part of vanguard. But with earnest souls thus marching ahead of the ignorance and custom of the popular level, stepping into the light of freedom and increased opportunity, it will not take long for others to find out this infinitely better way.

There is a whole host of opportunities waiting even to-day for the determined man. With due attention, he simply needs to take hold of them, one by one; for they are steps that lead to larger conditions.

Let us not allow our forces to be kept in uncreative idleness, because circumstances do not seem propitious. Let us not wait for things to turn up. If so few seem to care to think, to take the trouble to make something of themselves, to do something for the improvement of the race—we need not continue in a similar line of inaction. It is surely a privilege to take the first step—to sound the clarion of freedom—to hold up the torch of reason, and point a new way.

The various fields of the Fine Arts offer men glorious opportunities to work in. These highest productions of the sense of Beauty are also glimpses of a higher Life—they are radiations from the Ideal World within.

Matter has been called the garment of Spirit. It is the medium of Expression; the higher Life, as pictured by our Ideals, is to be made, through the agency of materials, a concrete objective reality.

Circumstances are to be controlled, subdued; opportunities are to be grasped as soon as they present themselves; difficulties are to be faced and solved; obstacles are to be surmounted. This is the work of the Master and Conqueror—and as he day by day attends to these duties, he not only has a firmer hold on Life as presented now, not only is he more healthful and successful, but he fortifies the rock of his Personal Character; and this is the Foundation of his Life on all planes, the Key to every phase of Consciousness—the Centre of all Power.

As personalities, we are mediums for the expression of the One Life; each individual soul is the incarnation of this Life; and it is in touch, more or less conscious, with all the resources of the Universe.

This thing, Personality, is the most real thing in Life to us; it is the shrine of our consciousness; and our existence is made up of what we are conscious of.

By making the most of one's personality, Life is fuller and brighter; with a strong personality, the ordinary fears and worries become as naught.

It is surely something to discover what is the secret of courage and peace; to know how to be rid of worry and fear. Yes, it is something to discover, indeed; for this mental freedom leads to happiness and power.

Every personality has a just claim to dignity. A man is an exalted creature even in spite of himself.

We can only have the right opinion of ourselves when this is a high one. The trouble with what is called conceit is the exclusive feature of this kind of self-approval—the failure to allow an equal dignity in others.

Every man, because he is a man calls for respect. The man who looks down on any member

of the race belittles himself. There are many good points, many elements of real value, in every person, simply because of his manhood; and a great personality is quick to observe these features.

The world is to be transformed into the Paradise of Delights, which it is now in potency, by the efforts of great personalities—great in some special sphere of action.

All sorts and kinds of work are required to make the world what it ought to be; there is a place for every phase of awakened character, for all ideals. The world needs all kinds of artists—men who will create their best, who will change a shapeless mass into a thing of beauty.

The Personality of Man is capable of removing every disfigurement from the earth, and installing conditions of harmony and order.

It is useless for us to be always on the search outside for the conditions we would have; for we shall find that these ideals and desires can only be realized by creating the conditions ourselves.

Personality holds the first place in Life because it has the power to originate. Compared to the Person of Man, other things in creation seem without life.

The long series of failures that have so far marked the history of man's existence on this planet form no criterion for the future. Even with all the limitations of man's consciousness, his ignorance and superstition, there has still been a gradual rise toward better conditions. And if a little has been so far accomplished, it has been sufficient for our small demands; we now feel our need for a larger and better and more successful life, as we also recognize our competency to attain it; and this is a sufficient guarantee of the fullness and security of the future.

The exclusiveness of those at present in any kind of authority, their refusal to investigate the unpopular systems and the genius that lies hidden in unlikely places, is destined to be short-lived.

In the meantime, we can trust ourselves, and not wait either for the insignia of authority or popular acceptance. If we are rejected now, there will come a time when those who have turned aside in the folly of their ignorance will look on with wonder.

What matters it if others reject you, when you have once perceived the wondrous potencies of your Personality, the Shrine of the Infinite, the Tabernacle of Genius?

I tell you that the masses, high and low, will be forced to honor you and accept you when you give expression to the glorious privileges that are yours and show forth the rare treasures that are also yours, simply because you are a Man.

The present trend of science is from the physical and seen toward the psychical and unseen.—Henry Wood.

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A Creaking of the Stairs

By Milford W. Foshay

ALL the little things went wrong at the office that day, from the work of the stenographer to a failure in closing a certain transaction. Perhaps it was because I was wrong somewhere myself; and I think I must have been, for I noticed the noise and clatter of the street which had been sounding in my ears daily for so many years that it usually passed without recognition. At any rate, when I got home, through with dinner, and into that haven of comfort, the big willow arm-chair, I sighed with relief.

I never could tell, afterward, whether on this particular evening it was a peculiar psychic state or the quietness which was especially noticeable after the day's turmoil; but in a few minutes an exquisite sense of satisfaction spread to every faculty, much as the soft, slightly stirring air through an open window touches the face and hands with cool, refreshing balm in the sultriness of mid-summer.

As I was a good deal given to letting the imagination run and concoct vagaries so whimsical that the senses were absolutely engaged, it was only what might be expected when immediately and delightfully my mind took up the thread of a fantastic creation, which some time before had been left incomplete. Free rein was given, because in this attitude I found a repose that lulled me to rest in a manner no chemist's anodyne might hope to equal.

What this particular fantasy was need not be recited, and just how long the pleasing revel continued I do not know, for time is not reckoned under such conditions; but I was suddenly distracted by a creaking of the stairs. I was annoyed and sought at once to reinstate that feeling of lively interest which had enwrapped and borne me on, as a passenger in some easy-riding vehicle which others were driving. It was of no use. The attention had been diverted; besides, there was the creaking again. A moment more, and I was certain that some one was descending the stairway with all possible caution. As I was sitting, it was at my left, winding down past the sleeping room which I faced, and opening into the dining-room of the large, old-fashioned house we all loved so well. Father would never descend in that manner; and it could not be Rob, for he lay asleep in the room mentioned. I waited, breathless.

A slow but distinct footstep and a louder creak made me spring from the chair and turn toward the door. As I did so, my arm struck the book-case and several china ornaments fell at my feet with a crash that brought me to a standstill. I was in my own modern home, and there was no winding stair opening into the dining-room. I realized that I had fallen asleep and dreamed of the old home in the town some thirty miles away where, very likely indeed, brother Rob, an M. D., was sleeping in the room I had thought so near at hand.

While I stood a moment feeling very much abashed, yet keenly awake, I distinctly heard once more the creaking on the stairway—and it was in the old home, too! I turned quickly to the telephone, for Rob and I often talked over the long-distance wire. His 'phone was in his sleeping-room, so that he could answer the night calls himself, frequently giving advice which would do until a morning visit might be made. Soon a sleepy "Hel-lo" came to my ear.

"Is this you, Rob?" I asked.

"Yes. Who's sick, A—?"

"Stop! don't call me Al, or anything else. Listen, and then talk to me as if you were giving advice. There's some one making his way down your stairs into the dining-room, in a stealthy way that suggests a burglar."

"What are you trying to say? Are you daft? That is—er—how do you know the pain comes from your liver?"

I saw that he took in the situation, and continued:

"Of course he stopped as soon as he heard the bell, and will keep still until things become quiet again. Now, you'd better give me some good advice and get into bed. The same noise which takes you there will cover your stepping out again. Go softly to your switch, turn on the light and make for the stairway."

"Well, you've got the worst case of nightmare I have met since I began practice," came over the wire; "and I think it probable that your liver is in a very bad state. You certainly require attention. For the present, put on a hot flaxseed poultice to relieve the congestion until morning, when I can give you an examination. Good-night."

He rang off, but I knew that I should hear from him in a few minutes; so I stood and waited. The old house had been wired for electricity, and in the room next Rob's was a switch that turned on every light, except in others' sleeping apartments. This included the stairway, and I knew it would go hard with any burglar on whom Rob's muscular hand was laid.

If it had not been for looking at my watch I could have sworn it was an hour before he called

me. It was just nine minutes, however, when the bell of my 'phone tinkled.

"That you, Rob?"

"Yes—of—course—it—is." Each word came out with a puff like a locomotive. "Your—liver—is—all—right, after all."

"Yes, yes; but what did you find?"

"I—whew!—turned on the light and made a dive for the dining-room. Excuse me, Al, old fellow, but I couldn't help querying while I was dodging about (you know one's thoughts are quicker than his legs) which of us was the bigger fool—you to get me scurrying round this way in the night, or myself for doing it. But when I opened the stair door I took it all back; that is, I do now. I thought of something else just then, for there was a man on the steps scrambling up at a great rate.

"He had a little the start of me, since he probably jumped the moment the light was turned on. I knew I couldn't catch him before he got out the window and on to the low roof, if I attempted to follow; so I ran for the outer door, and got to him just as he dropped to the ground. I hated to take hold of him for fear he would knife or shoot me. Silly to think that way, but it seemed as if he could do it much more easily because I wasn't dressed. Anyhow, I felt ticklish in nothing but my nightclothes, and let fly from the shoulder, knocking him down. At the same time I called for John. I suppose I was excited and must have hit pretty hard, for he acted weak, and I had no trouble in pinning him down until John brought me a rope and we tied him up. Now you've got my story, I want yours."

"There's not much to tell," I replied.

"What I want is to know how you came to think there was a burglar on the stairs?"

"Didn't think it. I heard him walking."

"Al, do you realize that you and I once attended Sunday-school. You have something worse than liver trouble."

"Fact, as you can see for yourself, for you have the proof in hand. I dreamed it, only it was more than a dream; but it was not a vision, for I saw no one. The oddest sensation I ever experienced came with the sound of his footsteps. You know I am interested in psychical study, and I believe that audition in my dream and after I awoke can be understood on sci—"

"Yes, when we're shades! Meanwhile—"

But here the central disconnected us.

Carlyle's Gospel of Work

From "Past and Present"

By working earnestly at anything, you will by degrees learn to work at almost all things.

All work is noble; work is alone noble. For the son of man there is no noble crown, well worn, or even ill worn, but is a crown of thorns! These things in spoken words, or still better, in felt instincts alive in every heart, were once well known.

The spoken Word, the written Poem, is said to be an epitome of man! How much more the done Work! Whatsoever of morality and intelligence, what of patience, perseverance, faithfulness, of method, insight, ingenuity, energy; in a word, whatsoever of Strength the man had in him will lie written in the Work he does.

Is there a man who pretends to live luxuriously housed up; screened from all work, from want, danger, hardships, the victory over which is what we name work—he himself to sit serene, amid down bolsters and appliances, and have all his work and battling done by other men? And such a man to call himself a noble man?

In modern, as in ancient and in all societies, the Aristocracy, they that assume the functions of an Aristocracy, doing them or not, have taken the post of honor; which is the post of danger, of death, if the difficulty be not overcome. Why was life given us, if not that we should manfully give it?

There is a perennial nobleness, and even sacredness, in Work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works; in idleness alone is there perpetual despair.

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose; he has found it, and will follow it.

Labor is Life; from the inmost heart of the Worker rises his God-given force, the surest celestial Life-essence breathed into him by Almighty God; from his inmost heart awakens him to all nobleness—to all knowledge, "self-knowledge" and much else, so soon as work fitly begins.

Work is of a religious nature—work is of a brave nature, which it is the aim of all religion to be. All work of man is as the swimmer's: a waste ocean threatens to devour him; if he front it not bravely, it will keep its word. By incessant wise defiance of it, lusty rebuke and buffet of it, behold how it loyally supports him, bears him as its conqueror along.

Older than all preached gospels was this unpreached, inarticulate but ineradicable, forever enduring gospel: Work, and therein have well-being.

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THE "NEW THOUGHT"

THE "New Thought," or "New Metaphysical Movement," is hard to define, but it may be said to be an attempt to put Mrs. Eddy's indefinite "Christian Science" on a psychological basis or to develop from it a system which shall have a respectable standing in the realm of psychology. The "New Thought" people will not accept such a definition, but we can find no other, search as much as we may, for it is a peculiarly elusive subject, says the New York Sun.

These "New Thought" people are many. They seem to be especially numerous in the West, where they have some costly temples, and an article in the Mind magazine, "the leading exponent of the New Thought," avers that "the spread of this practical idealism in the countries of the Old World is going rapidly on," "from Sweden to the island continent of Australia."

In the last number of that magazine is an attempt by a writer to enlighten us on the subject of the new movement, but clear as his explanations may seem to the cult itself they will have little meaning for the run of people. The writer is Prof. Joseph Stewart, described in a biographical article as a lawyer from Kansas, "though for some years past he has been connected with the Government service at Washington, in the executive branch of which he is an official." His precise official function is not indicated in the article, but in the register of Government employes we find it to be as a clerk in the General Office of the Post-office Department, at a salary of \$1,600 a year. Professor Stewart, evidently, is of high rank in the cult as a prophet and an expounder. "Though thus actively engaged, he has devoted such leisure time as he had to study, writing and publishing, and occasionally lecturing on subjects of advanced thought and the realization of the higher life." A portrait of him prefixed to the magazine shows a man with a face of earnestness and purity and of the mystical cast.

Professor Stewart's exposition is that behind and beyond normal, sensational consciousness there are "loftier states of consciousness," the "subliminal," and that "they signify deeper sources of consciousness and new powers, or greater ones than those so well known to the normal self." That is, "the personal man is but a limited expression of the whole man," for man is "an extremely complex being, with vastly more profound sources of consciousness and of power than he is normally aware of." This "deeper consciousness," according to him, is "the foundation of individual existence and the creator of the personal self, for which it is the immediate fountain of life, power, faculty and inspiration." "This deeper consciousness possesses the quality of genius, the character of ecstasy and the power of direct perception of truth without recourse to the slow processes of reason, but by methods that play over the processes with inconceivable rapidity or arrive at a result by means of knowing yet unfamiliar to the normal mind." One of its faculties is "telepathy," which Professor Stewart describes as "unreservedly accepted by psychic science," telepathy being the term used by his general school to describe the assumed effect of one mind on another at a distance by "thought transference."

"The normal self," he tells us, is "the most outward and personal aspect of divine consciousness," but "inward, through the avenue of consciousness it may realize in increasing degree the more purely divine states." He puts it otherwise, thus:

"It has been said that the mind creates our world for us. It is true that what we know of the world is, in the last analysis, merely a subjective state. Many of these states have an objective correspondence in a physical fact in the external world, but a great part of our conception and our idea of life has no such basis. The power of controlling the mind is the power of creating in this realm the character of world in which we would exist."

Is this not clear? Is it rather cloudy? Well, it is the best we can make out of the "New Thought" as expounded by Professor Stewart. Let us give the exposition of another writer in this magazine:

"The fundamental principle in the thought of mental science might be expressed in two words—Universal Unity. We are living in a boundless, inexhaustible atmosphere of life and power. As individuals, we partake of the love and beauty of the Oversoul. We are related, through our union with the Infinite, the universal life, on one hand to the lowest forms of existence in the evolutionary scale below us, and on the other to exalted spiritual beings transcending even our powers of thought. Not only do we live and draw our strength and inspiration from the universal life, but that life at all times and in all its phases is good. The unity that we have affirmed is a unity with Infinite goodness and wisdom."

The "New Thought" has a theory of healing

bodily ills which is a refinement of Christian Science:

"On the general theory of disease and its cause, Mental Scientists are in substantial agreement. Physical disease, in whatever form, is obviously at bottom a state of inharmony. To get at the original cause of this inharmony is the problem of any worthy system of therapeutics. The ultimate cause of all disease, say the Mental Scientists, is to be found in the mind of man. Inharmony, evident in the body, is the natural outcome of mental discord. If, in our thought life, there are worry, 'anger, hatred and all uncharitableness,' then will our physical organisms sooner or later show as a veritable reflection, discord and abnormal conditions as a result of our wrong thinking and living."

"Teach the suffering ones that their way of deliverance lies in a positive realization, slowly and gradually, perhaps, but with increasing conviction and strength, of the all-pervading Life, the ever-present Peace, the never-failing inspiration of the immanent spirit working in and through Nature and the human soul. Show them that this positive, constructive thought and realization will leave no room nor chance for the inharmonious discord-producing thoughts of resentment, fear and despondency, and that their own happiness and physical well-being are now matters of conscious, individual choice."

Here is the explanation of a "New Thought" poet:

"The strength of All-in-all is God,
And your own strength is your own God.
You did not make the strength your own;
It is not strength to you alone—
For you are but a part of All."

