

THE NEW YORK
MAGAZINE
OF
MYSTERIES



BRYANT.

THE NEW YORK MAGAZINE OF MYSTERIES

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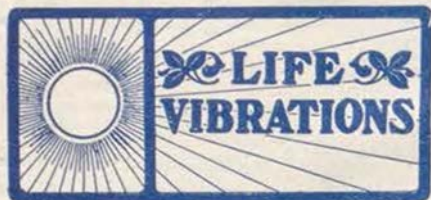
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THE NEW YORK MAGAZINE OF MYSTERIES



JUNE!

Sweetest of all months, when roses blow!

"Rapture of birds at dawn, a hush at noon—
Ah, by my heart's wild beating, it is June!"

Named in honor of Juno, wife of Jupiter, the queen of heaven, the guardian deity of women, and the foundress of marriage—what a blessed month!

Thy flower and gem are the wild rose and the agate, typifying simplicity and health.

June, sweet June, the month of all months to realize Life Vibrations fully, by recognizing and realizing the eternal God within thy eternal soul, and the ALL.

"Show us, dear June, that not in vain
Our lives need be!
Show us that we
Must also wait, through frost and rain,
To bloom like thee!"

Come, let us cease to fret and fume!
IT IS JUNE!—sweet, calm June!

"Why should we mourn
When life is gone,
This life so mixed with sorrow?
What though our May
Goes out to-day,
Our June comes in to-morrow."

Now is the time to marvel at the mighty works
of God in the wood, dell, field and garden—

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

Don't Worry

THE following colloquy between Mr. Depew and a New York Journal reporter the other day is worthy of attention whether one aspires to a senatorship or any other success in this world:

"Did you ever despair of becoming a Senator some day?"

"Never. I am sure of what I am going to tell you. Fix a point that you want to reach, concentrate all your faculties to the task of reaching it, and you'll get there. Nothing will stop you. It is more than consoling, it is an absolute statement. It is a fact."

That is it. High aim, concentration, fixedness of purpose, unflinching faith and persevering work. The time has not gone by when these can remove mountains and attain senatorships.

And don't worry. Mr. Depew's father and mother died of worry. But he hasn't. He once lost all the money he had ever saved, by indorsing for friends. Things looked dark. His health was poor and his nerves were gone. But he said to himself, "Stop worrying." Sleep came back. His health improved. The cares that infested the day vanished as he laid his head upon his pillow. Cheerfulness triumphed over all his ills. Listen to his testimony:

"In the day my enemy did his best to throw me down. He worked with his might in the dark and in the open. I went to bed having forgotten him, and when I woke up in the morning I could lick him."

There are a dozen sermons in Mr. Depew's account of how he won the senatorship. It indicates the wisdom of high ideals, steadfastness, cheerfulness and industry, and casts out envy and jealousy. He never sought to rise by pulling any one down. He fought fairly and honorably, as every man must to win the full enjoyment of success.—*Times-Herald.*

Busy People Are Seldom Troubled With Blues

WORK is the best possible antidote to woe. When in trouble of any kind go to work with all your might. Work when feeling "a little out of sorts" is a surer cure than any medicine the doctor can give you. A busy person is not often troubled with the "blues." Busy persons seldom become misanthropes, anarchists or "fire-brands" in the community. There is nothing better to keep mischief out of the head than to keep busy at something useful. The secret of success in life is to keep busy, to be persevering, patient and untiring in the pursuit or calling you are following. The busy ones may now and then make a mistake, but it is better to risk these than to be idle and inactive. Keep doing, whether it be at work or seeking recreation. Motion is life, and the busiest are the happiest. Cheerful, active labor is a blessing. Idleness, when long indulged in, promotes grief, and often selfishness. Help such sufferers by encouraging them to be up and doing; rouse them to a sense of the duties that await them, and the welfare of others that depend upon them, and you have done more to comfort them permanently than you could by many words. Yet such efforts, to be effective, should have no touch of harshness or roughness. An old philosopher says: "The fire-fly only shines when on the wing; so it is with the mind. When once we rest we darken." "What is your secret?" asked a lady of Turner, the distinguished artist. "I have no secret," was the reply, "but hard work." And this is the only secret that will make a really successful man out of a boy, rich or poor. Work cures more ills than all the doctors in the world.

Take Time

TAKE time to breathe a morning prayer, asking God to keep you from evil and use you for his glory during the day.

Take time to read a few verses from God's Word each day.

Take time to be pleasant. A bright smile or a pleasant word falls like sunbeams upon the hearts of those around us.

Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., even to an inferior, is no compromise of dignity, and you know,

True politeness is to do or say
The kindest thing in the kindest way.

Take time to be patient with children. Patience and kindness will open a way for good influence over almost any child. Take time to be thoughtful about the aged. Respect gray hairs, even if they crown the head of a beggar.—*Christian Observer.*

Let Us Take Time

LET us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak sweet, loving words to those we love. By and by, when they can no longer hear us, our simplicity will seem more wise than our best wisdom.

Let us take time to read our Bible. Its treasures will last when we shall have ceased to care for the war of political parties, the rise and fall of stocks, or the petty happenings of the end.

Let us take time to be pleasant. The small courtesies which we often omit because they are small will some day look larger to us than the wealth which we have coveted, or the fame for which we have struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to your daughter whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all, when one touch of His hand in the darkness will mean more than all that is written in the day-book and ledger, or in the record of our little social world.

Since we must all take time to die, why should we not take time to live, to live in the large sense of a life begun here for eternity?

The Mystic Success Club is a glorious haven for all souls who are not getting the most out of life NOW and HERE. We rouse the sick, sorrowful, distressed and discouraged and give them New Life, New Hope, New Courage, and lead them to Success. Come, beloved Eternal souls, and join hands with us for all time.—EDITOR OF THE MYSTIC SUCCESS CLUB.

I see not a step before me,
As I tread on another year;
But the past is in God's keeping,
And the future His mercy will clear,
And what seemed dark in the distance
May brighten as I draw near.

—E. C. H.

My Symphony

I HAVE fixed my mark at Truth;
My purpose fixed, I shall not hesitate,
Ever on and on again
I go toward the goal;
I shall not turn aside or pause.
The pleadings of the Siren,
The wiles of the Devil,
The threats of mine enemies,
Shall not avail to make my Purpose change.
Obstacles may block my path
And Darkness blur my way,
But ever firm with Right my guide
I shall keep pushing on.
I may not reach my grand Ideal,
But, be that as it may,
The journey to it surely will
Be a pleasant one;
And should I fall upon the way,
My face shall be toward the place
I started for.
Truth is Right and Right is Truth,
Wrong shall surely fail;
I shall not be discouraged
At Clouds or Storms.
I know the Sun doth shine,
It beams somewhere tho' I see it not.
I fear not, but the end of Time
Will show all Things that are, are best
For the Eternal plan.
Truth endureth and Lies shall not obtain
For any length of time.
In Shadow Land are upstretched hands
And 'midst the noise of the Great World
Are feeble cries for help;
My ear shall practice to hear such calls,
My hands shall train to lift the fallen;
Noble men and women that are pushed aside
Need champions for their cause;
Man, where'er he is or what he be,
Is none the less my brother
And needs the strong to cheer him on.
What we extend in help and cheer,
Brings its reward in Happiness.
It is not for me to say or think,
Look out for myself first.
The bird, the beast, the stream that flows,
The hills, the fields, the land, the sea,
Are parts, are things like me,
And all belong to one Grand Plan;
The stars, the moon, the sky,
And endless space as well,
Are little things in one machine,
That runneth by but One Grand Power
Of which I am in truth a part,
An atom though I be.
All things that are, are best—
This much Truth I know,
Though why things are I can't explain,
My vision still is dim.
All answers will be given out
When Time shall be no more,
And so I keep a-plodding on,
And on and on my way;
My face is to the Light,
My heart doth sing for Joy;
I strive to do the best I can each day
In Act and Thought and Word.
I know not just the plan of things that are,
But back of all is Truth,
And Truth I seek;
I shall not know all Truth
Until the great Revealing Time.