This is put in prose by another writer, thus:
"In man, Creator and creature are united; the circle of existence is made complete. The evolution of Nature, so long carried on in ignorance or most limited consciousness, is now crowned with a wondrous consciousness of Self. This self-consciousness expands, and its growth leads to what may be called the goal of all existence—individual mastery and control."

"This is the vision or recognition that has been apprehended in a measure by the mystics and seers of the past, in their ecstasies and entrancements. But the men of this new century will both feel and know; their emotions will act in concert with their intelligence; and from the basis of this union shall rise the apotheosis of Universal Consciousness."

From all this a glimmer of a suggestion of what the "New Thought" means may be obtained. The subject is worth considering, for the "Metaphysical Movement" is reaching very many minds and is a phase of a new religious development which seems likely to distinguish this century.

Dust and the Soul

Out of the depths the star dust drew,
Out of the primal pulse in space
That at the Word took shape and place,
Refined through great and fervent heat
To purpling light, to rounded grace.

Out of the dust we gathered life,
We from the pulses of the dust
That whirls upon the windy gust,
That still to meet the world of sky
Aspires in every grass blade's thrust.

The grass, the flint, the flower, is one
With our own substance, we who are
The little brothers of the star
That through the outer universe
On mighty lines rolls free and far.

Yet one with star dust though the frame,
The spirit which informs its clod
Is that of the archangels shod
With fire, His flaming ministers,
And but the living breath of God!
—Harriet Prescott Spofford, in Harper's.

High on the Hills

High on the hills the great winds strongly blow;
The crisp, dry grasses shiver to and fro;
A flock of white, a drifting, wind-blown boat,
Sails overhead immeasurably remote;
The blue haze-hidden valleys lie below.
The far-heard, lonely cawing of a crow
Thins into silence. Ghostly still, and slow,
The long cloud-shadows softly float
High on the hills.

Illimitably far the blue skies go;
The world-wide, wind-swept spaces wider grow;
A pulse of mighty meaning thrills the throat
Of echoing silence with a soundless note;
Eternity draws nearer than we know
High on the hills. —Independent.

You, beloved, are united, interrelated and interdependent to all things in the Universe. Recognize, know, and realize the unity, interrelation and interdependence of all things—all Life—and be free.

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Liberty

In some fair time that waits,
I behold thee afar,
Through the Future's bright gates
That are standing ajar;
And above thee a star
Of the morning I see,
Liberty.

Through the Past's cruel night
And the ages of wrong,
For the dawn of thy light
We have waited so long;
And in prayer and in song
We have called unto thee,
Liberty.

Through the years we have sought
For thy presence adored;
In thy name we have wrought
With the pen and the sword,
Since the day that our Lord
Gave His life on the tree,
Liberty.

He had promised the birth
Of His kingdom sublime,
A new heaven and earth.
In the fullness of time;
When from error and crime
Truth the world should make free,
Liberty.

By that prophecy stirred,
We have sworn from of old,
Till the fruits of His Word
We on earth should behold,
And His reign should unfold
In that bright day to be,
Liberty.

There were many who came
With their forms and their creeds;
And they called on His name,
But of Baal were their deeds,
Only tares grow from seeds
That are not sown in thee,
Liberty.

Can the blind lead the blind
In the race to the goal?
If ye love not mankind,
Can a creed make you whole?
There's a voice in the soul
That bears witness of thee,
Liberty.

The Christ-faith in the heart
And thy cause are the same.
Each of each is a part;
They who call on the name
Of the one must proclaim
That in both they agree,
Liberty.

By the scaffold and stake
For thee martyrs have died;
Heroes fell for thy sake
In the battle's red tide;
And again, side by side,
Shall thy sons fight for thee,
Liberty.

Hail the Christ of the Now.
At the coming of Him,
The bright star o'er thy brow
In the sunrise grows dim;
O'er the earth's shining rim
Comes the fair day to be,
Liberty.

The Immortal Will

Who trusts in God need fear no fate,
Nor gaze at life with blank despair;
Keep hope alive, with courage wait,
And He will answer every prayer.

Keep every thought alert and true,
In harmony with God's own will;
Success alone can come to you,
The good can vanquish every ill.

You hold your fate in your own hand
If you but set the mark to win;
No adverse fate can will withstand,
Nor check the power you have within.

Say, boldly, naught can me resist
I am a part of God's great plan,
And then with patience still persist,
And you will surely lead the van.

Lie not supinely down and wait
For fortune's wheel to turn for you;
Put forth your force and conquer fate,
It yields to those who dare and do.

The God-like will that you possess
No power on earth can check or turn;
If you but use it for success,
In blessings rich it will return.

-G. H. K.

For the Boys and Girls

WHAT is more pitiable than to hear a boy or young man, or girl or young woman, in these great days of activity and progress, deploring his or her chance to succeed?

There are one hundred chances to-day for enterprising and energetic boys and girls where there was one one hundred years ago.

No chance in this land of opportunity, where the very atmosphere is a perpetual tonic, in a country whose untold resources are a constant spur to endeavor!

No chance in a land where deaf, dumb and blind Helen Keller goes to college, where cripples and invalids succeed!

No chance in a land where newsboys and poor boys from the farm go to congress!

Why, the whole history of our country is the history of the boy and the girl with no chance.

Power and fortune are lying all about you, awaiting the eye that can see, the ear that can hear, the hand that can achieve.

No chance! Why, you cannot keep an American youth with grit and determination from success. Once give him the alphabet, and there is no placing a limit to his career.

No chance! Bless your soul, turn this moment to The Mystic Success Club department in this issue of the Magazine, and rouse yourself. Come, we will show you how to succeed.

All knowledge is based upon experience. A comprehensive study of Reincarnation will help man to open his mind to the truth that all knowledge cannot be acquired in any one short span of life on this one planet. Reincarnation, Involution and Evolution of the eternal spirit on countless and endless planes, in countless and endless forms, explain all that is vague and doubtful.—*The Blissful Prophet.*

Until we are at-one with God we will be slaves in the hands of Nature and also bound by our own minds. We get beyond all mortal mind and nature in oneness, and will never get beyond the senses in any other way.

All aspiring souls will do well to frequently come under the power of music. Wagner was a great mystic and his music-dramas are all-powerful to uplift the soul.

With soul culture comes moral perfection in a natural way, and with moral perfection comes the freedom of the soul; rouse thy self first, and moral perfection will follow as sure as night follows day.

GRAY HAIR DARKENED.

Duby's Walnut and Henna Juices restore Gray, Streaked, Bleached or Faded Hair, Eyebrows, Beard or Mustache to its natural color INSTANTANEOUSLY. Contains no poisons, is not sticky or greasy, and does not wash or rub off. It is made in two shades: No. 1 for coloring a light or dark brown. No. 2 for very dark brown or black. Gives a perfect hair color, and remains permanently. Entirely harmless, easily applied, and without odor. Price 60c. a bottle postpaid. Say whether No. 1 or No. 2 is wanted. To convince you that it is the most satisfactory and lasting hair color ever produced, we will send a sample bottle postpaid for 10 cents. Ozark Herb Co., Block B, St. Louis, Mo.



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THE COLUMBIA PHONOGRAPH CO. PERMITS US TO OFFER THESE MACHINES FREE OF ANY COST only for the purpose of more thoroughly introducing their talking machines among our customers and especially to introduce and increase the sale of their new, highest grade genuine moulded TALKING AND MUSICAL RECORDS. The very highest grade records the Columbia Phonograph Company makes. These new records are a wonderful improvement in volume, in brilliancy and musical quality, no harsh grating sounds, surface of record is perfectly smooth, the best wearing and most durable records, absolutely the loudest, clearest and best records in the world.

THE TALKING MACHINE IS FREE.

THE ONLY CONDITION WE MAKE IN FURNISHING this new machine FREE TO ANY ONE, is that we furnish twelve of these NEWEST AND HIGHEST GRADE Musical or Talking Records with each machine, for which we make a charge of \$5.00.

TWELVE 50-CENT RECORDS AND THE MACHINE FOR \$5.00. THESE RECORDS ARE NEVER SOLD FOR LESS THAN 50 CENTS EACH. The twelve records we send with the free machine will include a choice selection of songs, speeches, band and orchestral selections. Each record the genuine Columbia highest grade moulded record, made by the Columbia Phonograph Company of New York and London.

DESCRIPTION OF THE TALKING MACHINE WHICH WE FURNISH FREE. This is a new style cylinder talking machine. When placed on the market it will sell at \$3.00, and no one will be permitted to sell it for one cent less than \$3.00. It is made with clock-work motor with a spring encased in a dust-proof metal barrel; has a high grade speed regulator, adjusting screw, all bright parts are finished in nickel. The base is made of a casting, enameled and decorated. Comes complete with a large sized reproducer, mica diaphragm with the reproducing point so securely attached that it cannot become loose. Is furnished with a 10-inch japanned tin horn and is so constructed that it can be wound while running.

UNDERSTAND, THIS IS NOT A TOY TALKING MACHINE, BUT A HIGH GRADE COLUMBIA RECORDS THAT ARE USED ON THE HIGHEST PRICED TALKING MACHINES MADE. Machines that sell from \$5.00 to \$25.00. It reproduces the sound of speech, song or instrumental music as accurately and clearly as the most expensive talking machine made.

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25,000 OF THESE TALKING MACHINES WILL BE GIVEN AWAY AT ONCE. This announcement is being made general. It is appearing in many of the largest periodicals in the country. We expect to close out the 25,000 free machines in a very short time. If you wish to take advantage of this offer, and get one of the latest model, genuine Columbia Phonograph Company's new graphophones or talking machines free of any expense, you should send your order to us immediately. Address,

OUR \$1.00 OFFER.

YOU CAN SEND US \$5.00 WITH YOUR ORDER, AND WE WILL SEND YOU THIS TALKING MACHINE AND OUTFIT FREE OF COST, and include twelve records (our own assortment), for which you pay \$5.00; sending the outfit to you with the understanding and agreement that if you are not perfectly satisfied when the outfit is received; if you are not convinced that you can sell the talking machine which we give you free for as much or more than we ask for the twelve records, \$5.00, you can return the machine, records and outfit to us at our expense, and we will immediately return your \$5.00, together with the express charges you have paid. But if you prefer to see and examine this machine, which we furnish free, before paying for the records, we will on receipt of \$1.00 send the talking machine and the twelve records to you by express O. O. D., subject to examination. You can examine them at the express office, and if found perfectly satisfactory, you can then pay the express agent the balance, \$4.00, and express charges.

UNDERSTAND YOU GET THE TALKING MACHINE FREE OF ANY COST. This offer is not a reduction in the price of the twelve records and the talking machine. It is simply sending you the talking machine free of any cost and charging you \$5.00 for the twelve records.

SEARS, ROEBUCK & CO., CHICAGO, ILL.

Reincarnation

THE doctrine of Reincarnation has lived as a vital doctrine in all ages. The test of its truth is that no age can destroy it. The mightiest thinkers and greatest intellects at all times, without a moment's cessation, try to disprove it, but still it persists and always will, because you cannot destroy truth.

All Masters know the truth of this beautiful evolutionary system whereby the eternal soul is continuously casting off cruder bodies for fresher and more refined bodies.

Reincarnation, like all blessed truths, robs life of many of its terrors, especially death; through its study we come to know that death is only a birth into the Angelic Spheres; that we remain there for a while and get spiritual strength, refreshment, knowledge and wisdom, and then come back to earth for another experience and another service for the good of the Whole.

Browning said:

"I count life just a staff
To try the soul's strength on."

Many of the world's greatest poets had positive knowledge about Reincarnation, as their works are full of it. Emerson said:

"The rushing metamorphosis
Dissolving all that fixture is,
Melts things that be to things that seem,
And solid nature to a dream."

Evolution and Reincarnation are one doctrine. Man eternally strives and hopes and must have countless forms on countless planes to reach infinite perfection. "Evolution gains its dynamic force through an all-pervading spirit of hopeful endeavor, or, in other words, an ideal which is always an impelling forward attraction."

"And striving to be man, the worm
Mounts through all the spires of form."

Dig deeply and profoundly into the ancient doctrine of Reincarnation and the modern scientific evolutionary doctrine, and open your mind to truth about the oneness of Life and Being and its eternal and progressive expression from the pure and simple to the complex, the more complex, back to the complex and pure and simple—the grand, eternal Involution and Evolution of all souls.

REINCARNATION IN NO WAY OPPOSES RELIGION, PHILOSOPHY OR SCIENCE, BUT HELPS TO MAKE THEM ALL FAR MORE COMPREHENSIVE.

Reincarnation helps us recognize and realize the glory of God in all things, all beings; we then know God as the All Good, the All in All and through All.

Every form in the universe is the expression or manifestation of God in some degree of evolution; every being is God walking on some one point of the Eternal Path of Life—the Progressive Path. In a while each and all souls, by the divine and beautiful law of Reincarnation, incarnate in *etheric matter* and are then angels. Most men in this planet's present stage or degree of evolution reincarnate here in gross matter—each time a little finer matter. In a while, as they reach infinite perfection they reincarnate in higher and better developed planets or in the Angel Worlds.

When we come to fully realize all the truth in connection with Reincarnation, the whole universe is practically known and is our field of action. Then, "the infinite boundaries of space—hitherto called empty—are filled with God; and if with God, then with Love, Life, Intelligence, Wisdom, Beneficence, Poetry, Beauty, Cohesion, Energy and Truth. The Father gives all—Himself—to His children. All spirits are embraced in Spirit. Matter is resolved into an appearance. All things cease to have separateness, for nothing exists but BEING."

Realizing the truths of Reincarnation will fill our minds and our hearts with fervent, universal love for all and make us freed souls, at-one with the eternal God, and eternally peaceful, blissful, forceful and helpful. Moreover, it opens the mind to the great God and not a petty and tyrannical Creator with whimsical human attributes.—*The Blissful Prophet.*

The pessimist magnifies and dwells on all adverse conditions and suffers intensely and disturbs others; he attracts, under the law of attraction, vibratory forces that keep him in darkness, ignorance and misery; all that makes for inharmony is attracted to his aura the same as a cheerful optimist attracts hope and sunshine and strength and power to be and do. Malignant thoughts nest in the aura of a pessimistic or carnal-minded person and make him negative and colorless. Beautiful and potential thoughts find their lodgment in all minds that are optimistic and idealistic. Optimism and Idealism always create a fine and clear aura which is the medium in which angels can dwell and work.—*The Blissful Prophet.*

A gentleman once advertised for a coachman. Of each applicant he asked this question: "How near to a precipice could you drive without going over?" One said within a yard, another a foot, etc., but one answered, "I would keep as far from it as possible." He got the job.

Why? Because

WHY should we desire to be willing workers, brave and free, by more young abstainers see?

HOW has it not occurred to you how that each some good may do, helping others all life through?

YOU may choose the safer part, you may work with hand and heart, young abstainers from the start.

?

BRIGHTER homes we all would see, better would the people be, rainy, sober, healthy, free.

EARNEST workers should unite, each has power, strength, and might, each may help along the right.

CHOOSE the Saviour's righteous ways, Christ-like be through youthful days, Christian living always pays.

ANSWER all who ask you why youth or maiden should not try glass of wine, or beer, when dry.

UPWARD, onward, great and small! Urgent is the Master's call; useful work there is for all.

SEIZE the moments as they fly, swiftly they are passing by, say you'll do your best and try.

EVER to do all you can, earnestly, on God's own plan, ever for your fellow-man.

Prompt Payment

A CAPITAL story is told of an old Methodist minister, who believed in improving every opportunity to "sow the good seed." Traveling along a country road one day his horse lost a shoe, and the minister stopped at the next blacksmith's shop to have the damage repaired. Several loafers were about the shop. The minister told them who he was, inquired their names and occupations, and had a cheery talk with them. When the horse was shod he asked what was to pay, and the blacksmith said carelessly:

"Oh, nothing; just remember me in your prayers."

"Very well," said the minister promptly. "As my motto is 'Pay as you go,' I'll just settle the bill now."

Down on his knees he went, and the loafers and the blacksmith could not help following his example.

Throw Out the Ballast

WHEN men go up in a balloon, they carry with them what they call ballast—that is, small bags of sand—and when they want to rise higher they just throw out some of the sand. So we, if we want to rise nearer heaven, must just throw out some of the sand, and cast aside every weight. We shall not rise higher till we do so.



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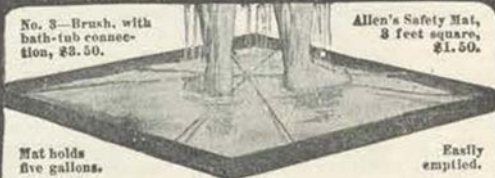
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"AGREE WITH THINE ADVERSARY QUICKLY"

A Brief Lay Discourse
By HENRY WOOD

Written Especially
for The Magazine
of Mysteries

THE scientific and psychological accuracy of the fundamental statements comprising the Sermon on the Mount has met with but little recognition. The general impression is that the doctrines which make up that remarkable deliverance are high-grade moral maxims, but impractically ideal. They are looked upon somewhat like rare gems, hung above our heads, quite out of reach. What is an adversary? Not usually a person, but oftener some condition, environment, state of the weather, dilemma, disease or whatever seems opposed to one's comfort. If rightly interpreted, the offender might be the lower selfhood. Our own attitude determines our friends and enemies.

Jesus, with a full grasp of the laws of the human constitution, made statements which were not merely moral and spiritual, but positively scientific in their exactitude. In reality, these varying aspects are but different sides of a unit. Through the belief that things are against us, they receive armament and are set in array. To illustrate: We form a theory that the east wind is unfriendly. We thereby make ourselves negative, not to the wind itself, but to our own idea concerning it. Shall one rise superior to normal environment and realize its potential goodness, or through a slavish state of consciousness, gratuitously surrender? Not that extreme and miraculous results can be suddenly realized, but progress can be steadily cultivated. Endless variations of the same principle may be imagined where by an irrevocable law the change of mental attitude is fully reflected in the physical organism. "As a man thinketh in his heart, so is he." The body faithfully articulates, expresses and manifests the ruling idea. The "Word," whatever its quality, "is made flesh."

All those manifestations in mind or body which we call disorderly are due to violations of law—physical, psychical or spiritual. Whether they occur consciously or through ignorance, the educational penalty, thus invited, at length puts in an appearance. Messengers in the shape of a headache or dyspeptic twinges come to arrest our attention. Nothing milder would serve the purpose. We call them evil, count them as enemies, and wish to dodge the physical sensation. But their purpose is to teach us lessons and lead us to correct our mistakes. See them as friends, even though in rough attire, and with this change of attitude their bitterness becomes rapidly dissipated. So soon as their purpose has cordial recognition their business is ended and they bow themselves out. This is scientific healing. Though seemingly paradoxical, the enemy will stick just in proportion as it is considered an enemy.

The basic and fundamental principle to be recognized is that the moral order is wholly beneficent and friendly, and nothing but our misinterpretation makes it seem otherwise. We create our relations. As we love everything, everything will love us. If we carelessly stumble and fall we should be foolish to blame the beneficent law of gravitation. It is the same with every other law, and this should spur us on in the search for truth.

We will get back the faithful reflection of what we send out. If we think ill of one, the sight, and even the thought of him, brings an unwelcome shock. In effect, invisible telegraphic wires keep us in communication both with material objects and spiritual entities, and currents of attraction or repulsion are passing over them. The stars, the sky, the rain, the temperature, the landscape, events, transactions, joys, fears, good and ill, all flash back reciprocal messages, which in quality are the same as those we send. But if a freight of base metal seems to come to us over a line of relationship, through a spiritual alchemy at our command, we may transmute it into the fine gold of harmony and utility. The foundation of this power dwells in the understanding that every experience that comes to us, negative or positive, seeming evil as well as seeming good, painful as well as pleasurable, is potentially, and may be actually an aid in spiritual evolution. Whatever comes is capable of being made "a means of grace." If painful, it pushes from behind and below, thereby pleading with us to lift our consciousness higher. If ideal, it attracts us forward.

The local and smaller circumference of evil is surrounded and submerged in the larger environment of good. If one believes that things are

against him he virtually confers potency upon them for harm. The relation which he has set up within himself he thinks has been erected outside by chance, fate, or perhaps the responsibility is palmed off on Providence.

Though the law of non-resistance is looked upon as weak and impractical, it is divine and conquers. "But I say unto you that ye resist not evil." Absurd! says the worldly policy. Again, "Love your enemies." But there are no enemies, for love makes them friends. There is an objective world, but in deeper reality every man creates his own world. Whether here or hereafter, unlimited antagonism is hell. In proportion as one installs adversaries about him he shrinks in soul and weakens in body. People, classes, sects and parties antagonize each other, not so much for what they are really as for what subjective coloring makes them appear to be.

But our relations are not only intimate with objective things, but yet more so with our own subjective creations. We are constantly setting up thought pictures in consciousness and making them our tenants and companions. They impress their quality far more deeply than do personal friends. Shall they be health, harmony, happiness, love, purity and strength, or disorder, inharmony, malice, fear, sensuality and weakness? As we choose we make them at home and abiding. We adopt them and they mold us. The same law that governs our relations with outside things connects the ego with all its own mental images. Linger in the presence of divine ideals, and you will become known by the company you keep. Lift your consciousness and dwell amid your delineations of love, faith, purity and goodness, and adversaries will dissolve. Glimpses will grow more frequent of the great Reality. "The pure in heart shall see God."

Celestial or Universal Love

UNIVERSAL LOVE is the alchemist's stone, that makes everything golden. It is the magic and mighty power of the great adept who does great and lasting works. It is the mighty power that destroys carnal-mind, and forever opens and keeps open all the doors of the head and heart so that they are filled with Divine Power, and one sees neither "good" nor "bad," but eternal progress of all, under the great God's Law of Involution and Evolution. It is the consuming fire that burns away forever all the veils of ignorance, superstition, fear and doubt, and makes man a freed soul. This celestial love is both cause and effect, and is the initial and final step or degree that all men come to as they become one with the blessed ETERNAL ONE. Celestial or Universal Love makes man more than man—carries him beyond mortal mind and reason to the superconscious state. More! he is beyond all nature, internal and external; and the unawakened call him super-natural.



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THE MYSTIC MAKE-UP OF MAN—BODY, SOUL, SPIRIT

By J. M. Peebles, M.D.

Written Especially for
The Magazine of
Mysteries

ONE world at a time," exclaimed the genial, eloquent Colonel Ingersoll. This is impossible. No living creature can exist in one world at a time. The fish lives in two worlds, the world of water and the world of air. Its gills are its lungs. But man is more than fish, more than monkey, being crowned with conscience, intuition, aspiration and the higher moral brain-region, which ever whispers, "God is—justice reigns—you ought, or you ought not."

From whence—whither—and what the make-up of man? are the ever-recurring questions of the thinker.

Having given considerable study to Biblical and psychic subjects, and to the sacred books of the Hindoos, Buddhists, Parsees and Janists, as well as the Old and New Testaments, I have come to consider man, as did Plato and Paul, a trinity in unity—the natural, or physical body; the psychical, or soul-body; and the spirit.

The words "soul" and "spirit" are not synonymous. They should never be confounded. Dictionaries are at fault here. These do not make meanings, but simply report them. Definitions and the misuse of words cause great confusion of thought.

The Old Testament scriptures have two distinct words representing different things, namely *ruach*, meaning "spirit," and *nephesh*, meaning "soul," and these words, if memory serves me, are never confounded in all the thirty-nine old Biblical books. The New Testament has two distinct words representing similar or the same two things, namely, *pneuma*, meaning "spirit," as does *ruach*; and *psuche*, meaning "soul," as does *nephesh*; and these are not confounded in all the twenty-seven New Testament books. The apostle says the word of God is "sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit." This is surely a clear-cut distinction between soul and spirit. The old scriptures say, "The soul that sinneth, it shall die," but the Bible nowhere says that the conscious spirit shall die. It cannot, because its immortality is a potentialized portion of God's infinite immortality. It is true that God only "hath (original) immortality." Men's is derived from God; for in Him "we live and move and have our being."

Possibly my knowledge of Greek and Hebrew is quite rusty, and yet I venture to say that in our version of the ancient scriptures there are four words translated "spirit": *ruach*, *neshamah*, *pneuma*, and *phantasma*. The last two words occur in the New Testament and also in the period of the most noted Neo-Platonic writers. *Neshamah*, though found twenty-four times in the Hebrew scripture, is rendered "spirit" but twice. Its usual meaning is "breath," or "breath of life."

When the disciples saw Jesus walking upon the sea, they said, "It is a spirit" (*phantasma*). In this phrase they expressed the common belief of those times in spirit, or in the presence of the spirits of the so-called dead. Says Renan: "The group that pressed around Him upon the banks of the Lake of Tiberias believed in spectres and spirits. Great spiritual manifestations were frequent. All believed themselves to be inspired in different ways; some were prophets, others teachers."

His apostles, disciples, and multiplying believers were endowed with such mighty spiritual gifts that they wrought wonderful work in the very face of agnostic Sadduceism and sacerdotal Phariseism. The sick were healed, the deaf heard. Denial of these miracles, otherwise spiritual manifestations, was sheerest madness. The cry of Beelzebub, necromancy, and of magic, was of no avail. "Judge ye of yourselves" were the fervent words of Jesus.

In I Kings, xxii, 21, 22, it is said that there "came forth a spirit (*ruach*) and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit (*ruach*) in the mouths of all his prophets." In this passage "spirit" (*ruach*) does not mean "breath," or "wind," but a conscious, walking, talking, undeveloped spirit, sometimes termed a "demon." Jesus always addressed demons as conscious spirits, and

never as souls. It is said in Numbers, xvi, 22, that "they fell upon their faces and said, O God, the God of the spirits (*ruach*) of all flesh!"

In Job, xxxii, 8, we read that "there is a spirit (not "wind," nor the "breath of life," but a spirit—*ruach*) in man, and the inspiration of the Almighty giveth him understanding." Surely God gives to neither "wind" nor the "breath of life" understanding or rational reasoning powers.

Job, xii, 10, shows how persistently the distinctions are kept up by the more highly inspired Biblical writers between "soul" and "spirit." The above-referred-to passage reads thus: "In whose hand is the soul (*nephesh*) of every animal and the spirit (*ruach*) of all flesh that is human." This shows conclusively that the spirit that animates human bodies is something more than "breath," or the soul-life of animals.

Pneuma ho Theos (John, iv, 24), "Spirit is God." The angels are the "ministering spirits" of God. Men are made in the image of God, and hence, spiritual beings. "It is the spirit that quickeneth," the flesh "profiteth nothing." "It is sown a natural body (a soul-body), but is raised a spiritual (*pneumatic*), or spirit body." The apostolic writers classified men as dominated by the body, by the soul, by the spirit, and this analysis into the somatic, the psychic, and the pneumatic is well maintained. Hence, Paul says, "To be carnally (somatically) minded is death; but to be spiritually (*pneumatically*) minded is life and peace." See further, Eccles., xii, 7: "Then shall the dust return to the earth, as it was, and the spirit shall return to God, who gave it." In accordance with this teaching, Jesus cried out, "Father, into thy hands I commend my spirit." God is not, in the highest sense of that word, the Father of bodies or souls; but He is called the "God of the spirits of all flesh." And so when the first martyr, Stephen, fell beneath the stones of murderers, his cry was, "Lord Jesus, receive my spirit" (Acts, vii, 59). And then, mangled and bruised, the body of Stephen fell asleep, while his soul-body with his spirit—his immortal spirit—ascended to heaven, the higher spheres, to join the "spirits of just men made perfect."

What a grand consummation, and grand because never consummated! What a sublime, uplifting destiny, and sublime because ever approaching and never reaching Infinite Perfection, God, whose name and nature are Love!

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And He was in the hinder part of the ship, asleep on a pillow; and they awake Him, and say unto Him, Master, earnest Thou not that we perish?—*St. Mark iv, 38.*

THE Universal Sea of Life has its awakening Psychic Storms that rouse souls.

Without these men would sleep and sleep in the Lethe of ignorance and sensualism forever.

Mr. Henry Wood, in his great work, "The Symphony of Life," says:

"That part of the sea of human life which lies within the latitude of the intermediate or psychic zone of man's three-fold constitution is subject to sweeping storms and tempests. During the long and adventurous voyage of the soul's spiritual unfoldment, the craft is freighted with a miscellaneous cargo of varying and untold value, while the sailing-master in charge has not fully mastered the science of navigation. In the subjective hold are stored a variety of earthy forces, untamed emotions, wild passions, experimental and unsymmetrical imaginations and impulses. Various intellectual lading is also found upon deck which seems snugly stowed for ordinary weather, but often it remains untested until the passage is well advanced.

"The voyage begins well. There are many days when the weather is calm, the sky serene, the sunshine bright and the surface of the great deep glassy and unbroken. During the dreamy days of spring and summer there are periods when the zephyrs hardly raise a ripple. The sails are lightly filled, and the course lazily followed. Everything goes smoothly.

"But suddenly, at the close of a long summer afternoon, heavy clouds roll up around the horizon, the lightning flashes, and peals of thunder break the stillness of the atmosphere. Now the wind howls through the shrouds, the angry waves threaten, and the crew are seized with the utmost alarm. There is a hurrying to and fro. The craft pitches and rolls violently, and the cargo shifts and sets up a corresponding commotion. The ship's timbers creak and groan, and there is imminent danger of sinking. All on board are affrighted, and as a last resort, the cry is heard, 'Awaken the Christ!' Ever since the voyage had begun He had been comfortably 'sleeping upon a pillow.' So far, only the psychic faculties have manned the yards, shifted the sails, set the compass and handled the rudder.

"The noble vessel now seems likely to sink. The spiritual ego is prostrate, unconscious and out of sight. Call Him on deck! He only can rebuke the soul's tempest. It is now His office to command the winds, and to cry with authority, 'Peace, be still!'"

The storm had been invited. But for its appearance the divine self would have remained latent and undiscovered. The Christ, or spiritual ego, was hardly known to have been on board, or if so, He had been forgotten. As an actual passenger He had not been visible, and as a Commander, no need of Him had previously been felt.

The Christ of the Jesus of 1900 years ago is present, even though quiescent, in the deep background of every soul to-day. He is no mere historic character or supernatural visitant from a far-away heaven, but the normal and present divinity, always and every day "on board." He is waiting to be awakened. Bless the psychic storm which alarms the crew, for nothing less than its buffeting would serve the purpose. The tempest is neither evil nor in vain.

Put the Divine Ego in command and let Him remain on deck. Then, though the winds shriek and the billows surge mountain high, order and discipline will prevail, and the noble vessel will keep an even keel and make good progress. In spite of the stress of psychical storm and physical tempest the soul-craft will triumphantly ride the waves, and in due time reach the desired haven.

Thou who through night to reign calm pleasure feelest,

And kindly with a veil concealest
From tender souls their need of woe;

Bright Hope, let those who grieve, approaching near thee,

This blessed truth proclaiming, bear thee,
An angel counts all tears that flow.

When voices die away, which once were cherish'd,
When under boughs whose leaves have perish'd

Deserted mem'ry sits and mourns;
Then come to Him whose heart some woe distresses,

Whom midnight with its gloom oppresses,
Who weary leans on broken urns,

And should he lift his eyes, stern fate upbraiding,
The last, last rays above him fading,

That us'd the light of life to be;
Then through another sun's soft lustre shining,

A gorgeous cloud with silver lining
Beyond earth's vision let him see.

Perfect Health

PHYSICAL health depends entirely upon our thoughts—upon the mind. If we think sanely and rightly, we eat, drink, breathe, bathe and exercise correctly—naturally.

A spiritual-minded man or woman, without any effort, but in a natural and easy way, knows exactly what to do with respect to hygienic and physiologic laws.

A very important matter in health is the attiring of the body, as to kind, quality and quantity of clothing; this the spirit always attends to in a scientific and aesthetic way, in a spiritual man or woman.

These are simple things, yet very important if we would have strength and health of body.

Yet a spiritual-minded man gives them little or no thought, as he will naturally be attracted to the right way, and always makes good and wise selections.

No man is spiritual who does not consider his human body as a holy Temple and keeps it clean, pure and wholesome, internally and externally.

So we shape, mold, beautify and keep clean and furnish in an artistic manner the holy Temple in which we reside by inherent psychic-mental powers—by listening to the master within. Mr. Henry Wood says:

"If the human temple be consecrated with clean thought, and high respect be given to its sacred office of soul-expression, it will measurably respond and reflect the honor upon its resident executive. That will be a 'blood purifier,' by the side of which the most available patent panacea will pale into insignificance. The reflex influence of the pure body upon the man whom it houses will also be harmonizing and helpful. The temple will closely correspond to the service which goes on within. It will faithfully echo back honor or dishonor, clean thought or unclean, harmony or discord, optimism or pessimism."

A spiritual man naturally does the exact right thing at the exact right time, and health is as natural to him as disease is to the sensual man.

Health, beauty, grace, poise and freedom are natural to the spiritualized man; hygienic sins or mistakes cannot be committed by one who lives in the Spirit.