—Wm. C. Hunter.

Trifles

WHILE Michael Angelo was finishing a statue a friend called twice. The second time he looked at the statue and exclaimed, "You have been idle since I saw you last." "By no means," replied the sculptor. "I have retouched this part, and polished that; I have softened this feature and brought out this muscle; a hundred little things have I done." "Yes, yes," said the friend, "but all these are trifles." "It may be so," replied Angelo, "but trifles make perfection and perfection is no trifle."

The Successful Man

HE pushes for more business in busy seasons and, if customers are scarce, still pursues.

He practices strict business economy and does not condescend to penuriousness.

He pays promptly and collects as he pays, rather than pay as he collects.

He is courteous in manner and appreciates the commercial value of cordiality.

He is honest, not only from policy, but from principle; he considers success lacking self-approbation, as failure in disguise.

He thinks first and deeply; and speaks last and concisely.

He possesses executive ability to a degree which renders him appreciative of the valuable points in employes.

He is careful in details, knowing that they are the mortar which binds his operations.

He who acts unjustly, acts unjustly to himself, because he makes himself bad.—*Marcus Aurelius.*

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DR. WILLARD was stopping the use of morphine, "getting the better of himself again," as he put it. This was the twentieth time he had stopped. "Nineteen times more than enough to convince me what a fool I am," he thought. "The trouble is not in stopping, but in keeping stopped," he continued. "It seems to me that after I stop it there come all kinds of bad luck, everything seems to go against me. The more I try, the worse things get, until finally, morphine, whiskey, or going to the dogs in any way seems to be preferable to keeping up the fight; but then there is something in me that always brings me back and makes me try it again. That must be my good genius. I hope when I get over it this time my good genius will kindly throw a little good luck in my way as well."

Thus thought Dr. Willard that bright October morning, as he sat outside the cottage in the hills where he had come to isolate himself, in order to break off the drug. He little knew what a great change was about to take place in him. The history of Dr. Willard and his efforts to rid himself of the morphine habit would be of little interest if it were not for the sequel to it, and the wonderful change in him which it brought about. The doctor was a good physician, and seemed in every way fitted to be a success in the world. For a number of years he had had peculiar ideas in regard to what a physician should be, but these he seldom if ever expressed to any one. He believed that a physician should develop powers that to an average man would seem supernatural. He thought a doctor should be able to enter the room of a patient, and by clairvoyance accurately locate any abnormal condition that the patient might have, without so much as asking a question or saying a word. He also believed that everything was animated by a universal life principle, and that this life principle could be controlled and directed, the same as electricity, by one who had solved the secret of it. He believed this life principle could be extracted from the simplest plants or drawn from the far-distant planets; but that all this required the development of faculties and powers on the part of the physician which would enable him to control these forces.

And here was the stumbling-block: he did not know how to develop the faculties which he believed existed within him; and so he went on practicing medicine in the old blind way for want of a better.

The doctor was not thinking of these things now; he was fighting against the terrible craving for his accustomed drug. He knew he could get it by taking a few steps into the house, but he had determined never to touch it again. Over and over in his mind did he fight the battle, now almost yielding to the desire, and again making another determined stand against it. It seemed worse and harder for him this time than ever before. The worst feature was the awfully depressed state of his mind; it seemed as if he never again would have energy or spirit for anything. The outlook was a perfectly dark, horrible blank. His mind and all his faculties were paralyzed; the only thing which seemed alive in him was the constant desire for morphine. It was impossible for him to fix his mind on any other thought, and finally he gave up the fight, he could stand it no longer. He would take only a small dose, just enough to take off the "wire edge of his suffering," as he expressed it.

He went into the house, and taking his hypodermic syringe from its case, filled it with a solution of morphine; rolling up his sleeve, he raised the syringe to his shoulder, and thrust the fine needle deep into the muscle. In a moment more he would be feeling like a well man, all the pain, weakness and suffering would be gone. For a moment he paused, his mind seemed to swing back to the

other pole. "Don't take it," something seemed to say. "This may be the turning point in your life; resist it this time, be firm." He heard it plainly as a voice within him, and resolved to follow it.

"I will resist," he said, and then in an instant there came to him an illumination and a wonderful inspiration. What it was like he has never revealed to a living person. He slowly drew the needle from his arm, pushed the piston down, and watched the fine spray shoot across the room; then putting it away, he walked out into the open air. He was no longer the same man, although an observer would have seen no difference in him, with the exception, perhaps, of a calmness in his eyes which had not existed there before, but he himself well knew the transformation which had taken place within him.

He still suffered, and for three days and nights he fought out the battle, but through it all he was sustained by an inner consciousness of strength, and he well knew he never again would give way to the habit.

Financially, Dr. Willard was flat on his back. He had no money and no practice, nor had he the least idea of how he was again going to make a start in life. The outlook was not encouraging, to say the least, and yet Dr. Willard was happy and confident. He had a faith which apparently nothing could shake.

If he had been asked at this time what he was going to do, he might have replied in a singular way by a quotation from the Bible: "Seek ye first the kingdom of God and His righteousness, and all else shall be added unto you," but whatever his source of strength and confidence was he kept it to himself and appeared content. Within the week he received an unexpected letter from San Francisco which ran as follows:

"604 California St., Oct. 21, 188—.

DEAR DR. WILLARD—I write to know if you will be in the city soon? I have a friend whom I wish you to see in a professional way. I feel sure you can benefit him, and if so, it will put you on your feet again. Please come as soon as you can.

"Respectfully yours,

"RALPH LANGLEY."

The next train took Dr. Willard to the city, and the next day saw him ushered into the library of General Sheldon, a famous and wealthy lawyer of San Francisco.

Some years before Dr. Willard had met General Sheldon at the Keeley Cure, where both men were for treatment; they had then formed a pleasant friendship, but which had been subsequently dropped. The General at once remembered the doctor, however, and shook him warmly by the hand, as he asked him to be seated.

"I sent for you, doctor, because our mutual friend, Mr. Langley, wished me to give you a trial. I have little hopes that you can do anything for me. I have already had the best medical skill in the city and elsewhere, without any marked or material benefit, but I am willing to let you see what you can do."

From the time Dr. Willard had entered the room he had experienced a peculiar sensation. It was as if he were in a kind of trance state, and now seemingly, as if in a dream, he found himself replying to the General.

"Mr. Langley has told me about your sickness, but I wish to find out about it in my own way. Will you kindly sit here, General, directly in front of me? That is right; now please be perfectly quiet. Do not say anything. I believe I can find out what is the matter with you in a few moments."

The doctor closed his eyes. He was concentrating all the force of his intelligence on the man in front of him. A yellowish cloud formed in the room; the figure of the General stood out in bold relief against it.

Ah! what was this? A horrible thirst, a craving for liquor; the doctor himself felt it; but in a moment it was gone, and then from the brain downward the body of the General was plainly exposed to view. Every tissue and organ could be seen, not in its dead state as on the dissecting table, but pulsating with life. This was wonderful. The doctor ran his eye over the great organs of life. Heart? lungs? liver?—all sound and healthy. But what was this? There was something wrong with the stomach. There, on the greater curvature, was an irregular-shaped, grayish-white mass, the size of an egg. There could be no mistake about what it was; the doctor recognized it instantly—a cancer of the stomach.