So we perfect health from within the soul, and in no other way.

Let the soul be awake and be master, and disease and weakness are impossible.

Moreover, the soul, when it is master, fills the whole organism with universal life vibrations, and man then thrills with an indescribable bliss—a peace that passeth all understanding.

Understand, what man designates ordinarily as religion is in no respect soul-culture; when we speak of soul-culture or spirituality, we mean that broad, wide, universal love for an omnipresent God and all beings and all things—Universal Love.

A religion that cramps and binds the mind with fear, doubt or apprehension, and has a petty-tyrant God, can in no way make man sane, serene, healthful, happy, forceful, helpful. There are only health and force and power in Oneness and Wholeness (holiness)—fervent and deep love for the ALL.

Matter under the mind of the adept dissolves into ether, and ether into spirit. All is One. All is God. Realize the Oneness of Life and Being and reach the Blessed State. In Oneness alone is absolute freedom and eternal bliss.—*The Blissful Prophet.*

Monism has taken the place of Dualism in this age of Advanced Thought.

Everything from the atom up to the largest organism possesses a soul, or more exactly, is a soul.—*Henry Wood.*

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"Thought"

"A MAN without a thought for the future must soon have a present sorrow."

Good thoughts must precede all good actions. No deeds are accomplished—no great results can be attained without proper thought. Thought is the seed of every work of this world's progress.

This is an age of thinking, and those who have succeeded in making others think with them are usually those who had the courage to first think for themselves. Thoughts without labor, however, are but dreams; if they appear practical, then carry them into execution. The great World's Fair was at first but a thought. The achievements of nations, and their people were fostered first in their brains. One must go to some trouble to acquire knowledge, and even though easily acquired, many people would be content with ignorance rather than go to too much trouble. But ignorance is a calamity—ignorance has its penalties.

He who is ambitious, thinks, and he who thinks, understands and acts. Real thinkers of new thoughts are scarce indeed. There are innumerable dreamers who merely sigh and yearn and wish; but they are inculcators of discontent, discouragement and pessimism. Be a practical thinker.

Cultivate practical ideas; endeavor to think in a happy vein and carry into execution such thoughts as will serve to make the world brighter or better—thoughts that make men and women wiser and happier. It is wise thinking that enables you to see in men's manners and conditions the work of their thoughts.

To know human nature better—to appreciate the world more, it is necessary that you study, observe, think. To know yourself, think. To improve yourself, think. Take a mental inventory each night of your day's thoughts; weed out the idle, empty, valueless thoughts. They do harm. Then develop and materialize those that make for your advancement—whether spiritually, physically, or in a worldly way. They do good to all.

Every man's progress and prosperity is an example to be set for others—examples that set us thinking for ourselves. Comparisons are beneficial. Soliloquies are healthful.

There should be a striving for more systematic thinking to insure systematic effort. A man's trying to do or direct a half dozen things at one time is apt to result in work not in accordance with their value and importance; before you can properly control your actions and your commands, it is imperative that you first learn to control your thoughts.

Don't think aimlessly. Think wisely. This can be accomplished by mingling and talking with the wise. You can never begin to do if you never begin to think, and it is this very lack of thinking that leaves so many men undone, incomplete in the workshop of life.

Mature thought is the creation of wise companions and of sensible observations. Good thoughts teach us to see sermons in the very stars overhead and the green grass under foot. "He is never alone who is in the company of noble thoughts."

The great trouble with most mankind is they are so oblivious of the real object and duties of life that it requires some stern or severe lesson to suddenly set them thinking. They then think back instead of thinking ahead.

They then think of their errors instead of their resolves. You cannot begin too early to train the mind to high and noble thoughts, to plausible, practical ideas. This world needs thinkers of tomorrow, not yesterday, thinkers who uplift and progress—men and women whose work will always remain monuments to the results of thought.—*Samuel A. Davis.*

Pluck Wins! It Always Wins!

THOUGH days be slow,
And nights be dark, 'twixt days that come and go,
Still, Pluck will win. Its average is sure.
He gains the prize who can the most endure,
Who faces issues, he who never shirks,
Who waits and watches, and who ALWAYS WORKS.

It will do to keep on saying that God's people are not in the world primarily to have a good time, but to be useful. They are therefore not to be dismayed by difficulties and hardships. What need we to care for difficulties and hard fields when we remember that God is with us? Our one concern should be to do our duty faithfully in the field where the Lord of the harvest has placed us.

"Unfoldment"

OUR lives are then unfolding as the flowers;
As does a beauteous rose, that one
By one doth lay its petals open to the sun
Until the heart is reached;
And there arises on the ambient air
A subtle fragrance, that steals
Within our dreaming senses, and reveals
The fullness of God's peace.
'Tis the prayer of an awakened soul, that,
Rising to the heights of bliss and power above,
Rejoices in the knowledge of God's gifts,
O Life and love.
—N. E. M.

Thoughts

THOUGHTS are forces! Carefully select them!
What to an engine steam is, are our thoughts
Unto our lives. Controlled and guided, steam
Makes harmony divine and purpose sure;
Unharnessed, ruin and dismay run rife.
As a man thinketh, so he lives and acts.
If pure the fountain of his life, then word,
Plan and deed fulfill their loftiest mission,
And immaculate of conception are.

Thoughts are forces! Carefully select them!
Like seeds are they, which, sown within the mind,
Spring up in time in fruitage, good or bad,
And destiny for weal or woe is formed.
High thinking and low living, on one hand,
Or living high and thinking low, mayhap,
Within the bounds of nature's drastic law
Ne'er yet was known to flourish anywhere.
The inner and the outer man are one!

Thoughts are forces! Carefully select them!
Not from outward, inward are we quickened.
Nor place, nor clime, nor deed by others done
Can answer for the harvest that we yield.
But peace and life, as well as doubt and death,
Spring from within the heart's own pregnant soil.
Given the power to plant what thoughts we will,
Become we of our fates the architects,
And of our destinies the gods.

—Josephine Weatherby.

Stray Thoughts

LEARN to place value.

He who won't be advised, can't be helped.

Wisdom in the start saves disappointment in the end.

An accomplished fact is in itself a powerful argument.

It's a wise man who can keep his temper, for any fool can lose it.

Don't pitch your tent in the graveyard of the past.—*Benj. Harrison.*

The easiest and best way to expand the chest is to have a large heart in it.

Better not know so much, than to know so much that isn't so.—*Josh Billings.*

The earth is like a road, a poor place to sleep on, a good thing to travel over.—*Hillis.*

Life is an arrow—therefore you must know
What mark to aim at, how to use the bow,
Then draw it to the head and let it go.

—*Van Dyke.*

The knowledge of business principles is the qualification to-day that distinguishes the successful man from the ordinary one.

It does not always follow that the office where the most work is done is doing the largest business. Lack of system means a whole lot of work with very little accomplished.

There is very little difference between a good person and a bad one. Get well acquainted with a good man and you will find much to condemn, and an intimate acquaintance with a bad man will result in the discovery of much to commend.

In Memoriam

THY voice is on the rolling air;
I hear thee where the waters run;
Thou standest in the rising sun,
And in the setting thou art fair.

What art thou, then? I cannot guess;
But tho' I seem in star and flower
To feel thee some diffusive power,
I do not therefore love thee less;

My love involves the love before;
My love is vaster passion now;
Tho' mix'd with God and nature thou,
I seem to love thee more and more.

Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper, circled with thy voice;
I shall not lose thee tho' I die.

—*Tennyson.*

Keep Sweet

THERE is a little sentence
Worth its weight in gold,
Easy to remember,
Easy to be told,
Changing into blessing
Every curse we meet,
Turning hell to heaven—
This is all: Keep sweet.

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REV. FRED. D. HAMILTON, Buffalo, testifies that it did his wife more good in 5 weeks than 2 years doctoring, and a trip to Hot Springs. Cured her of female weakness, nervousness and dropsy.

JULIAN F. TANNER, LaFayette, La., was cured of a stroke of paralysis.

JOHN CURTIS, Box 321, Malone, N. Y. was cured of frightful case of eczema, also had kidney, impure blood and weak heart.

D. P. SMITH, Greensburg, Kans., an old soldier, a mere wreck. Never a well day since 1862, was cured of heart and kidney troubles, rheumatism, etc., after doctors failed to benefit.

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Sayings of Henry Wood

MOLECULES are only smaller worlds, and worlds but molecules in relativity.

We must join hands to walk safely over pitfalls.

Life cannot die. Forms perish; but the great universal stream of vitality surges on, unspent and undiminished.

As well thrust an active, vigorous animal into a cast-iron mold, as once for all to exactly define truth in external formula. In either case, life is extinguished.

The beauty of the landscape dwells in the beholder. The man by his side may not recognize it.

The grand cycle of life starts with an involution of primal energy from God, and returns to the "Father's House" after the educational unfoldment of divinity in the self-consciousness.

To most men, only those places which have been consecrated by human ceremony are sacred, but God is everywhere.

What are often called causes are only the nearby links of a chain which stretches backward indefinitely.

One life permeates all things, and there is no corner of the cosmos too remote to feel its heart-throb.

Thoughts being forces, every mind is a creative centre from which waves of qualitative energy are going out in all directions.

Mental pabulum should be as carefully selected as the menu for dinner. Who would eat decayed vegetables or tainted meat?

Violations of law, whether spiritual, mental or physical, are debts drawing compound interest.

To each one, his own highest divine ideal of God is God to him. He is incapable of paying homage to anything beyond.

We speak of the forces of Nature, but they are rather One Force, though it is of diverse manifestation.

Divine revelations, no longer confined to one narrow channel, are being sought for and found in all directions.

The whole world is seeking God, but the quest is mostly unconscious.

The Mount of Transfiguration is in the silence, and desire and aspiration are the attendant ushers for those who would make the ascent.

Comparatively, the universality of law is but a concept of yesterday, and any theory of its complete beneficence must wait for future understanding and acceptance.

As man progresses in inner unfoldment and attains higher evolutionary planes, his divergence from the moral highway will become more slight.

Body and soul are no longer regarded as hostile factors, but as congruous and supplemental in their relations.

"Thinketh no evil" virtually puts evil out of existence. To paint its picture and dwell upon it, even for the well-meant purpose of a righteous opposition, is to increase its realism and scatter its seed.

Remonstrance

DAY after day,
Work, work, alway!
O Time, a moment tarry!
Let us forget
The fume and fret
Of life, and just be—merry!

Hard is the fate
That will not wait
For happiness or laughter,
And leaves the best
Of life to rest
In some remote hereafter.

O Time, be fair!
Let not dull care
Life's mystic meaning measure!
Work is for man
The wisest plan—
But crowned with peace and pleasure!

—Charles W. Stevenson, in Boston Transcript.

Dwell Deep!

DWELL deep! The little things that chafe and fret,
O waste not golden hours to give them heed!
The slight, the thoughtless wrong, do thou forget.
Be self-forgot in serving other's need.
Thou faith in God through love for man shalt keep.

Dwell deep! Forego the pleasure if it bring
Neglect of duty; consecrate each thought;
Believe thou in the good of everything,
And trust that all unto the wisest end is wrought
Bring thou this comfort unto all who weep.
Dwell deep, my soul, dwell deep!

SUNDAY

REFLECT upon your present blessings, of which every man has many—not on your past misfortunes, of which all men have some.—*Dickens.*

MONDAY

Atlas could never have carried the world had he fixed his thoughts on the size of it.—*Fra Albertus.*

TUESDAY

Wait not any longer this work to begin. By work we grow stronger. Be steadfast and win.—*Thos. Hill.*

WEDNESDAY

Immoral words admit of no defence,
For want of decency is want of sense.
—*Earl of Roscommon.*

THURSDAY

We can do good with ourselves permanently only if we do good to those with whom we are brought into contact.—*Roosevelt.*

FRIDAY

The gods have placed sweat on the pathway to excellence.—*Hesiod.*

SATURDAY

The moments we forego Eternity itself cannot retrieve.—*Schiller.*

We cannot be enthusiastic in work that is not our work. Nature equipped us for something different. Our tastes and abilities are along another line. There are people who use as much energy driving themselves to a distasteful task as they would need to carry congenial work to completion. First find your work, then the doing is a continual joy and satisfaction.

What a Boy Can Do

THESE are some of the things a boy can do
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He can make all sounds of beast and bird,
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Till he fools the rooster, hen, or duck,
He can mock the dog or lamb or cow,
And the cat herself can't beat his "me-ow."

He has sounds that are ruffled, striped, or plain;
He can thunder by like a railway train,
Stop at the stations a breath, and then
Apply the steam and be off again.

He has all of his powers in such command,
He can turn right into a full brass band,
With all of the instruments ever played,
And march away as a street parade.

You can tell that a boy is very ill
If he's wide awake and is keeping still;
But earth would be—God bless their noise!
A dull old place if there were no boys.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.—*Thomas Carlyle.*

For the love of God is broader
Than the measure of man's mind;
And the plans of the Creator are most infinitely kind;

If our love were but more simple
We would take Him at His word,
And our lives would be all sunshine, the sweetness of our Lord.

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A UNIVERSE OF LOVE

By Eugene Del Mar

EDITORIAL NOTE.—A short time ago we made Mr. Del Mar an offer to write a series of six articles for THE NEW YORK MAGAZINE OF MYSTERIES; he has accepted our offer and "A Universe of Love" is the first one. The other five will appear in consecutive issues. These articles are extremely interesting to every reader of "Our Magazine," as they contain many valuable truths.—THE EDITOR.

THE Universe, God, All That Is, is a Perfect Whole, a Complete Harmony. In each and every part and portion of the Universe is immanent the perfect harmony of the Whole. Creation is eternal, and has neither beginning nor ending. Through its process of exchange or transformation, creation is seen as an evolutionary development; and its progress is denoted by a continually increasing individual consciousness of the universal perfection and harmony.

A Perfect Whole and a Perfect Harmony necessarily must be a Unit; animated by One Impulse, impelled by One Purpose, and permeated with One Principle. In the nature of things, this Impulse, this Purpose and this Principle must be beneficent and benignant. It is impossible to conceive of a self-destructive Creative Principle, or one that is a malevolent beneficence.

Because the Universe is all-inclusive, creation necessarily is a matter of exchange or transformation. And as Perfection inheres throughout the Universe, all growth or development is concerned with, and confined to, the conversion of unconscious harmonies into the domain of consciousness. So far as it may be understood or comprehended by any of its forms, life is a matter of consciousness entirely. And the forms of life's manifestations that have appeared successively in the world's history have shown a continuously widening consciousness.

The lower the form of life, the less intense and fewer its conscious correspondences with the other world. Each advance in life's manifestations denotes a larger conscious environment, a keener perception and deeper realization of its meaning. Thus life becomes more and more universal in its sympathies, and unfolds to the consciousness of a greater degree of the universal harmonies, and therefore a greater variety of their manifestations.

There is no Principle of Evil, no immanent evil, no inherent malevolence. Life, and all of its manifestations, are governed by the Principle of Attraction; which, while it brings together what have affinity for each other, at the same time incidentally and necessarily keeps apart what are lacking in that degree of sympathy. No two manifestations can come together except as they mutually attract each other. Whatever comes to one has been attracted by himself to himself, and its coming attests a beneficent intent and furthers a beneficent purpose. It is an opportunity; but what immediate benefit one shall derive from it is determined by one's attitude of mind as measured by his understanding.

Understood rightly, evil is an interpretation of good. What is already good is to be made better. The conception of evil only is to be eliminated, but not in the sense of a voluntary expulsion of effects or manifestations. With the acquisition of wisdom, the problem of ignorance is solved completely. All so-called evils are opportunities for self-development. They are not misfortunes, and are disagreeable only as one makes them so. In any experience, there is more sweet than bitter, if one but extract its wisdom.

All so-called evil, pain and penalty, discord and disease, are ways and means whereby the Soul unfolds to a more expanded consciousness of its inherent beauties and harmonies. Physically, man is disposed to accept appearances as finalities, and to regard the material as all-important permanent cause. Spiritually, he perceives appearances as temporary manifestations; he discerns them as comparatively unimportant, temporary results. Experience plays the principal rôle in the development of this spiritual perception, and it is through pain and suffering, or what are regarded at the time as misfortune, sorrow and misery, that peace and happiness are attained.

Man has not descended from the gods. There has been no descent, no fall. The law of life is progress. Life has developed in consciousness continually, until it has reached its present highest point in physical form on the human plane. There is nothing to be regretted or deplored in the whole of the journey. Every step was not only necessary, but beneficially essential. Not only is there

an infinite past, but also an infinite future. A vista of Eternal Progress opens before one.

As one attains a higher wisdom and comes to greater conscious correspondence with universal harmonies, the pains and discords of experience are removed from the material or physical plane. For as one is attuned to his environment, the consciousness rises above a recognition of physical disease, which therefore ceases to manifest. The moral, intellectual and physical faculties and functions become beautifully responsive to each other, and they vibrate in unison. This insures an integrity of thought and action, and a harmony of life with which physical disease has no correspondence.

This Universe is one of Love. It is bound and held together by ties of inherent harmony and correspondence, and by inherent desire and interest. It is dependent upon a universal community of service. There is no acquisition except as the result of relinquishment. Nothing is received except as an equivalent of what is given. Each manifestation follows its strongest desire, and in the direction where it is most reciprocated, for the line of least resistance is always that of the greatest attraction.

The universal currents of activity are in perfect accord, and from the universal viewpoint constitute a Perfect Harmony. From any point of view less than the universal, there is apparent discord and inharmony. Here and there notes, and even whole chords, seem to be missing from what essentially is a Symphony of Life. The isolated individual viewpoint leads to the consideration and treatment of a part as though it were the Whole, and consequently to a judgment of the Whole based upon a misconception of the part. The part necessarily is incomplete, and this condition is attributed mistakenly and erroneously to the Whole. The Whole is never lacking in completeness.

No part or portion of the Universe is separated or separable from other parts. No part or portion of the process of development is a distinct entity. Perspective and proportion are distorted to the extent that any part is considered out of relation to the other parts. Each manifestation and each activity is understood completely, only as its relations with other manifestations and activities are discerned fully.

In the grandmosaic of the Universe, each atom occupies a particular place and answers a special purpose. So does each individual, and so does each experience it encounters. From the isolated viewpoint the inherent harmony of the part must fail to be recognized, in more or less degree. Viewed in its relations to other atoms, manifestations and experiences, the harmony of the Whole is discerned and recognized in the part.

This is a Universe of Purpose, therefore of Necessity. Its principles are immutable, universal and exact. Its Purpose is the individual happiness that is attendant upon growth or development, and inevitably it moves to the beneficent accomplishment of its Purpose, despite all protests. Whether one would have it so or not, it confers its bounties. It takes the line of least resistance always, and uses no more force or persuasion than the occasion demands. Its patience is inexhaustible. Any of its lessons may be absorbed when first offered, or acceptance be deferred for ages. What Infinite Wisdom regards as necessary and appropriate to the individual is continued to be offered until acceptance is secured.

The Universe is one of Love! Its love may not be evident always on the surface, which is the domain of limitation essentially, but it responds ever to the wisdom that seeks the throbbing, universal heart. The Universe mirrors back the picture presented to it; it reflects the likeness that appears before it. Greet it with joy, and its refrain is joyous. Speak kindly to it, and it echoes a sympathetic greeting. Sing to it a love song, and it carols back a tender, loving response!

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It is not strictly true that in Life, as seen on this planet, "the weak perish, while the stronger survive and propagate their kind"; this is only a surface appearance—a superficial view of beginningless and endless Life; it is only the changing and disappearance of material forms that we observe, as neither spirit nor matter perishes.

The material forms change and drop away from the souls that sustained them while they were necessary in God's blessed and beneficent plan; but the soul continues eternally taking on newer, finer and more complex forms of matter as the economy of Nature may demand. The form changes, but the real and eternal soul that is in and back of it, and for a while sustains it, cannot perish; neither can the matter that composes the forms perish—it merely goes back in the infinite and eternal ocean of matter to be used and used forever and ever in countless forms.

Thus it is that souls eternally go on and on through the universe, forming, reforming, changing, arranging and rearranging matter in the most intelligent and orderly way into all forms. The law is from form to form, always on an ascending scale—never on a descending scale.

One nation appears and flourishes and apparently perishes. Thoughtless men say it has perished. Not so! As nations disappear new nations appear. Is not this significant? Every day we see the animal kingdom decreasing at a steady and amazing rate, and men increasing on the earth in exact ratio as the animals are said to "perish" or become "extinct." Is not this significant?

How can men who pretend to learning, understanding, knowledge and wisdom question modern evolutionary philosophy and the ancient doctrine of Reincarnation?

Nothing in the universe can perish or be lost. Spirit and Matter are eternal—co-eternal. Spirit is the only simple in the universe—is not a compound—and hence it never changes, yet it changes all things. God is the eternal formless and changeless One that is in all forms and the cause of all changes.

Mr. Henry Wood, a modern and progressive thinker, in speaking of matter in his excellent work, "The Symphony of Life," says:

"Matter is the banner or sign-board of the particular character" [soul] "that is temporarily using it and playing behind it. The same plastic material appears, disappears and reappears in higher or lower shapes, as the case may be. It is clay grasped by the hand of its molder. The elements that to-day make up the body of a tree, or a dog, may have figured in the material structure of seer or philosopher." ["Elements on the animal plane attract a certain grade of cruder and coarser matter than those on the human plane," says a great adept.] "It is the user, not the material, that ascends." . . . "Life never perishes, and its manifestations are endless."

Brother Wood would have done well to say: "Life is beginningless and endless in its manifestations."

The beauty of any teaching is its truth, and the beauty of the Evolutionary Philosophy and the doctrine of Reincarnation is that they bring us to know and fully realize that "nothing is, nor can be, lost"; that all souls—all beings—are going onward, forward and upward to the same goal—infinite perfection and absolute freedom and eternal joy and bliss that come of oneness with God.

In speaking of the "survival of the fittest," Mr. Wood continues: "It follows that the less fit, which were supposed to have been crowded out of existence, are perfectly conserved and only awaiting suitable costume in which to give a shadow pantomime of their next step of unfolding quality. Nothing is, nor can be, lost. Conservation in some form is universal. Those lives that seem to drop

out of the great procession—said to die—disappear only to reappear in nobler and sweeter shapes."

You, beloved, never perish—cannot perish. We care not what your belief or religion is—we say to you, you are a precious eternal soul, in the stream of eternal, progressive Life that will float you ultimately to infinite perfection and endless bliss. What is true of you is true of All.

What do the adepts project on all men—all beings and all things? Only love. We have no fearful stories to tell about the anger and wrath of God. We only sing of Love, Life—progressive life. Love will uplift men to a higher consciousness when all else fails.

Progressive and orderly Life is all there is of value and importance in the universe, and sooner or later all men come to know that there is only joy and peace in eternal progressive Life.

Think a moment! are not all your desires actuated by this one idea—to have Life in its fullest and most progressive order? The eternal progressive stairway contains countless steps, and each one of us is on one of these steps with our face forward and never backward. Men appear to be faced backward on the eternal stairway, but that is only an appearance. We are all "brothers in the all-inclusive procession and bound for the same destination. Just now the man fits the step, and the step the man," and "All is good."

All life is Godward, hence progressive. Know this grand truth and you will be a more cheerful, willing, patient soul with true dignity and a tremendous force and power to do and achieve great and lasting works.—*The Blissful Prophet.*

Have Faith

(St. Mark, xi, 23, 24)

If thou desirest aught that can increase thy happiness or give thee peace, Pray, then, with faith and doubt not, nor ever cease

Until thine eyes have seen fulfillment of that prayer, for it will come As surely as the stars shine and the glorious sun.

Make the whole air vibrate with thy heart's most fond desire, And though it tarries long, still make that prayer a living fire.

The very force that forms thy wish is pregnant with its accomplishment, Each effort of the will, each pure desire will hasten the event.

"Pray without ceasing" means to keep thy dearest wishes on the air, And if thou but do this and firmly trust, thou shalt obtain an answer to thy prayer.

If thou hast faith, mountains thou shalt remove, the Master said; Those mountains are thy fears—banish them by prayer, and then by faith be led.

Never allow thyself to say, This good I seek can ne'er be mine; Say, rather, Every day shall bring me blessings from the source divine.

And then with simple, child-like faith await God's blessing without fear, And thou shalt see thy fondest wish come to full fruition here.

—Gena H. Kraft.

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As I love, I know.—*Frank Harrison.*

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THE PURPOSE OF MENTAL HEALING

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THE student who would arrive at a correct understanding of the philosophy of mental healing must have a correct perception of the purpose and scope of mental treatment, and in the beginning should disabuse his mind of any idea of the miraculous in connection with the subject. To be healed of bodily disease by the power of mind is not a miracle in the sense of being outside of law (and such healing has become so common in these days as to cease to be a wonder), for it is founded upon natural mental law that can be readily understood by all who give the subject the careful study it deserves.

Man is a trinity of elements in one individuality, which elements may be designated as substance, individuality and expression; or, as they are more commonly termed, "Spirit, soul and body." Spirit we understand to be the omnipresent Substance, Life and Power which vitalizes and sustains the universe and all there is therein. Soul we understand to be the dominant individuality which attracts and individualizes the universal substance, which it expresses in the body. The individualized spirit (soul) is the development of a potential ideal, and the soul of man is an ideal creation and growth of which the mind is the ruling element.

Mind acts upon three distinct planes, the subconscious, the conscious and the superconscious. The subconscious action is that which takes place below the realm of conscious mental activity, as during sleep, and applies also to the period of growth prior to the development of conscious individuality. It is the receptacle of all memories, and in its action upon and into the body acts through the cerebellum and nervous system. The subconscious mentality is that action of the soul or individuality that develops the body from the germ containing the potential human-ideal, giving it form and personality, and receives its direction from three sources: (1) from the inherent tendencies of the potential ideal which includes what is known as heredity; (2) from the dominant beliefs in the world's mental atmosphere, modified or intensified, as the case may be, by the inherent bias of the potential individuality; (3) from the action of the conscious mentality. The superconscious mental action is where the conscious mind is raised above the ordinary level of intellectuality into the realm of the purely spiritual. Here the mind comes into direct contact with the omnipresent principle of Life which it attracts in proportion to the magnetism of its individuality, and the life thus attracted is used by the conscious mind as it pleases.

Now when the sick apply to the medical doctors for healing, they expect to receive such treatment as will restore bodily health by direct material applications without reference to the development of the individual mentality, and with these systems of healing for those not sufficiently in command of the subconscious mentality to desire the higher methods, the practical metaphysician has no quarrel, and while using no material remedies himself, may co-operate with a physician of the old school in the treatment of a patient who may, from his peculiar condition or development, desire such a combination of methods. But the purpose of mental healing is radically different from that of *materia medica*; for while, like the M.D., the metaphysician seeks to restore bodily health, he does so by an appeal to the mentality of the individual rather than by an attempt to change bodily conditions by physical means.

The object of the mental treatment is to develop the conscious individuality to a point where it can enter the realm of the superconscious and attract uncreated vitality, individualize it, and by conscious direction send it, through the medium of the subconscious mentality, down into the body, which it revitalizes and rebuilds in accord with the ideal of perfect humanity. The purpose of mental healing is to educate and develop the individuality, placing it in dominant control of the body, whose brain and nervous system are peculiarly adapted to the purpose of recording in the physical form the mandates of the mind, and of serving as a medium for the distribution throughout the body of the vital elements attracted by the superconscious mental action; hence the mental healer at once recognizes, and seeks to procure his patient's recognition of the ideal perfect human as the real self, that he may develop and perfect it in accord with ideal law inherent in the soul, and give it physical expression. By placing a thought of ideal health in the patient's mind a new direction is given to the subconscious mental activity, replacing in a degree the diseased conditions with healthy vitality induced by the correct thought, and the continued concentration of the mind upon present health, resulting from a constant recognition of the soul as dominant and ideally perfect, with greater or less rapidity restores bodily health, while developing a positive individuality.

Dawn

ONCE I sat at morn's awaking, saw the midnight shadows breaking,
Sat, like statue carved from marble, on a mountain wild and drear;
Saw the stars grow dim and dimmer, saw the first faint eastern glimmer,
And the soft and ghostly shimmer of the lakelet deep and clear.
Saw the first pale rays reflected from the water pure and clear,
Saw the shadows disappear.

Not a sound heard I, tho' listening for the faintest sigh or whispering
Of the silvery light thus stealing softly o'er the earth and sky.
Silently it grew and brightened all the landscape which it lightened,
And the darkness, as if frightened, fled before as culprits fly.
Fled like shiv'ring, shudd'ring culprits, pale with fear and terror, fly,
When stern justice passeth by.

Still the murky morn grew lighter, still the beams grew bright and brighter,
And the mist-clouds of the valley softly veil the landscape o'er;
And, perchance to end my dreaming, from the east horizon gleaming,
Lo! the sun comes brightly beaming, where the darkness lay before.
Sunbeams bright, effulgent, smiling, where the darkness was before;
Midnight darkness was before.

This to me shall be a token, error's night shall thus be broken,
Soon the truth be known and spoken, doubt and darkness disappear.
Lo! the eastern sky is glowing and the light is slowly growing,
O'er our mental night 'tis flowing, quelling phantoms, ending fear.
Ending all our ghastly fancies, bringing peace instead of fear.
Hope and peace instead of fear.

—J. R. Shepard.

The universe is *evolving* at this present moment, so it cannot be said to be *created*; it is *becoming*, all the time—from everlasting to everlasting. Free the mind from the thought of *creation*, time, and space, and open it to universal truth—Universal or Divine Mind. God, by the power of Mind, is evolving the Universe, and, strictly speaking, it cannot be said to be created any more than *you* are created. You are eternally *becoming*—unfolding. From the beginningless past to the endless future the soul is, and the universe is.

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Expression of Feelings

It is a mistaken opinion held by some people that children should not express their feelings, says Edith E. Steigleder. That a little child should never be allowed to give vent to anger, to laugh at the ridiculous, to cry because he has been punished or broken a toy, or to love when the motive prompts him, is too much to impose on one so young. Do not grown people do the same thing? Why should we expect from a little child what we are not accustomed to doing? It is a well known fact that if a little child has not a mother, father, sister, brother or some dear friend to whom he can make known his feelings with impunity he will certainly pine away.

To let a child give expression to these feelings is to develop him physically and mentally and to enlarge his powers of expression. It will make him more equal to the experiences of life and more able to deal with them justly.

What pleases a child more than to tell all he knows? And if he can find a ready listener, how happy he is! Let him tell you everything, the good and the bad, then you can gently put aside what should not concern his thoughts and keep his attention fixed on the good and beautiful. "Intercourse is the soul of progress;" and the more we converse with one another the more ideas we gain and the more natural will be our flow of expression. The little child is drawn to any one who listens to him and sympathizes with his feelings, and if you appeal to this characteristic of his with all possible interest, oh! how much he will love you and what a powerful influence for good you have over him!

You may think that outbursts of anger will teach the child to be quick-tempered and that he will become unmanageable if you do not conquer him by sound beating. By all means this last ought not to be used; because it crows a child and makes him distrust himself. If a child is allowed to express his anger three or four times he will not care to give vent to it any longer; but on the other hand, if you repress it, it is constantly being aroused again at the next provocation, only to be repressed again by some forcible means. This treatment may slightly inconvenience you, but it is not injurious to the child at all, compared with the method used by force.

So often we hear people say, "She is so simple; only the children love her." Indeed, if you have "only" the children's love, consider yourself greatly blessed; for was there ever any earthly love more pure and holy than a child's love? Accept gladly their love and caresses as rays of heaven's own light. Charles Dickens's appreciation of them is touching. Hear him as he says:

The twig is so easily bended,
I have banished the rule and the rod;
I have taught them the goodness of knowledge;
They have taught me the goodness of God;
My heart is a dungeon of darkness,
Where I shut them from breaking a rule;
My frown is sufficient correction;
My love is the law of the school.

Do not suppress their expressions of love. Love them in return; for they are "angels of God in disguise." "There is nothing on earth half so holy as the innocent love of a child."

Diet and Morality

WERE the belief one day to become general that man could dispense with animal food, there would ensue not only a great economic revolution—for a bullock to produce one pound of meat, consumes more than a hundred of provender—but a moral improvement as well. For we find that the man who abandons the regimen of meat abandons alcohol also; and to do this is to renounce most of the coarser and more degraded pleasures of life. And it is in the passionate craving for these pleasures, in their glamor, and the prejudice they create, that the most formidable obstacle is found to the harmonious development of the race. Detachment therefrom creates noble leisure, a new order of desires, a wish for enjoyment that must of necessity be loftier than the wretched satisfactions that have their origin in alcohol. But are days such as these in store for us—these happier, purer hours? The crime of alcohol is not alone that it destroys its faithful and poisons one-half of the race, but also that it exercises a profound, although indirect, influence upon those who shrink from it in dread. The idea of pleasure which it maintains in the crowd forces its way through the crowd's irresistible action into the life even of the elect, and lessens, perverts, all that concerns man's peace and repose, his expansiveness, gladness and joy; retarding, too, it may safely be said, the birth of the truer, profounder ideal of happiness; one that shall be simpler, more peaceful and grave, more spiritual and human.—Maeterlinck, in *The Temperance Cause*.