The cloud faded away, and with a shock like a sudden awakening, the doctor came to himself. He opened his eyes and found the General regarding him curiously. This was a strange proceeding on the part of a doctor. The General had never seen nor heard of anything like it. He was inclined to be skeptical, and was about to speak when the doctor held up his hand. "One moment, General," he said. "I am going to tell you what is the matter with you. I have found out. You will think it strange, you probably may not believe me, but I can prove the truth of my statements. You have a desire for liquor; the craving is so strong you can scarcely resist it. If you give way to this desire you have made up your mind to end all by committing suicide. You dread this catastrophe more and more every day. The cause of this craving and the cause of your sickness are one and the same thing. It is in your stomach and is a cancer of the most malignant form. You have no decided pain, but aside from this craving you feel a heavi-



"At the first note a shiver passed over the General's body."

ness and uneasy feeling which it is difficult to locate, but to be near the stomach. You also feel a lack of vitality and nervous dread of the future. Am I right?"

The General had by this time got to his feet and was staring down at the doctor in amazement.

"Right! Doctor, you are exactly right; you have described my feelings perfectly, you have discovered my secret thoughts. I don't see how you did it, but you have told me what no one else ever did—and you think it is cancer of the stomach?" said the General as he again seated himself.

"Yes."

"But that is incurable, is it not?"

"Yes."

"Then it is foolish for me to ask you if you can cure me."

"I am not so sure that it is, General. I believe I can cure you."

"You think you can?" said the General, and doubt struggled with a new-born hope in his face.

"Yes; I firmly believe I will be able to cure you, but first I want you to be sure it is a cancer. I said I could prove it to you."

"Yes. How will you do it, doctor?"

"To-morrow morning, one hour after a light breakfast, take one of these powders," and the doctor rapidly wrote a prescription. "It will act as an emetic; take some of the contents of the stomach which you will obtain in this way to Professor B—, and ask him to examine it for cancer cells. If they are found, my diagnosis is proved and conclusive. In the meantime I will think over your case, and when I call again will tell you definitely what I can do."

"Doctor," replied the General, after a few moments, in which he had arisen and had been slowly pacing up and down the room, and now stood opposite the doctor, who had also arisen, "Doctor, I will do as you say. You have inspired me with a faint hope, and I will willingly give you a chance to cure me. As soon as I hear from Professor B—I will let you know."

"Very well, General, send me word to this address," and the doctor hastily wrote a line on a card and gave it to him.

"Could he cure the General?" that was the thought uppermost in the doctor's mind. "Certainly not by drugs," but he had a firm belief that he would be able to find a cure.

Going home, the doctor sat for a long time immersed in thought. His mind was concentrated upon the one idea of cure; gradually it came to him plainer and plainer. He could cure the General, of that he became certain. It seemed as if at the instant he needed knowledge it came to him from within. He received it by internal illumination. He realized that now he was able, to some extent, to use those faculties of which he had so often dreamed. He felt as though there was something (his genius he called it) which directed him along the path of knowledge; all it was necessary for him to do was to arouse this genius by a fierce, indomitable effort of will, and to concentrate his mind steadily upon the desired object of knowledge.

Sinking himself into a state of semi-trance, the doctor fixed his mind more strongly than ever upon the method of treatment, until gradually the details all became clear to him. The cancer was a state of disharmony among the cells; the problem was to restore the harmony of life in that particular spot. He believed this could be done by changing the rate of vibration in the cancer cells. Sound vibrations could be utilized to convey the universal life principle to them, and either destroy or change them to a normal condition. But what note of the scale, or what combination of tones, was necessary to bring this about? The doctor made a supreme effort, and at last succeeded in hearing the sounds he so much desired, and fixed them indelibly in his memory.

A few days later the doctor received a note from the General asking him to call; he did so at once, and found the General had verified his diagnosis and wished to be treated; so Dr. Willard appointed that afternoon for the treatment, and went away to make the necessary arrangements. At 3 o'clock that afternoon he again appeared at the General's. He had with him his old violin, the only and cherished relic of his younger days. He also had in a small package two cheap magnets and some fine copper wire. As the doctor entered the library he found the General impatiently waiting for him.

"I fear I am a little late, General," said the doctor, "but we will get right to work. What I am about to do may appear to you as the act of a charlatan or at least very foolish, but I hope you will suspend judgment and place yourself completely in my hands, with as much faith on your part in the success of the treatment as you can give me. I promise you now that I will absolutely cure you."

As the doctor said this he looked the General calmly and confidently in the eye, and in spite of himself the General was impressed and began to believe Dr. Willard would cure him.

"Very well, doctor," he said, as he threw away the cigar he had been smoking, "I am in your hands; go ahead and do your best."

Going to the library door, Dr. Willard locked it. "We wish no interruptions," he said in explanation. Then taking the magnets and wire from the

package, he requested the General to remove his coat and vest. This being done, the doctor placed one magnet over the General's stomach and the other opposite it on the back. These he connected by the copper wire, winding it several times around the General's body.

"Now, please seat yourself here in this easy chair," said the doctor, "and close your eyes as if going to sleep. So; that's right. All you have to do, General, is to sit perfectly quiet. No matter what I do, or what happens, keep perfectly quiet, as much as you can depend on it. You are not alarmed, are you?"

"No, doctor; and yet I have a strange foreboding that I can scarcely describe, but it is life or death either way. I trust you and will give you a fair chance. Go ahead," and the General settled himself in the chair, the lines of his mouth set firmly, and a calm determination overspreading his features. He looked the brave old soldier that he was.

Dr. Willard took his violin; the tones he had heard in his trance were ringing through his brain. Seating himself some distance from the General he commenced to draw the bow across the strings. At the first note a shiver passed over the General's body. He opened his eyes to find the doctor regarding him intently. "Keep perfectly quiet, General," he said, and the General again closed his eyes, while tremor after tremor passed through his body as the doctor steadily played the same notes. The hazy yellow light filled the room as before, and the doctor could see the cancer plainly. No change had taken place so far. The same malignant-looking lump was still there.

The doctor kept on playing. He sounded three notes in succession and then played a chord of the three together; this he was repeating over and over. Could it be that he had made a mistake? or what was the matter?—there was still no change in the cancer. The General had become perfectly quiet. He was apparently asleep. The doctor fixed his mind intently on his playing. He could not be wrong. Suddenly, in spite of himself, he played the notes differently, prolonging the last chord and letting the sound die away in a long, lingering cadence; but what a wonderful effect it produced! He played it again and could hardly believe his eyes. On the copper wire was a crowd of minute figures of men and women, dancing. These figures changed with every tone. They were of all sorts—priests with long, black robes, soldiers in uniform, women and girls gaily dressed, sailors, blacksmiths, clerks, all sorts and kinds of people, and they appeared perfectly mad as they danced and swirled around the General's body. Now they seemed to laugh and cheer, and then again to be filled with an indescribable fury.

The doctor played on, and now from the centre of the cancer appeared a bluish radiance. This gradually increased in brightness, and as it increased, the mass of the cancer seemed to be melting away.

The little people were hard at work; they darted inward toward the blue flame of the cancer, and out again to the wire, where they apparently threw off into space particles which they had brought away with them. The faces of all of them, the doctor noticed, wore a look of intense gleefulness, and they kicked and capered and danced in and out with the rapidity of light. The mass of the cancer was being rapidly dissipated into the universal ether. Still the doctor played on. The strain of the whole thing was telling on him, however, and it was only by the most strenuous effort that he held himself to his task. The little figures were now all back on the wire, but in place of dancing they were marching round and round as in a funeral procession, their faces grave and solemn. The doctor looked for the cancer. *It was gone!* Healthy membrane had taken its place, and all appeared normal. As the doctor realized that the work was done, his arm became unsteady and fell to his side, drawing the bow across the strings in a discordant wail. A crash seemed to beat his brain together, and he fell to the floor unconscious. How long he remained there he never knew. Gradually coming to himself, he sat up and looked around. There was the General, motionless in his chair, as he had last seen him.

"What if he were dead! What a terrible risk he had run in the treatment! He might be accused of murder. What should he do if the General were dead?" These thoughts rapidly passed through the doctor's mind as he unsteadily got to his feet. He approached the still form in the chair. The face of the General was bloodless. There appeared to be no respiration. With a horrible, nameless dread the doctor placed his hand over the General's heart. For a moment all his being was concentrated in that touch, and then, "Thank God," burst from the doctor's lips, "his heart still beats!"

Rapidly taking a vial from his pocket case, the doctor held it to the General's nose, and in a few moments he showed signs of returning animation. Presently the General opened his eyes and stared around. When he saw the doctor the light of recognition came into them and he said:

"Oh! I remember now. Well, how is it, doctor? Are you through with that infernal tune? It seemed as if I could not have borne it much longer."

"All through, General. We're all through, and you are cured. How do you feel?"

"A little weak and shaky, but I guess I will be all right again soon." After a moment's pause he looked up at the doctor. "You say I am cured?"

"Yes, General, completely cured. You can't believe it now, but wait a few days and you will know it. The cure is apparently a miracle, but yet was all done through the laws of Nature. And now, if you are feeling all right, I will leave you. I will call again, say in a week, and see how you are." So saying, the doctor took off the magnets, put away his violin, and with a brief "Good-by," left the house.

The less said about that week of waiting and suspense the better. It will be enough to remark that it was made up mostly of a solid mass of the "blues" for the doctor. He could not bring himself to believe in what he had done. It was all so strange and unnatural, and yet when he reasoned it out it was only what he had for years believed possible. Then for a time he would feel confident, but the state of his mind for the most part was one of suspense and depression. He could not bring himself to believe that good luck had really come to him; so that when the week finally rolled around, and he once more stood in the General's library, he almost wished he had not come, so sure was he that his treatment had been a failure, and only a figment of his own imagination. But he had no time to back out now, for the General advancing toward him with outstretched hands, said: "My dear doctor, I have been waiting for you with impatience for the last two days."

"I hope there is nothing wrong," said the doctor with a note of consternation in his voice. "You are not feeling any worse, are you, General?"

"Worse! worse!" cried the General. "I feel as well as ever I felt in my life, better than for twenty years. All those bad feelings are gone. Why, I feel like a young man again. What do you mean by saying I am worse?"

"Good! good! I am glad to hear it. I did not mean to say you were worse, General. I only thought you looked a little pale. I see now you are looking fine."

The doctor's spirits had gone up about 100 degrees at a bound. He really did not know what he was saying. All he realized was that his treatment had been a success. He wanted to shout, throw up his hat, jump a fence or something of the kind, but he managed to be calm and said: "Then you are satisfied that you are cured?"

"Perfectly convinced, doctor," replied the General, gravely. "I am cured. I know it. Not only that, but I am very, very grateful to you, doctor. I was on the edge of a precipice and about to fall to perdition, I am afraid, and you saved me, that is how I feel. You said you had performed a miracle, and you were right. You did, but how did you do it, doctor, I would like to ask you?"

"I don't know as I can make it plain to you, but I will tell you all I know," and briefly the doctor related his experience. At its conclusion the General rose and shook the doctor by the hand again, saying: "You have a future before you, doctor. You may be the pioneer of a new school of medicine, and I shall do all in my power to get you established once more. By the way, have you an office in the city?"

"No."

"Then why don't you open one at once?"

"Lack of money, General, is the reason, but I shall open one as soon as possible."

"Yes, yes, I know, of course, but that is remedied at once, doctor, for I owe you your fee, and here it is. I have had the check made out for two days, thinking I might see you." And the General, drawing out his pocketbook, took from it a check and handed it to the doctor.

He took it and was about to put it in his pocket when the General said: "Now look at it and see if it is all right; if not, we will make it so."

The doctor opened it and found the check was drawn for \$10,000. Now, the doctor had thought of the question of what he should charge the General, and had about decided that in case of a cure one hundred dollars would be as much as he would charge, but here was a check for \$10,000 staring him in the face—\$10,000!

Well, he simply sat and looked at it, and held it so long, saying nothing, that the General, becoming impatient, said: "Well, is that right, doctor?"

The doctor's face flushed as he looked up and there was a suspicious moisture about his eyes, as he said: "I never expected any such fee as this, General. Do you really intend me to have it?"

"Why, of course I intend you to have it. It is none too much. Keep it and say no more about it. That is only part payment, anyway. I am going to see that you become known in this city for what you are. My advice to you is to go and open an office right away. Don't lose any time; get right to work this morning." And with more remarks of like character the General hurried the doctor off and gave him no chance for any further thanks.

"All things come to him who waits," thought the doctor.

He was happy. He was a success at last. He need have no dread of his old life now. At last Dr. Willard had become transformed.

Nature as a Divine Revelation

The Omnipresence of the Kingdom of Spirit

By HENRY WOOD

Written Especially for The Magazine of Mysteries

EXTERNAL nature is a translation of the divine life into vitalized form, color and beauty. He who has eyes to see God in the visible universe feels that ecstatic thrill which alone can come from a realization of the infinite Presence. To the spiritually attuned soul material environment becomes imbued with an atmosphere of mystery, harmony and sanctity. This wholesome delight will be missed by mere intellectual accomplishment when linked to a feeble spiritual intuition. It is not easy for us to realize that the great realm of seen things which surrounds us is yet more a realm of soul and spirit.

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

If our modern physical scientists, when prying into the secrets of Nature, when delving among atoms and molecules, when studying etheric waves and properties, when investigating electric laws and energy, when looking into biologic problems and distinctions, when measuring chemical energy and combination, when gazing into the heavens and making the acquaintance of the fixed stars, would realize how near they are to God, and to an intimacy with the divine plans and methods, it would seem that they might become imbued with something of that worshipful spirit which characterized the old masters while engaged in their artistic creations during the period of the Renaissance. It is to be hoped that the prevailing self-satisfied materialism of scientific research may undergo some reaction in the direction of a recognition of that spiritual evolution and evolution which all around us is but thinly veiled.

We speak of the Bible as "the word of God." This is well, for it is true that the divine revelation is ever coming through human experience, and the Book contains a record of the activities and aspirations of many grand souls. But it must be admitted that profitable as these are, they are mainly suggestive, while a divine communion and consciousness may come into our souls directly and positively. The living disclosure comes not limited to one book or channel. Nature is a larger Scripture to us in the degree that we divine its inner meaning and interpret its spirit and teaching.

The kingdom of spirit is universal and permeates and sustains the domain of Nature. Its vibrations send an animating thrill through every graceful form and its abounding vitality goes into expression in every order of embodiment. To sever Nature from her infinite unity and vital interrelations makes her cold, partial and prosaic. To get her message and true significance she must be recognized as a Theophany. The theologian who has eyes only for one limited and supernatural revelation fails to find that related aid and sustenance which he needs for his own chosen dependence. In this disconnected spirit both science and religion become fragmentary and one-sided. It is a mistake to theoretically restrict the divine overflowing to one arbitrary and historic method of approach. The natural type can be no other than the divine type. Many religious teachers have virtually assumed that natural religion is almost no religion at all. Men therefore have found that what has been presented to them as religion was practically barren and unattractive. To the world, which is blindly feeling after God, that which is arbitrarily termed the supernatural appears unnatural, and the unnatural seems dry and misshapen.