The success of a plant depends not upon its size, as compared with the other plants of the garden, but upon its steady and healthy growth. So the success of a human life does not depend so much upon the rank it takes among others as upon its own continual progress.

Variety in unity is the present and future inspiration.—Henry Wood.

How helpful nature is to him who loves God and obeys the natural laws of Life; who thinks, eats, drinks, and lives simply and purely.

Look forward! Pessimists look backward and do not improve or progress. Live in the *New* and the *Now* and be progressive, prosperous, healthy and happy.

Let a man live but one month on cereals, nuts and fruits if he would know what it is to pulsate with buoyant life, and have a cool, calm and serene mind, free from all worry and nervous apprehension.

Hold this thought: "EVERY THOUGHT HAS A FORM, AND EVERY FORM IS A THOUGHT EXPRESSED, AND EVERY THOUGHT HAS TWO MODES: ACTION AND REACTION—ACTION UPON OTHERS, AND REACTION UPON OURSELVES."

Events and effects in this world often seem occult, mysterious and somewhat of the supernatural because our minds are closed to the natural and divine plan of God; because we have failed to search for and discover that which explains all; because we live in the *old* thought of traditions and superstitions rather than in the *new* thought of cause and effect, logic and reason, light and love. Soul culture always opens the mind to the truth and what is natural—brings man nearer to Nature's heart and the Divine Plan.

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This real hand made trimmed hat is the jauntiest style of this season. The frame is made of the very finest lace straw braid, the trimming, beautifully arranged, consists of rich IMPORTED LACE, handsomely overlaid around the rim, a large cluster of imported pure silk and velvet roses with natural foliage ornaments the left side, two ribbon novelty buckles are ornamented on back and left sides, the entire hat is trimmed with finest quality silk finished mull. ALL SILK TAFFETA and ALL SILK CHIFFON headed with ALL SILK and VELVET flowers, completes the trimming of this very stunning spring and summer hat. This beautiful hat must be seen to be appreciated. We will trim it in black or any color desired. ABSOLUTELY FREE to anyone who orders it. We will send it for selling 24 of our SOLID GOLD SHELL HAT PINS at 10 cents each. Each pin is elegantly set with a richly cut jewel, surrounded by a cluster of twelve parisian pearl beads. Entirely new this season and a fast seller. When you have sold the pins send us the \$2.40 and we will send you at once by express this beautiful hat for your work. We are a large wholesale millinery firm; our business is incorporated under the laws of the state, and you will find us to be thoroughly reliable. Order the pins to-day. You need no money. We trust you with the goods. You can easily sell them among your friends in an hour and have the sweetest hat in your town. Address, AMERICAN MILLINERY CO., Dept. 435 CHICAGO



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Words Worth Believing

Words carry little weight without a life back of them; what would have been the use of Andrew saying to his brother, Simon Peter: "We have found the Christ," if Andrew had not been a man of moral integrity; a man whose life was bent for good, a man of good deeds? Had Andrew been selfish—his life spent in eating and drinking and love of mere worldly lusts and pleasures—his words would have had no meaning to Peter. We must live the life, to have our words potent for good. We may say we love our neighbor as ourselves; we may call ourselves Christians, but we ask: what does love do for the one it calls neighbor? Love makes our happiness, and the absence of it destroys all contentment and peace.

But Love does not come to us unbidden; it must be won by noble deeds, by acts of kindness, gentle words, pleasing smiles, unselfish devotion, helpfulness. We owe respect to those who are truthful, honest, sincere. We give love to those of kindred minds whom we trust implicitly, and who are as ready to lavish affection as to receive it.

We cannot love the nature that is filled with selfish lusts, petulance, parsimony, ill-temper. Mutual love means mutual helpfulness; it brings with it the greatest boon of life. We read so much about kind thoughts in our New Thought literature, but about deeds we hear but little: see less. If we have love and good will, we have to spare, and giving may increase our share. Virtue and knowledge are a glorious twain, the more they give the more they gain.

If we would have our words potent, we must give life, good will, and broadcast our seed. Some may fall on uncongenial ground, where stones may stay its coming into light of day. Be not discouraged, some may find congenial soil, refreshing dew, ripening shower, to bring to life the beautiful flower, to glad the eye and fill the soul with glad surprise.

Live thou the life and thy words have power. What the world lacks is sincerity, honesty, unselfish love: a love that is not tainted with lust and greed for gold. We must put our creed into our deed to make the stubborn natures feel the glory, the delight of knowledge used aright. The peace of the nations of the earth will not be won by war, but by living the life of good deeds, not words and creeds but—deeds.—Mary J. Healy.

While your Thoughts are wandering everywhere, your Forces are scattering. Always remember that; and from time to time recall the vagrant fancies and nervous apprehensions. If you would be a Great Personality, you must first learn how to Concentrate—for your Mind is your storehouse, your Ideas the funds of your actual capital. Your Thoughts touch things—your Character is an influence over affairs.—Burry.

Changeable and erratic people, so-called, are often the leaders, the geniuses of the race. They are the ones who move on—they make one thousand mistakes, but what they accomplish is worth while—in their successes they are magnificent.—Burry.

No matter what may be involved, there is absolutely nothing worthy of worry.—Burry.

Do unto others as ye would that they should do unto you.

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

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The Art of Being Happy and Successful

"My own career has been rich in great disappointments which have proved significant blessings"

By Hon. Chauncey T. Depew, LL.D., United States Senator from New York

WHENEVER I have spoken of the enjoyment of life and the pleasures possible in every condition, the criticism has been made that my point of view was too narrow, and from a basis of continued lifelong personal prosperity which unfitted me to understand the limitations of the ordinary wage-earner. This is not the case. Happily for me, my father, a successful man with an iron will and a fixed purpose, having given me a university education and a profession, threw me out, with the remark that I would never have another dollar from him, except in his will.

There was not a hard line possible in the experience of early struggles which did not come to me. The old gentleman would sit in his room with the tears rolling down his cheeks at my difficulties and hardships, but he never relented nor rendered one particle of assistance. Twice, through over-confidence in friends and a fatal weakness for indorsements, my accumulations have been swept away and a load of debt assumed. It was after all these struggles and misfortunes that a rule of life was suggested, the results of which have been so happy that they easily form a code for enjoying existence applicable to every condition in life.

Old Epictetus, the Stoic philosopher, has laid the world under the deepest obligations. A man of genius, cultured and educated, the fortunes of war had made him a slave to a brutal Roman. It irritated the Roman that a man in such condition still could get vastly more pleasure out of life than he did, with all his wealth, and the opportunity given him by being a favorite at the Court of Nero. Seizing the philosopher and slave by the leg one day, he commenced twisting it, when Epictetus said: "Stop, you will break that leg and injure your property."

The leg of Epictetus was broken, but his cheerful stoicism conquered. His liberty was given to him and he founded one of the great schools of antiquity. The underlying principle of his faith and teaching is that God knows what is good for us better than we do. Therefore, doing the best we can to attain our end, let us accept His disposition as the wisest, and be cheerful and happy whatever our lot. Certainly my own career is rich in great disappointments which have proved significant blessings.

The best informed, all around man, and the most contented I ever knew, was a barber. He was a success as a barber; he would have failed as a merchant. His shop kept him comfortably and furnished a surplus which, with great discrimination, he invested in a library, every book in which and every author in which was his intimate and familiar friend. He was the encyclopedia of his neighborhood to the preachers, the lawyers, and the students; and instead of wearing his customers with voluble suggestions as to his patent for restoring their hair on the outside of their heads, no customer ever left the chair without getting something of value lodged inside of his head.

Sunset Gates Ajar

To-NIGHT as I sat at my window,
When the west was all agleam
With that strange and wonderful splendor,
That is fleeting as a dream;
I thought that the hands of the angels
Had flung open heaven's gateway wide;
And I caught a glimpse of the glory
From the hills on the other side.

Is it not a beautiful fancy,
This sunset thought of mine,
That the gates of heaven are always
Flung open at day's decline?
That those whose day is ended
Of earthly woes and ills,
May pass to the morning sunshine,
That dwells on the heavenly hills.

When for me the sunset gateway
Shall at day's decline inclose,
And I pass in through its portals
To that long and sweet repose,
I know that I shall remember,
In that city so fair and far,
My strange and beautiful fancy
Of the sunset gates ajar.

Perhaps while I sat there dreaming
Of the gateway in the west,
Some poor soul went through its portals
To a long and endless rest;
Passed through the sunset gateway
To that "city paved with gold"—
Passed into the new life's gladness,
To be no longer old.

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Thro' the Mists of Doubt

SHE had pondered long o'er the blessed Book,
And her eyes were bedimmed with tears;
She was looking now for her heavenly rest,
Thro' the mists of doubts and fears.

"I know not," she said, "how my faltering feet
Can walk on the streets of gold;
And the shining ones will not know me there,
So weary, and worn, and old.

"I shall shrink as I enter the gates of pearl,
With my earthly robes stained by sin,
And the splendor of heaven will dazzle my eyes,
If ever I enter therein.

"Could I rest at last 'neath the tree of life,
And gaze from afar on His face,
My soul might hope transfigured to be
By my Master's wondrous grace."

The weary head bowed—Earth's vision was closed—
The tumult of life had ceased.
From labor and care, from sorrow and pain,
The weary one was released.

She opened her eyes on a fairer scene
Than ever her dreams had known,
And familiar voices were calling her name,
And bidding her welcome home.

On invisible wings, 'mid a chorus of song,
She was borne to her Saviour's side.
He gave her a look of ineffable love,
And her being was glorified.

—E. N. Morley.

The Way to Heaven

HEAVEN is not gained at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies
And mount to its summit round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God—
Lifting the soul from the common sod
To purer air and broader view.

We rise by things that are 'neath our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we resolve, we aspire, we pray,
And think that we mount the air on wings
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men!
We may borrow the wings to find the way—
We may hope and resolve and aspire and pray,
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart, and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not gained at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies
And mount to its summit round by round.

—J. G. Holland.

Sayings of a Successful Merchant

In Listen

OLD merchants can keep their business new by attracting new ideas. We should remember that while our bodies are growing older every day, we can keep our minds filled with new thoughts. Young thoughts will build up enthusiasm in any business, it matters not how old it is.

The only way to acquire a true knowledge of life is to keep the mind clear by exercising pure and clean thoughts. Pure thoughts will create a sound mind and body. One cannot hope to be successful in any undertaking unless his thoughts be clean and pure. To obtain health and find success we must give ourselves much attention.

I would that the world shall be better because I live in it, and I am determined that my thoughts shall be of the kind that will help men and women to a higher standard of morality and a better understanding of Nature. To desire the world better we must attract and throw out better thoughts.

To try to work up enthusiasm about old things is the wrong idea. We should endeavor to bring up something new. Too many merchants hang on to old methods and then wonder why others are so successful.

The principle of eternal Truth can never be shaken.

Come! let us all search for inherent laws and principles and come into oneness and harmony with the one eternal Law and Principle of universal Life and Being. It is thus we will come to know, and in no other way.

Not one hath hoped in the Lord and hath been confounded.—Eccles. ii, 11.

Simplicity tends toward God, whom alone it seeks to please; it renders us like to God, who is a Being supremely and essentially simple.—St. Vincent's Manual.

Not a day passes but we all of us, consciously or unconsciously, move on to better things. Such is the eternal Law of eternal Life—from form to form, and plane to plane, always on the ascending scale.

Personal Magnetism depends upon how much and how deeply we can love; upon how much and how deeply we can think; upon exact justice, honesty, broad tolerance, calmness, serenity, dignity, fearlessness and a patience, cheerfulness and willingness in our work, whatever it may be.—Frank Harrison.

"NOTHING IS HIGHER THAN TRUTH."

The Law of Wealth

"THE law of wealth is to serve," says a wise man. How can any one expect opulence without continuous and persistent effort in a well-directed and orderly line of endeavor?

"You can be whatever you will be. You can have whatever you need. As a matter of fact, you are getting all the time about what you really want, and exactly what you need at the time you get it."

Open-minded optimists and clear-seeing men and women attract wealth; pessimistic sentimentalism that opposes "commercialism" must suffer from poverty.

Good thinking, and knowing how to work, and how to give and spend, and not squeezing dollars, will help one acquire wealth. The Rothschilds have a family motto: "Money is like water: the tighter you squeeze it, the less of it you will have."

The occult law of wealth is to have money, but never let money have you.

The law of wealth requires us to have full confidence in ourselves. "You do good thinking and successful work only in proportion as you have confidence in yourself. I am, I can, I will, are the proper words to say to yourself, until you come to live in the power of them."

Modern soul-culture—the advanced thought—will lead man to opulence. "The law of wealth is to serve."

All the English-speaking peoples in the world united under one government, working together in harmony and for one purpose, improvement, advancement, progress and prosperity—a high civilization—would make war an impossibility and an absurdity. Anyway, that is what is coming about, sooner or later. Mark this prophecy!—America in a just, peaceful and advantageous way for all nations will one of these days lead and dominate the world.



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Endow Duty with Love

COLONEL ANDRADE, of the City of Mexico, once told me that he took two growing flowers and experimented with them thus (both flowers were healthy and of natural growth when he began his experiments): One flower Colonel Andrade endowed with courage, love, force and growth. He gave it sweet, blissful thoughts, and praised its beauty and fragrance. Mentally he blessed and encouraged its perfection and growth. This flower rapidly, very rapidly, developed size, beauty and fragrance. It seemed to jump into ecstatic perfection, and to revel in his presence. It developed brighter hue and brilliant color almost in a day. Colonel Andrade said that this flower seemed to know him, and to greet his presence by projecting itself toward him.

The other flower the Colonel frowned upon, scolded and shamed it. Within three days this flower was blighted; a decline set in, its growth ceased, and death followed within a month. Colonel Andrade added that he had never touched either flower.

Here is a beautiful lesson, friend. We are all working for others. Let us leave a smiling, benign thought with all we do. Let our work pass into other hands, carrying mental sunshine into those souls who take out products.

This is particularly applicable to the housewife. It is she who can bless or wither our spiritual being, according to the mental reflection she casts upon our food. A wife can bless her bread as she makes it. She can declare it filled with benign force and life for those who eat it. She can make it to digest, nourish and bless us who eat it, and it will obey her wish. It is the same with every walk of life. Bathe duty with love! Our friends and successors will thrive on what we have created. Otherwise they may wither, as did Colonel Andrade's flower.

Endow Duty with Love!—Dr. Paul Edwards.

To be master of a multitude is a great thing, but it is a far greater thing to be master of one's own self.—Rev. Thomas B. Gregory.

"IT IS IMPOSSIBLE FOR AN INDIVIDUAL OR A COMMUNITY TO BE SICK AND PROSPEROUS AT THE SAME TIME," says the great Dr. Wilder. Have you taken the First Degree, or Health Degree, of THE MYSTIC SUCCESS CLUB? Read about this great and mighty Club in another part of this issue of the Magazine.

We have bliss and eternal Freedom when we cease to "bicker," "argue," criticize, censure, judge and condemn—when we love all with such universal love that we have no inclination nor desire to meddle with their God-given right to think, reason and act as they please.—The Blissful Prophet.

THE MAGAZINE OF MYSTERIES is printed for the multitudes. It contains a bit of sunshine for all men.

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Nothing is low that nature has evolved; everything is low that man has degraded.—The Light of Truth.

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Perseverance and Persistence Mean Success

WHATEVER we earnestly aspire to will be ultimately attained. Earnest souls persistently aspire to know God's Plan, that they may know exactly what to do for the good of the Whole.

Perseverance and Persistence in a faithful and cheerful mood in any one line bring certain realization.

Years ago a German boy read of the siege of Troy, and made up his mind to find the ruins of that ancient city. Troy had perished three thousand years ago—if, indeed, it ever existed at all. But said the little German, "I will find it."

Though a poor lad, slaving at work until bedtime, he procured books and taught himself six or seven languages. He pushed on and prospered, until as a merchant he had made a fortune. Every step of this study and money-making was taken with the aim of fulfilling the vow of his boyhood.

In due time he started eastward with a company of laborers, and for long, long years pursued his search. At last he found Troy. His discovery was a sensation through all Europe.