It is an inspiration to feel that there is but One Life, and that all things share it and are a part of it. This makes every order of organized life in some degree our relative. How such a comprehensive view puts us in universal touch and friendship with all animate things! In the eons of the past each of them has been a temporary abiding place

or wayside inn for us at some time during our immense journey from the humblest orders of existence up to the human standard. One grade of life is as divine as another, even though its present form of manifestation seem relatively low in the evolutionary scale of unfoldment. But man's full psychical and spiritual nature has been potential from the very involutory beginning and its normal God-like perfection assured. He starts at the bottom in an educational course with the final goal of oneness with the divine both in consciousness and reality. How glorious then is Nature in the larger and ultimate sense!

Penetrate behind the veil of shapes and chemistries, and spiritual meanings are brought to light. The spirit of Nature and the genius of the Gospel (good news) are in perfect accord because they both have the same source. Only a spiritual interpretation can unlock the motives and mysteries of cosmic forces and reveal the spiritual rhythm of their operations.

Nature is a great mirror in which each soul sees its own reflection. To the selfish she is mean; to the hard-hearted, cold; to the poet, a symphony in form and color; to the spiritually illumined, an unlimited sanctuary. In her the idealist finds:

"Tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

But when unrecognized as a process of evolution and revelation she seems unresponsive and sometimes vindictive. Her friction which, if understood, would turn men back into a path of restoration, becomes so galling that her features finally become hateful and antagonistic.

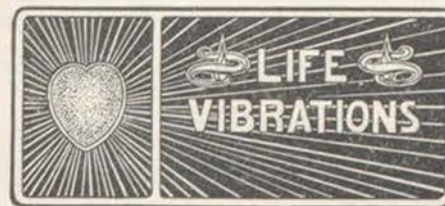
Even the wonderful developments of modern materialistic science cannot lighten the load of human woe or satisfy the cravings of man's higher nature. Literature, society and institutions have become artificial in type and destitute of natural wholesomeness and helpful optimism. A depressing so-called realism in fiction and current ideals banishes joyousness, dulls aspiration and chills the higher selfhood. Even education, in the conventional sense, is unable to lift men above the dead level of formal institutionalism and dry technicality. The sophistical refinements which allure us away from the simple and vital type end in chaotic degeneration. In the degree that institutions drift away from Nature they court decay.

But a changed consciousness opens new vistas of outward harmony and unity. To see God in Nature is to feel Him in the soul. Outward forms are beautiful in proportion as we grasp their plasticity to spiritual moulding. When we study rocks, plants, animals or man, if we delve deeply enough we find footprints of the unifying and energizing Presence.

The revelation of God in Nature, as recorded by some of the Biblical writers, is wonderfully inspiring, but commonly unappreciated. The poetic imagery of Job and the grand 104th Psalm present graphic pictures of the universe. Isaiah also recognizes a divine symphony in the animate creation.

We will find God wherever we look for Him. Each successive season is a benediction in a changed form. Every unfolding leaf is an expression of abounding life which manifests the divine redundancy. Nature's ministry soothes and heals. If man mars her fair face she forgives him by softening his angles, repairing his rents, carpeting his bare spaces, hiding his excrescences and sweetening his taint and corruption. Her infinitely varied vibrations are chanting an eternal hymn of praise to their Author and Preserver.

As Nature is a continuous divine revelation, so Christianity—in the broader and truer sense—is not limited to any age or dispensation. The historic Jesus was a local and external expression of the natural, spiritual and eternal Christ.



LOVE!
POWER!
LOVE!
BLISS!

To-day of all days is the one to live.

The Infinite always is Silent.—John Boyle O'Reilly.

Spiritual Power conquers all poverty, or rather, attracts all good.

Live in the vibrations of Universal Love if thou wouldst know real life.—A. Z.

In a growing age we have little to do with the Past or Future—concentrate on the Now.

If the soul did not pre-exist it is not reasonable nor logical to suppose it will exist after the death of the body.

By reading this Magazine regularly one will learn the Secret of How to Keep the Body Young, Strong, Fresh and Beautiful.

Only bliss, eternal bliss, dwells with a Universal Lover; nothing that we designate as ill, woe, misery or poverty can assail him.

The highest power of all is the Spiritual Power, developed by love, prayer, meditation, contemplation and Listening in the Silence.

Health, wealth and power come to all men who earnestly look within for guidance, direction and leading, and who look nowhere else.

Concentrate all effort on the Soul within—"such culture or practice is to be pursued by us as shall enable us, while on earth, to mirror forth the wisdom and fulfil the behests of the self within which is all-wise and all-good."

The old teaching frequently refers to the "narrow way" to Light and Truth; the Truth says that the way is Broad and easy to travel if we are filled with Love. There is nothing small or narrow about God or the Broad Way that leads to Him. Moreover, the centre of this Broad Path lies right in thy own soul.—F. H.

Look within for outward supply and thou wilt have supply in great abundance. If thou wouldst be poor and ill, worship the God of the dualist or pessimist; but if thou wouldst be whole (holy), love and worship the Blessed One who is all-good, all-love, all-provident. Pessimists suffer much from poverty; optimists are healthy, strong and magnetic, attracting all that makes for peace, happiness, prosperity and progress.

Spiritual Science permanently cures disease by the power of the Spirit rousing the soul within, and such healing is done without any mental effort; indeed, it is done by silencing the mind; by living without thought in the Blessed Silence with the Silent One as much as possible. Stop thinking so much and Listen more in the holy Silence if thou wouldst realize the Blessed State. Relax thy mind and learn to empty it of all thought at times, and then the influx of Divine Mind and Will that comes in such holy repose will free thee from all ills. This is non-resistance—resisting not the Holy Spirit. The Spirit heals.—B. P.

Look ye to the Broad Way of attainment and not the narrow way.

It has been taught of old that the Way is narrow and hard and rough—and so it is, when we look without and have only belief and faith for our guides.

But, hark ye! listen to the Voice that speaks from within of the new Way—the Broad Way—the open Way—the Way of Knowledge.

Thy soul is the very light of the Way that is Broad and Direct, and not hard to travel with Love and Knowledge and the angels as our guides.

O Blessed Father! we rejoice that Thou art now the blessed Father of many men who are so broad in soul, mind, and heart that they can no longer travel the "Narrow Way" to Thee. Thy mighty love hath burned all narrowness out of their minds and hearts and they now walk upright in breadth and depth of Knowledge and Wisdom.

Love and praise God forever!
He is the Way!

There's never a rose in all the world,
But makes some green spray sweeter;
There's never a wind in all the sky,
But makes some bird's wing fleetier.
There's never a star but brings to heaven
Some silver radiance tender,

And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His down-like gladness voicing.
God gives us all some small, sweet way,
To set the world rejoicing.

—Mrs. A. E. Bennett.

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.

ALWAYS REMEMBER THAT THE MYSTIC ADEPTS, IN A SILENT AND MYSTIC WAY, TREAT EACH MEMBER OF THIS CLUB CONTINUALLY FOR SUCCESS.

My Dear Friends: Enclosed find money order for \$4.00 for three subscribers and my own subscription for another year. I desire to join the Mystic Success Club. I am well pleased with THE MAGAZINE OF MYSTERIES, as it is by far the best religious publication I have ever read.

Fraternally yours,

Carson, Wash.

HORACE WETHERELL.

We receive large numbers of letters like the above. This Club is a tremendous power for good with its large and growing membership.