A few years ago the stores of gold, silver, and bronze, dug out of the palace of the Trojan king, were exhibited at South Kensington. For three thousand years the buried ruins of that city had lain covered with sand, and by many it was regarded only as the fabled creation of poetry, but Dr. Schliemann, at his own expense, and by his own amazing enterprise, gave the discovery to the world.

Think of it. A poor lad, learning languages, making money, spending seven years or more in far-away deserts, sustained through a lifetime by one fixed resolution. He vowed in boyhood that he would find Troy, and he did find it. This German lad said, "Put down my name," and when life was far spent he succeeded in hacking his way into the temple of fame.

Now, if we can find truth and God, if we can find "Glory, honor, immortality, and eternal life," is it not worth while for the sake of these imperishable possessions, to summon up our uttermost resolution, and to pursue our aim with diligence through the swift years of our mortal pilgrimage? "They do it for a corruptible crown, but we for an incorruptible." Do it with thy might.

You Can Be Successful

You can be successful. You can become a life-member of THE MYSTIC SUCCESS CLUB. You cannot realize until you are a member what a great and mighty Club this is. You can join the Club at once, no matter what are your circumstances, surroundings, religions or political creed, age, color, nationality. You will find no small, petty, narrow restrictions nor limitations in our teachings. You must aspire to make the most of yourself and become a successful person. Success of Americans, American intelligence, pluck and nerve are admired the world over. The wise men of the East are beginning to realize that their peoples can learn much from us. W. T. Stead, recently speaking of our wonderful growth, progress and achievements in all the activities of life, among other things said: "For an American one success is not enough. When one thing is accomplished, there is always something else to be striven for." Brother Stead is right—we are eternal workers, and the whole world is profiting by our tremendous force, energy and desire to do. And we might add that we have just begun our great and mighty works that will do so much for the progress and civilization of the whole world.—An American.

A Great Book by a Great Soul

"THE POLITICAL ECONOMY OF HUMANISM," by Henry Wood (Lee & Shepard, Boston, Pubs., \$1.25), is a work that should be read and re-read by all who are interested in mankind. And, pray, who is not so interested—who thinks at all? Brother Wood is one of the foremost men in the Higher Thought movement, and all of his writings are characterized by a pure, simple, comprehensive style, yet are deep, profound, and so dignified in their tone, that they immediately take hold of the soul, the mind and the heart. His works are read by scholars and the greatest intellects, as well as by men and women whom the world might class as "illiterate," showing clearly Mr. Wood's catholicity and his power to attract and hold minds of varying depths and breadths. Such is the power of a soulful man, backed by ripe scholarship and the light of Truth.

Freedom is in the air, everywhere! Knowledge gives absolute freedom, nothing else can. So let us think, and reason, and patiently, persistently and insistently demand from the Great Fountain of Omniscience knowledge and wisdom. Let us look within to the inner depths of our own souls to know all that is without. Thus we will arrive at Truth and Freedom, and in no other way.

Each and every achievement that results in the good of the Whole demands wisdom. We lift others only as we attain wisdom. "One may free others only as he is free." A wise teacher is sane, and has sense, poise, balance, equilibrium, and dignity.

As we think superficially we believe more or less in the supernatural and know little of the natural, and are dualists and not monists; our minds become disillusioned and clean and open as we think deeply and profoundly.—Frank Harrison.

The higher the religion the more simple and comprehensive it is; know and realize that God is omnipresent Love, Life, Omniscience, and Omnipotence, and you will live in the highest religion—live with the Most High.



FREE Beautiful Feather BOA

Send your name and address and we will mail you 30 pieces of ART JEWELRY, no trash, to sell at only 10 cents each. Every one you offer them to will buy one or more. When sold send us the \$3.00 and we will send you at once, ALL CHARGES PREPAID, this

Handsome FEATHER BOA

It is 54 inches long, made from extra quality Black Coque Feathers. Very stylish for spring and summer wear. Will be all the rage this season in all large cities. Nothing can add more to your appearance, nothing will set off a handsome dress or costume like one of these Feather Boas, and we give you the chance of a lifetime to earn one free. This is an extraordinary offer and cannot be duplicated by any other reliable concern. We will guarantee to treat you right, and shall expect the same treatment in return. Your credit is good with us, we trust you for the jewelry until you sell it, taking back all you cannot sell, and allowing you a cash commission on all sold. Send to-day and you will have this Feather Boa in a few days. Be the first to order in your locality. Address us this way,

E. JONES & CO.,
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LEARN Bookkeeping Free

WOULD YOU BE A SUCCESSFUL BUSINESS MAN? Would you obtain a good paying position or secure an increase in salary? Would you possess the capacity that directs and controls large business enterprises? A knowledge of accounts increases your opportunities a hundred fold. Our method excels all others. You can learn quickly at your own home without loss of time or money. We guarantee it. No trouble to master bookkeeping when a bookkeeper teaches it. The author of our works is an expert accountant; he has kept and audited books for the largest corporations in the world.

A GREAT BOOK FREE. "How to succeed in Business" is the title of an extensive treatise on bookkeeping and business. It tells of the best system of accounts in the world. It explains how you can make more money and better your position in life. It is just the book for beginners. It is invaluable to bookkeepers and accountants. To advertise our system and other books, we propose to give away 5,000 copies of this book absolutely free. This offer is positively genuine and without any condition whatever. Simply send your name and address and receive the book without cost. A postal card will bring it. Address, **COMMERCIAL CORRESPONDENCE SCHOOLS, 42 E. Schools Buildings, Rochester, N. Y.**

Are You Honest, Sober, Industrious?
If so, we offer \$60 to \$150 per Month and Expenses.
Let us start you. Engage with us.

We wish to appoint a few more hustlers—Salesmen, Agents, Managers and General Agents to work at home or travel. No drones or idlers. New plan. No experience. Steady employment. Sure pay. We're an old, reliable, responsible firm. Capital \$100,000.00. The largest and oldest firm in our line in the world. A monopoly—demand enormous created by expenditure of \$50,000.00 in advertising. We sell \$1,000,000.00 worth of goods annually. No Scheme or Humbug. **LADIES—We offer excellent chance for all or part of your time.** **WRITE US TO-DAY**—Giving age, married or single; experience in full; where you desire to work; financial worth; references, in fact, full information. Send your address anyway. Address **MANAGER, THE WORLD MANUFACTURING COMPANY, 941 World Building, Cincinnati, O.**

\$2.39 RATIONAL BODY BRACE.

SEND NO MONEY. Cut this ad. out; state size around body two inches below top of hip bones; give height and weight and we will send you this RATIONAL BODY BRACE, by express C.O.D., subject to examination. You can examine it carefully and if you find it the highest grade, the most perfect, comfortable, hygienic and satisfactory Woman's Brace ever offered, regardless of price, pay the express agent our special offer price, \$2.39, and express charges. If you send \$2.39 with the order, you will save 20 to 25 cents, the extra charge the express companies ask on C.O.D. shipments. **WEAR THE BRACE 10 DAYS, AND IF YOU DON'T FIND IT ALL AND MORE THAN WE CLAIM FOR IT, return it at our expense and we will return your money.**

THIS IMPROVED RATIONAL BODY BRACE IS AN ABDOMINAL SUPPORTER AND BRACE COMBINED. Forms a natural support for every organ of the body. Fits any figure, thin or stout. Makes walking and working comfortable and pleasant. Retains and retains a woman's general health, strength, grace and perfect figure. Removes causes of all weaknesses and prevents organic displacements, strengthens and supports where needed. **A GENUINE BOON TO WOMANKIND.**

MADE OF ESPECIALLY PREPARED MATERIAL; upper portion elastic; lower portion non-elastic. Perfectly adjustable. Can be worn over corsets. Best grade tempered springs. All metal parts highly nicked. **RECOMMENDED BY DOCTORS,** brings immediate relief and comfort to the wearer, with regular and natural functions of every organ. An extra set of under straps furnished free. Order Today. Write for catalog of Drugs and Appliances. Address, **SEARS, ROEBUCK & CO., CHICAGO, ILLINOIS.**

SOLD UNDER OUR PERSONAL GUARANTEE.

Meddling

By George A. Greene, in *Elika*

THERE seems to be a universal proclivity in humanity to be mindful of, and usually busy in, the affairs of others. When two persons meet casually, having disposed of the weather, their several inquiries concerning the health and happiness of mutual friends quickly degenerate into a quizzing match intended to draw out what knowledge the other may possess concerning the private affairs of those same mutual friends, and each other as well. The more petty the item, or the more sacred its privacy should be, the more eagerly it is sought for. If a matter of moral delinquency or business shortsightedness is unearthed, it becomes a text for a preachment in dialogue that would honor an "elect" one.

Every person, either for assumed cause, or on general principles, has been subjected to a vast deal of gratuitous expostulation, advice or exhortation, that either failed of its purpose or, worse, really produced the state of mind it was offered to remove. Such misapplied zeal more often confirms the one who was so unfortunate as to be the perpetrator of a publicly known mistake, in a practice which, otherwise, likely would never have been repeated. A child scolded and threatened for a trifle, is impressed that the trifle is important rather than venial (which he knows it isn't). Or, if he becomes "convicted of sin" his self-respect so suffers from the severity he receives that he becomes a ready subject for a similar temptation.

Now it is a wonder to me that this practice could have become so universal in the face of such marked failure to secure the sought-for good. Good seems to be the principal aim in it all, and good would be attained if the methods used were adapted to the end desired. The method mentioned is one of precept purely. Undertake to teach a child what a sphere or ball is by giving its exact definition and you fail. Show him several, varying in non-essential qualities, with the name applied to each, and he quickly catches the idea.

The argument is that example is the true method of instruction. We "children in the kindergarten of God" need this method just as much as the infant. There is no method of demonstrating a moral or social truth equal to that of living that truth. The Universal Good has long enough failed to find its convincing and compelling expression in precept, "for the letter killeth." Let the truth be taught—be lived, out-pictured in relief, "that they may see your good works and glorify your Father which is in heaven."

Character

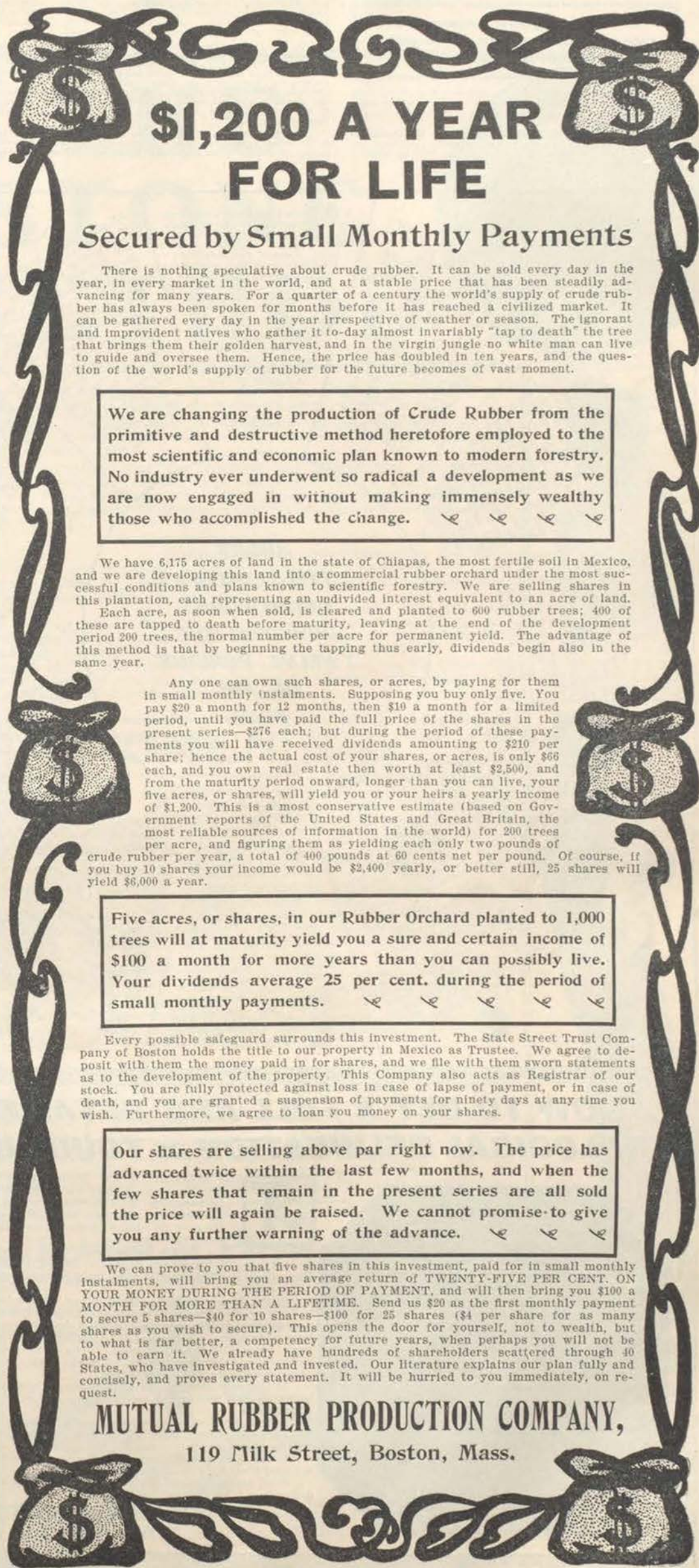
OUR character is the sum-total of all our past thoughts. The only remedy for disturbing thoughts is counter thoughts. Calm and holy thoughts always quiet, cool and calm the mind. He who is habitually serene and tranquil has what we call a sweet and beautiful character. "Never think, much less say, a man is hopeless because he only represents a character, a bundle of habits, and these can be checked by new and better ones. Character is repeated habits, and repeated habits alone can reform character." Back of each habit, and actuating it, is thought. Now, if we can rouse the mind to look *within* the soul for light, and not without on external things, the thought vibrations are immediately and permanently changed to a higher and more harmonious vibration, so that we at once begin to change the character. In other words, we step up on a higher and better plane of mental action, and have higher and better life vibrations, which build and construct a higher and better character. We now enter the zone of psychical powers and breathe a new and free air, as it were. Ever hold the true and inspiring thought there are no "hopeless" men.

Her Secret

WE occasionally meet a woman whose old age is as beautiful as the bloom of youth. We wonder how it has come about—what her secret is. Here are a few of the reasons:

- She knew how to forget disagreeable things.
- She kept her nerves well in hand and inflicted them on no one.
- She mastered the art of saying pleasant things.
- She did not expect too much from her friends.
- She made whatever work came to her congenial.
- She retained her illusions and did not believe all the world wicked and unkind.
- She relieved the miserable and sympathized with the sorrowful.
- She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.
- She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life and a happy one.

When we love fervently, deeply, broadly and persistently we are universal lovers and are filled with hope, courage, strength, power, optimism and charm—personal magnetism. Tone and dignity of character are the natural qualities of a lover of the great ALL.



\$1,200 A YEAR FOR LIFE

Secured by Small Monthly Payments

There is nothing speculative about crude rubber. It can be sold every day in the year, in every market in the world, and at a stable price that has been steadily advancing for many years. For a quarter of a century the world's supply of crude rubber has always been spoken for months before it has reached a civilized market. It can be gathered every day in the year irrespective of weather or season. The ignorant and improvident natives who gather it to-day almost invariably "tap to death" the tree that brings them their golden harvest, and in the virgin jungle no white man can live to guide and oversee them. Hence, the price has doubled in ten years, and the question of the world's supply of rubber for the future becomes of vast moment.

We are changing the production of Crude Rubber from the primitive and destructive method heretofore employed to the most scientific and economic plan known to modern forestry. No industry ever underwent so radical a development as we are now engaged in without making immensely wealthy those who accomplished the change.

We have 6,175 acres of land in the state of Chiapas, the most fertile soil in Mexico, and we are developing this land into a commercial rubber orchard under the most successful conditions and plans known to scientific forestry. We are selling shares in this plantation, each representing an undivided interest equivalent to an acre of land.

Each acre, as soon when sold, is cleared and planted to 600 rubber trees; 400 of these are tapped to death before maturity, leaving at the end of the development period 200 trees, the normal number per acre for permanent yield. The advantage of this method is that by beginning the tapping thus early, dividends begin also in the same year.

Any one can own such shares, or acres, by paying for them in small monthly instalments. Supposing you buy only five. You pay \$20 a month for 12 months, then \$19 a month for a limited period, until you have paid the full price of the shares in the present series—\$276 each; but during the period of these payments you will have received dividends amounting to \$210 per share; hence the actual cost of your shares, or acres, is only \$66 each, and you own real estate then worth at least \$2,500, and from the maturity period onward, longer than you can live, your five acres, or shares, will yield you or your heirs a yearly income of \$1,200. This is a most conservative estimate (based on Government reports of the United States and Great Britain, the most reliable sources of information in the world) for 200 trees per acre, and figuring them as yielding each only two pounds of

crude rubber per year, a total of 400 pounds at 60 cents net per pound. Of course, if you buy 10 shares your income would be \$2,400 yearly, or better still, 25 shares will yield \$6,000 a year.

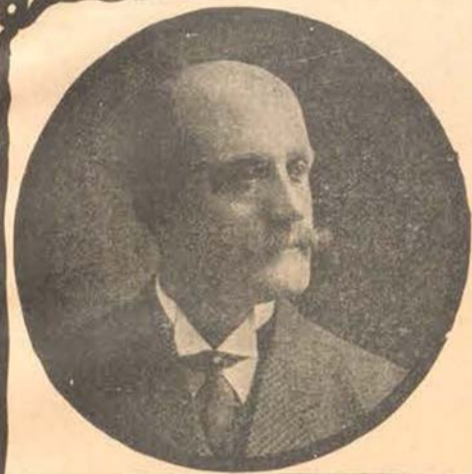
Five acres, or shares, in our Rubber Orchard planted to 1,000 trees will at maturity yield you a sure and certain income of \$100 a month for more years than you can possibly live. Your dividends average 25 per cent. during the period of small monthly payments.

Every possible safeguard surrounds this investment. The State Street Trust Company of Boston holds the title to our property in Mexico as Trustee. We agree to deposit with them the money paid in for shares, and we file with them sworn statements as to the development of the property. This Company also acts as Registrar of our stock. You are fully protected against loss in case of lapse of payment, or in case of death, and you are granted a suspension of payments for ninety days at any time you wish. Furthermore, we agree to loan you money on your shares.

Our shares are selling above par right now. The price has advanced twice within the last few months, and when the few shares that remain in the present series are all sold the price will again be raised. We cannot promise to give you any further warning of the advance.

We can prove to you that five shares in this investment, paid for in small monthly instalments, will bring you an average return of TWENTY-FIVE PER CENT. ON YOUR MONEY DURING THE PERIOD OF PAYMENT, and will then bring you \$100 a MONTH FOR MORE THAN A LIFETIME. Send us \$20 as the first monthly payment to secure 5 shares—\$40 for 10 shares—\$100 for 25 shares (\$4 per share for as many shares as you wish to secure). This opens the door for yourself, not to wealth, but to what is far better, a competency for future years, when perhaps you will not be able to earn it. We already have hundreds of shareholders scattered through 40 States, who have investigated and invested. Our literature explains our plan fully and concisely, and proves every statement. It will be hurried to you immediately, on request.

MUTUAL RUBBER PRODUCTION COMPANY,
119 Milk Street, Boston, Mass.



THE STONE METHOD



A flat, narrow chest, of limited lung capacity. The shoulders fall listlessly forward and the abdomen is prominent. See opposite.

If you knew—beyond the shadow of a doubt—that **The Stone Method** would restore you to sound, robust health—you would investigate it, wouldn't you?
 If you knew—positively—that **The Stone Method** would give you a fine, strong, well-developed physique, which bears every evidence of perfect manhood or womanhood—you would write us for detailed information, wouldn't you?
 If you knew—to a certainty—that by following our instructions 10 minutes daily you could secure a pair of sound, easy-working lungs, with plenty of room in which to expand—a splendid circulation that would make itself known in a ruddy complexion—good digestion—sound, restful sleep—an active liver—an increased appetite—bright eyes—a clear brain—a light step—an erect carriage—you would do it, wouldn't you?

This is what we have to offer:
 A system of exercise which requires no apparatus whatever, and only ten minutes time each day, in your own room, just before retiring. It does not overtax the heart.
 Nearly everybody needs what we have to offer. Not one person in a hundred gets all there is out of life. They don't know what it means to be strong, healthy, robust—to feel good all the time. It is not our purpose to develop abnormal muscles, but rather to impart greater strength, round out the

physique, correct chronic complaints and insure a greater measure of life in general.
 Such results can hardly be measured in dollars and cents.
 Read the testimonials below. The illustrations tell a story better than any words we can command. Reason with yourself. Would we dare to publish them were they not true?
 Write us and we will send you Mr. Bosworth's, Mr. Smith's and Mr. Hundley's letters and you can see for yourself.



Well arched chest, of good lung capacity. Shows how condition opposite may be remedied by proper physical and breathing exercises.



Correct poise, with head up, shoulders back, chest arched and leading, and abdomen repressed. A figure and bearing which is possible for every woman who will exercise 10 minutes daily.

Women receive just as much benefit from **The Stone Method** as men, but no woman desires the same muscular development which she admires in men. This makes no difference, because individual instruction is given in every case.
 There is no guesswork about it. We take into consideration the occupation—habits—mode of living—object which the pupil desires to attain—and give instruction accordingly.
 We can insure perfect health, a good complexion, and, when desired, an increased chest—or bust—development.
 We can increase the weight or reduce it.
 We can fill out those hollow places and give the form that beautiful contour so much desired.

WOMEN

We can also reduce the abdomen as surely as sunrise and taxes.
 We are the only instructors of prominence who pay special attention to women and children. Mrs. Ellen Walker has charge of this department. She has had a very extensive experience, and she alone opens and answers letters of a private nature.
 Letters addressed "Mrs. Ellen Walker, Personal, care of The Stone School," will be kept sacredly confidential.
 These illustrations show the figure which is possible for every woman.
 It is just as easy to carry yourself with grace as otherwise. We will send you convincing proof if you will only write us.

Take our complete course, following our instructions from 10 to 20 minutes a day, and if you can conscientiously say you have received no benefit, we will refund the full amount paid us. There will be no quibbling, but you will get your money

Here's Our Guarantee

instantly. We know that in ninety-nine cases out of one hundred **The Stone Method** will produce results which are simply astounding, and we would rather have the good will of the hundredth man than his money.

We wish to hear from every man and every woman who has enough interest in health and development to read this advertisement. We are anxious to explain **The Stone Method** to those who wish to better their conditions physically. If you could come to our office, we could convince you in five minutes that we have just what you need. Very few can come, however, and we have prepared two booklets—one for men and one

24-Page Booklet with photos from life FREE

for women—which explain **The Stone Method** in detail, our plan of mail instruction, etc. These booklets contain many photos from life, showing what others have accomplished—what you may accomplish if you will. They will prove interesting whether you wish to take instruction or not. We will gladly send them FREE together with Measurement Blank, Testimonials, etc., to any person who will ask for them. Write—that's all we ask.

The Stone School of Physical Culture

1685 Masonic Temple, Chicago, Ill.

Letters may be addressed simply E. C. HOWE, Sec'y, 1685 Masonic Temple, Chicago.



Proper poise in walking, head erect, chest well arched and leading, hips thrown back and abdomen repressed. Grace and style come naturally to women who have control of themselves.



Note the depth of Mr. Bosworth's chest. We will send you his complete letter if you will write us.
 Beatrice, Neb., Oct. 15, '02.
 I have followed your instructions faithfully and have realized a good gain in weight. I also have much more power of endurance and greater vitality. The rapid development without apparatus is a surprise. I exercise only 10 minutes a day and the results so far have been greater than I expected. My chest expansion has increased wonderfully, and to put it mildly I am more than satisfied in every respect. I believe that there are thousands who are suffering with chronic complaints who could be cured without medicine by simply following your instructions. I know that **The Stone Method** has done wonders for me and I can heartily recommend **The Stone School** to those who wish to regain their health and to those who are blessed with good health, but want to improve the physique. I know whereof I speak. My muscles are firmer and I have a robust constitution generally.
 G. A. BOSWORTH,
 425 South Eleventh Street.



When I took up your course, less than two months ago, I had become a nervous dyspeptic. What little muscle I possessed was soft and "flabby" and my breathing was very poor. I tried several physicians but found no relief. Finally I decided to try physical culture as a last resort. Every muscle seems to have doubled in strength. When you consider my weight was 140 lbs. and height 6 ft. 1 in., you may know that I was a hard subject to improve. I heartily recommend your system to anyone who wishes to improve his physical condition.
 VASCO V. SMITH.

Mr. Hundley is an authority on physical culture. We will send you his complete letter if you desire.
 Cedarville, O., Nov. 13, '01.
 It is with pleasure that I give my testimonial extolling **The Stone Method** of physiological exercise. Being a writer on the subject of athletics and physical culture, and having investigated all the much advertised systems, I cannot lay too strong a stress on the assertion that your system of health and muscle-building is superior by big odds to them all.
 I have been using your system less than two months, and, tho' I was in fairly good condition previously, can truthfully say results derived have been little less than marvelous. My muscles are supple and when tense are more like bone than any thing else I can compare them to; my digestive organs are vastly improved; my mind is clearer and my capacity for work has doubled—all this in less than eight weeks. A year's time, I feel sure, will make me what God intended all men should be.
 WILL M. HUNDLEY.



PAPER CORKS

An opportunity for readers of THE MAGAZINE OF MYSTERIES to get in on the *Ground Floor* of the greatest invention and industrial enterprise of recent years; the manufacture of corks, gaskets and stoppers from waste paper. This wonderful invention promises to be the biggest money maker of the age.

ALMOST every great discovery and invention which has resulted in the making of a standard article of every-day use at a lower cost and in a better way is now owned by some great Trust with millions of dollars of capital and is controlled by men of great wealth. One of the most important of all has been overlooked. For hundreds of years the bark of the cork tree has been the only known substance from which corks have been made. The process is practically the same now as a hundred years ago. There has been no improvement, no progress. On the other hand, cork has become scarcer and scarcer until it is almost doubling in cost every year. THE SUPPLY is not equal to the demand, and is rapidly becoming exhausted, until users of fine grades of cork find it difficult to secure them. Scarcely any one thing is in such common use and such great demand as corks.

The most remarkable invention of the past century has just been perfected and patented by us in this country, and in all foreign countries, a machine, the size of a sewing machine, which makes **CORKS** out of waste paper. All kinds of waste and scrap paper can be made into corks. These Corks are superior to the regular corks, as they are not affected by acids, oils, etc., and have been tested by leading chemists and the largest users of corks in the United States, and by them pronounced as far superior to the old style of corks in every way. Each one of our machines will make over three hundred corks per minute. Corks can be made any size, color, or shape, and name or trade mark can be stamped in the top of each cork as made. *Our Corks can be sold at one-tenth the price of regular corks*, which are rapidly advancing in price owing to the scarcity of cork bark, but we can get even higher prices, as **OUR CORKS ARE BETTER**. We have contracts for millions of our corks, and it is necessary for us to establish plants for making them in all sections of the country. We have formed a National Company to handle this business, and now offer a limited amount of the stock of this company to those having a little money to invest, at \$1.00 Per Share. Within 30 days the price will be advanced to \$2.00 per share, and within a year will, we believe, be worth \$100.00 per share, as by our patents we should absolutely control the cork market. We shall appoint local representatives from among our stockholders, and a few dollars invested now should make you well-to-do and give you an income for life, as this Company will earn millions of dollars per year. *We can have no competition, as we own all patents.* Only a limited amount of this stock is offered, and over thirty thousand dollars' worth was subscribed for in our own city the first day it was offered. Not over \$500.00 will be sold to any one person in a locality, as we wish to scatter this stock over the country in order to make a national introduction of our corks at once. *This is the opportunity of a lifetime.*

Fill in this blank, stating the amount of the stock you wish reserved until you can investigate us. Send the blank to THE U. S. FIBRE STOPPER CO., 118 Winner Building, St. Louis, Mo.

UNITED STATES FIBRE STOPPER CO.,

St. Louis, Mo.,

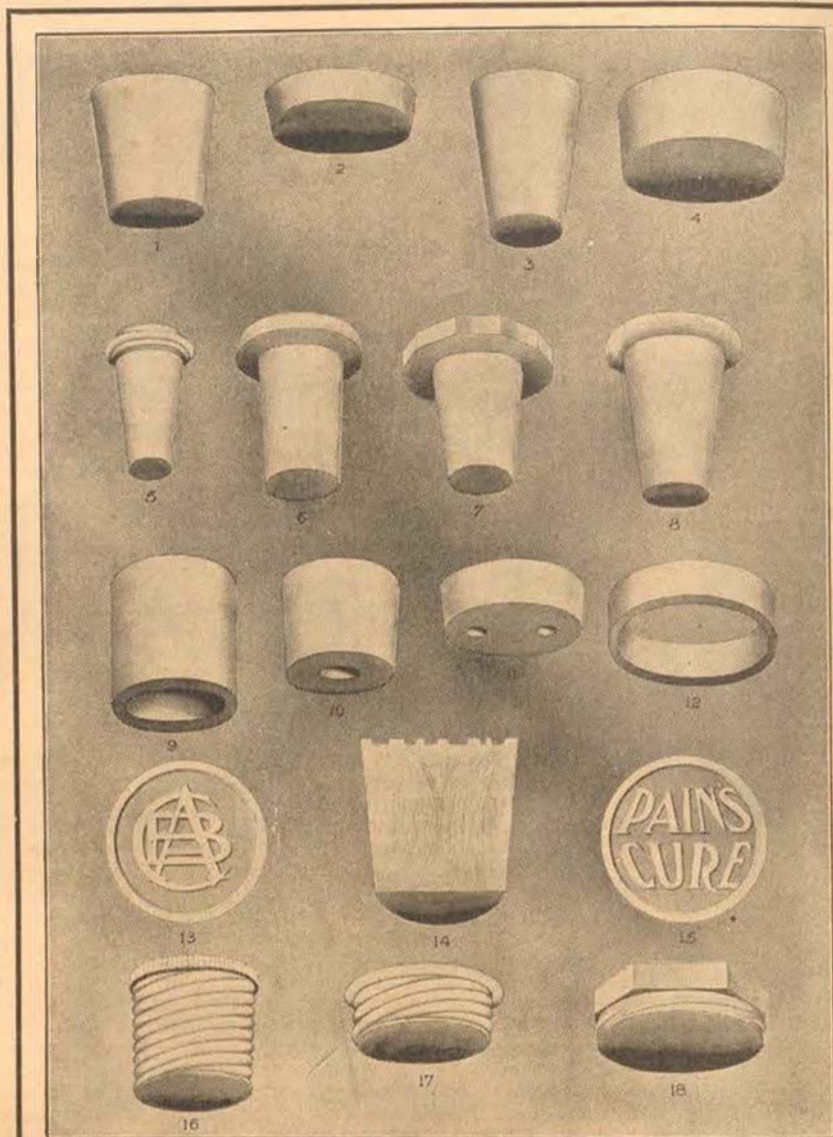
Reserve shares of the stock of the U. S. Fibre Stopper Co. for me at \$1.00 per share, for 10 days until I can investigate the business. Send me your book on paper corks and sample of the corks, also bank reference. If I am satisfied I will pay for the stock, otherwise I will not take it.

NAME

Street

Post Office

State



Showing Shapes and Styles of Our Paper Corks.

Under our process, any size, shape and color of corks are made by one machine. The trade mark or name of firm can be stamped in each cork as made. Screw thread corks for pickle jars, soda bottles, etc., are also covered by our patents.

How to Secure Some of the Stock.

We believe we are offering the readers of THE MAGAZINE OF MYSTERIES an opportunity to secure a safe investment that will bring them the largest profits of any legitimate industrial enterprise ever operated. Unlike the usual methods, we have incorporated for a comparatively small sum, and only a limited amount of the stock will be sold to the public. We refer to the Germania Trust Co., of St. Louis, one of the largest banks here, who are registrars of the stock, insuring to you that only the proper amount of the stock can be issued or sold. You cannot be assessed. You cannot be "frozen" out. All the branch companies being established in this country and foreign countries to manufacture corks under our patents, will be owned by this company. All sums received for royalties on our rights go to the owners of the stock in this company. In fact, this company, in which you now have the opportunity to secure a little of the stock, will, itself, become the "Trust" which controls the business of making paper corks for the world. Only 30 days are allowed to secure an interest in this great enterprise at \$1.00 per share, as the stock then advances to \$2.00. Fill in the blank and send it to us and we will send you our booklet, bank reference and samples of the corks, when you can investigate us, and if satisfied, you can send the money for the stock; if not, you need not take it. The moment the full amount is subscribed all additional subscriptions will be refused and returned. Send TO-DAY. If your letter reaches us too late we will return it.