Dear Brother Dempsey: We can assure you there is no occult influence working against you; it is an illusion of your mind. We are giving you special silent treatment, as we do all whom we think need it. Read what Mystic No. 7 offers to do for all members in the First Degree. All this great and varied experience of years in new and far-away lands will ultimately be of great value to you. Keep up your courage. Fear not. We will help you. And you will now know the ancient mystic secret of how to smooth your path and help yourself. Everything is *not* against you, as you will soon discover by working through the four degrees.

Our blessed Club is attracting many soulful beings who write us like Brother O. P. Myers, of Melan, Okla. Ter. He says: "Your Magazine is food for my soul. I send you three subscriptions, and will add more in the future. Enroll my name in your Mystic Success Club. I have received much benefit from the Magazine for which I am very grateful, and will joyously accept any further help from you that I may the more know and honor God and serve humanity."

Our power to help *All* grows hourly with the addition of the great numbers of spiritually minded people that join the Club daily. This Club is doing a mighty and tremendous work in all parts of the world, and blessed indeed is that soul who is a member and is *en rapport* with us.

Mrs. L. E. Moore, Washington, D. C.—Dear Eternal Spirit: Be patient. The Four Degrees will work a wonderful change for you. Besides, we are giving you *special silent* treatments that will make your path smoother. Put your whole trust in God. Pray only for Light, Leading and Guidance. Pay no attention whatever to the actions of others. Return love and kindness for all they do or say against you. All who join this Club, and are earnest and sincere, sooner or later overcome all obstacles. Mystic Adept No. 7 will help you. See what he says in First Degree.

Mrs. J. M. Corry, Fresno, Cal., writes: "Your grand, helpful thoughts give me fresh courage and a new lease of life. I am doing all in my power to live the life and follow your teachings." Blessed soul, we can say to you that a great door is opening for you. The First Degree will open your whole being to a new consciousness. As to your "losses," look upon them in the true spirit. *Nothing can be lost!* Cheer up! cheer up! We will take you out of the life of *sorrow* you have been living. The Club, in its daily silent treatments, reaches all members of this Club, provided they are cheerful, calm and receptive; we help our members to *know* and to *do*. Dry your tears, and *know* you disturb the departed in their angelic sphere if you grieve for them. But if you are cheerful and merry and *hold* only the truth in your mind, that your husband and four children have only departed for a more blessed state, we can help you more, and they will be more blessed, and you will sooner be with them in spirit. Peace be with you, beloved.

UPON JOINING THE MYSTIC SUCCESS CLUB AND UNITING WITH US FOR LIFE AS A CO-WORKER FOR THE TRUEST AND HIGHEST SUCCESS OF EACH AND ALL, YOU ARE IN NO WAY *bound or limited*, AND HAVE THE PRIVILEGE TO WITHDRAW AS A MEMBER OF THE CLUB AT ANY MOMENT YOU MAY SO DESIRE.

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.



As we observe men of success, we find that they are keen observers of life.

More than that, they have an innate love for humanity.

As a man loves he knows, and does.

Omniscience comes to the man that loves, and does.

THE MYSTIC SUCCESS CLUB, which has been founded by Master Adepts, through its four degrees points the way to success.

The first degree of this club is, in a way, metaphysical, and contains the ancient secrets of life, progress and success.

There is nothing more complicated, involved or intricate in this first degree.

In a certain way we open the mind so that it comprehends a few simple truths, which make it receptive to all light and health.

All success in man on the present plane of action depends entirely upon receptivity of life.

If the mind is not open and receptive, there can be no success.

The very first thing for receptivity of the mind is health,—perfect health.

In health of mind there is health of body, and it is then that we are open to eternal and universal life, that makes for all success.

There can be no health, vigor, energy or force in a closed mind,—a narrow mind.

We, in the four degrees, empty the mind and cleanse it of all illusions and delusions, and thus lead our members to success.

Blessed is he that has an open mind, that is not trammled by tradition.

Blessed is he that knows *that* which teaches him ALL.

The power of life consists in omniscience,—knowledge.

There is but one goal for man, and that is knowledge.

To *know* is power.

The great Adepts who founded this club had but one aim, and that is to plant the seed of knowledge.

There is only bliss in *knowing*.

There is only bliss in *doing*.

No man can do or achieve unless he knows.

Now, the Mystical Adepts know and love, and therein is their power.

We are moved only by love, that love which the Apostle John said was God.

And, beloved, in the mystical way, the four degrees of this club place us *en rapport* with all the power of the universe.

THE UNSEEN IS THE REAL.

He that relies upon the seen has a weak staff.

There are occult and psychic powers that you little dream of, that make for all success.

The founders of this club are pre-eminently successful; they know how to do, when to do, and where to do, and are only moved by that blessed love that teaches that all is one.

So if you desire success in its highest measure, come and join us and be one with us.

In no way do we antagonize any religious belief, but we say, Brother, God is Love.

We see that God is all there is, that He is ALL IN ALL, and that we are all eternal children of one blessed All-Father-Mother; that we all are going onward, forward, and upward to infinite perfection.

As every member of this club works through the four degrees, he comes into recognition and realization that he is the *one* with the eternal and universal life that manifests in so many ways and forms.

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 this 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.

It is pleasing to receive so many letters from members of the Club similar to the following:

DEAR MYSTICS—I received your letter with instructions and First Degree, and I am so glad that I am now a full life member. It does seem a blessing to live in touch with so many blessed true souls in this good work, and, dear Mystic Success Club, I now know I will have your special help in my troubles, and I feel sure of relief, when I tell you it seems as if I am a statue here by myself. My husband has failed in business, and my children are in all kinds of trouble. I try to get him to cheer up and not to let him think for a moment he can't get along all right, although he's old—71 years of age. I now see my way through, and I have always had those blessed thoughts you teach all my life, but never cultivated them much, but when once I did, I succeeded.

Beloved, you are now, as a member of this blessed Club, on the right path; we will give you and yours special Mystic Treatments. Our plan is to give free treatments to all members where we see they need it.

We have received a great many letters making inquiries as to whether the Club is a religious sect. Below is a fair sample of the letters we receive daily, and we would say in reply that the Club is in no way bound to any religion. We are successful men and women, bound together for one purpose, with hearts large enough to take in any religion, and with arms long enough to embrace any set of men or women. Our idea is to plant in the mind certain psychic-mental seeds, which, under the mystical plan, will fructify, and will lead the member to health and success—a long, useful and prosperous life *here* and *now*. The untold advantages that this Club presents to you, dear members, can in no way be measured by any money value. It is certainly very little we ask of any one to become a life member. The following is a copy of the letter referred to:

DEAR SIRS—I have for some time read your NEW YORK MAGAZINE OF MYSTERIES, and would like to inquire whether your Mystic Success Club is a religious sect, or merely a Club. Also if it is in the same line as Christian Science. Do you not admit members without securing subscribers for your Magazine? Kindly let me hear from you, with your terms.

If a person has not energy or ambition enough to secure three subscribers for a helpful Magazine like ours, that person certainly does not deserve any great measure of success.

To Brother No. 7733 we send our love and have brought his case to the special attention of Mystic No. 7. He will give him monthly treatments, as well as the friend he refers to.

All communications of a special nature like the above are kept strictly private and sacred. We receive a great many letters from members who desire special treatments for special cases, and we wish to say right here that these cases are given special attention.

It is very gratifying to receive so many letters like the following from members who have worked through the First Degree:

EVANSTOWN, Wyoming, April 5, 1903.

THE MYSTIC SUCCESS CLUB—I received your letter with the First Degree, and I want to say I never did believe that one could feel such an unseen power within them—I did not know from experience until I received your First Degree. I need your help for more light and wisdom and understanding. Enclosed find daily record of First Degree. I have tried to follow all the instructions to the best of my ability.

Sister Sage, of San Francisco, writes as follows:

TO THE MYSTIC SUCCESS CLUB—I received First Degree and have followed instructions. It has been a great help in every way. I rejoice I am a member of the Club and know I shall receive great good by coming into the vibrations with so many great souls. It is something my soul has long asked for; even now the blessing has reached me. I desire to be a help to all. I feel that a great blessing will come to all our members. I want growth of the highest order. Will you hold my son in your prayers? Shall study First Degree till it is consciousness to myself. Then can send out a vibration to others. I desire power and financial success.

We will hold your son in prayer for success as you suggest, and also give you special treatment. Work faithfully as we suggest in the four degrees, and you are sure to have bliss and success.

QUENCH NOT THE SPIRIT.

BE VALIANT.

EXAMINE YOUR SELF.

YIELD YOURSELVES UNTO GOD.

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.*

Brother Bremmer, of New York, writes as follows:

THE DEAR MYSTIC SUCCESS CLUB—I am so glad that I have received my First Degree. It is truly a great blessing that has befallen me, and I feel so thankful to the Club for accepting me as a member. I carried my First Degree for three days with me before I started keeping the record, and I can honestly say that it is the most wonderful thing that I ever knew. By keeping constantly in my mind the invocation and the first thought, how calm and peaceful I felt! I am usually extremely nervous and worry quite a good deal about my business, but now I feel so quiet, and, oh, so happy. I will do my very utmost to follow strictly the teachings of the First Degree.

Calmness, serenity, co-operation and fraternity are essential to success, and it is the aim of this Club to get all its members in a quiet, serene, calm state, so that they may be receptive to the All-Good.

One of the essential things to success in any undertaking is to possess a calm, quiet, collected mind, and if we examine into the lives of all successful men and women in the world, we find that their powers to hold their minds calm was the power that made for success.

A great many letters are received daily like the following, from Sister Husted, which speaks for itself:

DEAR MYSTIC SUCCESS CLUB—Your letter of instructions received with First Degree, and how gratified I am at its reception. I am happy to know that I am a life member of so noble a cause. It is a blessed privilege, and I am delighted to be led by gentle, loving hands to the awakening and development of the powers within. For these long years of the past I have been waiting and watching for what I did not seem to know. Perhaps now this waiting and watching will be made known.

Your letter arrived on the 6th instant, accompanied by a force that in one night made a wonderful change in my physical condition.

I commenced answering questions on the 7th. I read, reread, and took in all the grand truths contained in your Magazine. To be able to penetrate into the mysteries, to know what is beyond and about us, to delve into the hidden secrets of the past and gather truths for the betterment of humanity, is a heart-prayer that is now answered. To help lift the veil as I am now being helped, and to dispel the darkness of the past by a glowing future, is truly a blessing.

Onward and upward to the goal of success is the watchword of one who "aspires to live a long, useful and blessed life now."

It is encouraging to us to find how many members of this Club are being helped in the stopping of habits, such as smoking, drinking, the morphine habit, the chloral habit, etc.

Here is a Brother from Chasson, Mo., who writes as follows:

Enclosed please find the First Degree record, which I have faithfully studied for thirty days, and which has helped me very much, and entirely stopped me of smoking. I have been subject to smoking very much. I am very thankful to the Club, and now I will enclose a stamp, and please forward me the Second Degree.

There is one great result that comes to all members of this Club, and that is, almost at once they become familiar with our Mystic Work and are filled with hope, courage and optimism. It takes by our plan but very little reasoning or thinking to determine that "God is above all storms," and with the lessons contained in the four degrees, success is assured.

A great many members of this Club are professional healers, and in the four degrees we give a great many of the ancient methods of healing, both by personal and by the absent treatment.

Moral Forces and Bodily Welfare

By W. J. COLVILLE



ONE of the most prominent features of the present widespread interest in metaphysical questions is the distinctive therapeutic aspect which they have assumed in relation to the three planes of human expression—moral, mental, and physical. The word *health* and the term *to heal* are now being restored to their original meaning; i. e., as they were construed in the first century of our era, or when the Gospel narratives were written. The New Testament use of these words accords with the ancient Jewish ideas concerning health—ideas so clearly set forth in the Old Testament that no Bible student can fail to mark the close connection established between obedience to Divine commandments and every phase of outward well-being.

The Decalogue is by no means destitute of teaching with regard to morality and longevity. The fifth commandment expressly states that honor must be shown to parents in order that the lives of children may be prolonged in a land specially given by God to the righteous. Moses, the noblest type of manhood presented in the Pentateuch, lives one hundred and twenty years, and at that ripe age addresses the people with youthful force, while enjoying undimmed vision.

To appreciate the significance of Biblical teachings concerning the union of health and virtue, one must have some acquaintance with contemporaneous history and some familiarity with the actual state of affairs in Egypt at the time of the Exodus. When light is thrown upon the scene from the varied surroundings of the Scriptural tableaux, it is not difficult to perceive the importance and reasonableness of many otherwise unintelligible Mosaic counsels.

Man is a unit; yet we may speak of a threefold, even of a sevenfold, constitution of the race, as well as of the individual. These divisions necessarily follow a synthetic view of human nature. Synthesis must precede analysis in all cases. Man may be likened to a ray of light, the only color of which is white; yet in that simple ray we may trace the three primary colors and the seven prismatic hues. When human nature is synthetically viewed as unitary, we speak broadly of human welfare, i. e., the welfare of the race as a whole, regardless of divisions and differences in human character itself.

The first great truth to be enforced as the basis of all salutary instruction is that nothing can be beneficial for man's body which is repugnant to his moral sense. It is just here that metaphysical teachers take issue with ascetics and with those who seek to justify cruel and demoralizing practices for the alleged purpose of benefiting mankind in some external way. It is impossible to justify a double system of morals; only a simple standard will stand the test of scientific examination.

The errors into which many medical authors have fallen have generally sprung from their confusion of thought on moral questions. Hundreds of treatises are now in circulation favoring the social evil and advocating vivisection. Some phases of theology teach that man's physical nature is inherently sinful, and that its natural demands are evil. Between misguided preachers and equally misguided physicians, all of whom may be thoroughly conscientious in their convictions, the path of youth is often strewn with difficulties, dangers, and temptations entirely avoidable, though highly subversive, while they continue, of the best interests of the rising generation. Young people cannot be made to understand the lawfulness or reasonableness of two opposing elements in human character. We all know that reforms take effect gradually; therefore, ethical teachers are frequently compelled to introduce half-measures in a right direction before the people are ready for a statement of the truth in its entirety.

A vital point directly concerning the practice of mental and moral healing is that of loyalty to one's highest conviction of right. Not all see with uniform clearness; but each has a standard of right, a code of honor, a sense of justice which is binding upon him, though not necessarily upon his neighbor. Morality, it is true, requires us to let our brightest light shine forth before the world, but it does not call for censoriousness on our part toward those whose standard differs from our own. There are varied planes of moral as well as mental and muscular attainment, and all wise teachers know that every one is judged by universal law, according to the highest sense of right which the individual possesses or of which he may be conscious.

Experience proves that every spiteful feeling secretly entertained injuriously affects some internal organ, frequently producing a painful complication of maladies which neither physician nor mental healer can overcome until its cause is offset by establishing an opposite mental state. One fruitful cause of bodily disorders is a self-condemning state of mind.

If ethical science is to be so taught in schools and homes that it may be appreciated by scholars, a

vital connection must be shown between human welfare on varying planes. For example, the great moral argument against vivisection is that it gives needless torture to sentient creatures, and therefore outrages the instinctive sense of kindness, rendering those who practice it callous and indifferent to the sufferings of others. This appeal to humane sentiment is supported by the testimony of Sir Charles Bell, Sir Lawson Tait, and other high authorities in the fields of medicine and surgery.

No one can live for self alone; all are so inseparably united that we can neither use nor neglect to use our influence in particular directions without producing a far-reaching effect. The truckling policy timidly adopted by many whose motto seems to be "Anything for peace," or "Anything for a quiet life," is so encouraging to slavery and so productive of injustice that those who adopt it cannot fail to be victimized in some degree by the wrongs they thus tacitly indorse and negatively support.

The fear of provoking opposition is cowardly. Those who fear to act conscientiously, regardless of results, should read in the second book of Kings the story of the healing of Naaman through his following the directions of Elisha. This prophet is justly regarded as typical of the conscientious, scientific demonstrator of truth, who understands at a glance the cases of those who come to him for treatment and tells them the simple truth, regardless of whether they like it or not. No one is called upon to apologize for a moral truth, any more than for a proposition in mathematics. There is only one rule for solving a given problem, and all rules must be in accordance with the undeviating principle. "Go and wash seven times in Jordan, and you will be cleansed," stands for a simple, uncompromising scientific statement. Prophets are not legislators; they do not make, but announce and expound, the laws they have discovered. No great progress can be made in moral and mental healing until practitioners are as free from fear and cowardice as was Elisha. Naaman went away in a rage, utterly refusing to bathe in Jordan; but he came back, washed seven times in that river, and was healed, according to the prophet's statement.

There are people to-day whose experience has led them clearly to trace the unmistakable connection between mental imagings and physical conditions, and they gladly give advice according to their understanding. Selfishness is a fruitful source of disorder; therefore, whoever encourages it is feeding a parasite at the expense of a healthy organism. Its encouragement anywhere is injurious to society. Moral law is inexorable; it holds to strict account not only all who oppose its beneficent action in their own persons, but also those who, through weak concessions to the follies of others, assist in the degradation of their neighbors. To stand manfully for the right is both a privilege and a duty; to proclaim it boldly to the utmost extent of one's knowledge is necessary to the common welfare.

There are two kinds of silence—holy and unholy. The former is beautifully portrayed by James Martineau in his sublime hymn commencing:

"He who himself and God would know,
Into the silence let him go."

Unholy silence is that which weakly gives assent to error through fear of the consequences which might accrue from outspokenness on critical occasions. In these days wrongs are to be righted by a free and decided expression of public sentiment. The freer our institutions and the more generally educated the populace, the more certainly will the last appeal in every case be made to public opinion. Noble sentiment must be created in the districts where we reside, and this can be done only through courageous expression of conviction. Public opinion to-day is both feared and respected more than an army with banners.

Silent forces are always the most powerful. The greatest need of the present day is the forcible, lucid presentation of moral truth in such a manner as to convince the rising generation that health, happiness, and every other blessing is procurable only along the path of strict adherence, inwardly and outwardly, to the highest convictions of right and justice.

The alleged conflict between science and religion is now practically at an end, the truth being recognized that all the varied interests of man are unified, and that whatever is most acceptable to the moral sense is likewise most conducive to intellectual and physical well-being. The new science of health is moral; the new religion is scientific. The worship of God and the service of man are not two, but gloriously and indissolubly *one forever*.

Certain well-defined mental states result in chemical changes in the human organism. The words *hard, soft, sweet, bitter, warm, cold, etc.*, are commonly used to denote states of mind as well as their physical correspondences, while no student of literature can fail to observe the frequency with which authors insist on showing the effect of the

emotions on bodily conditions. A pertinent illustration is presented in the popular recitation, "Aur Italiens," by Owen Meredith. Alluding to the effect of a reminiscence of an old love and a painful estrangement, the hero of the poem says: "It made me faint and it made me cold"; a statement which is no poetical rhapsody, but a sober recital of psychological and physiological fact.

To dispute the bodily effect of moral and mental conditions is to deny that which really is self-evident; it is doubtful if any physician or skilled nurse would attempt it. There is nothing essentially new in the theory underlying mental healing, for metaphysical treatment is in strict accord with the teachings found in the sacred books of all peoples. The newness is in the systematic method of application, which may well be termed a nineteenth-century product.

Recent demonstrations in the realm of psychophysics have proved to the satisfaction of careful experimentalists that the fluid secretions of the body—as attested by analysis of perspiration—are so far affected by moral and immoral states that *sweet and sour, pure and impure*, are contrasting terms directly applicable to cases under consideration. Sweet thought does actually sweeten the body, tending to the purification of all its emanations. And bitter thought as certainly produces physical sourness and acidity; hence no dietetic can be trustworthy unless established on a strictly moral foundation.

A morbidly sensitive conscience, which accuses its possessor of crimes he never committed or condemns him unduly for sins of ignorance, is pathologically conditioned, being in itself a producer of disease. In the famous Greek play of "Oedipus" an abnormally acute conscience is proved to be a bane rather than a blessing, and every metaphysical practitioner encounters many sufferers whose chief irritant is an accusing conscience. Where suffering proceeds from such a cause the ministration of peace and the assurance of forgiveness and atonement are the only effective cure. But in order to place the doctrine of forgiveness on a solid foundation, it is essential to show to the penitent a way of usefulness for the future, teaching him by wise counsel how henceforth to do good to his fellows.

Pride is a producer of fevers of every sort, tending to create conditions of "bloat" and other afflictions. Undue humility, on the other hand, leads to general debility, wasting of tissue, poverty of blood, lack of nutrition, and such extreme sensibility to surrounding influences that an immense variety of disorders are contracted through simple weakness or lack of stamina. Fear unsettles everything, disturbing every function and throwing the whole system into confusion. Ill-will induces indigestion, by actually perverting food into poison after it has entered the system. Conversely, all good feelings lead directly to sweet, wholesome bodily conditions. Courage is the most powerful and effective tonic ever discovered. Peace of mind allays feverish irritations, producing a divine tranquillity which is productive of health.

Father, Speak to Me

WITHIN the shadows dim,
Where lurking terrors hide,
I wait to hear Thy voice
Above the surging tide.
My prayer goes out to Thee,
Oh, Father, speak to me.

Guide Thou my feeble steps
O'er vale or craggy hill,
Ne'er let me fail to hear
Thy voice, "My child, be still."
Through life's tempestuous sea,
Oh, Father, speak to me.

The tides of mortal breath
Can aught but anguish bring,
'Tis Thy immortal love
That makes my spirit sing.
Where'er on earth I be,
Oh, Father, speak to me.

I know Thou art close to me,
As monitor and guide—
Not e'en the hand of death
Can Thee and me divide.
I cannot stray from Thee—
My Father speaks to me.

—Alice C. Barry.

The gracious principle of love wrought in the soul by the Spirit of God produces a filial fear of Him: and to fear Him and keep His commandments is the whole duty of man.

Love is an abiding principle, it is constant. Knowledge may vanish away, tongues may cease and prophecies may fail; but love goes unceasingly on, and with faith and hope it abideth.

Principles lived up to are what make character. And character is man's greatest possession.

When a man has no good reason for doing a thing he has one good reason for letting it alone.

The Power of Joy

The Whole World Pines for Joy
—How to Command the Sources
of Joy—Shroud, or Wedding
Garment?

ALL joy comes from *within* and not from without; it is the soul's gladness, when the mind has been made sane.

The following editorial from the Boston Herald is both suggestive and inspiring. Read it carefully and think it over. The writer says:

"When the ugly, wrinkled old woman came to Mahomet weeping and wringing her hands over the desolating thought that she was too cadaverous and skinny ever to be let into Paradise, where none but young and beautiful houris were welcomed, Mahomet comforted her with the word, 'No, no ugly, wrinkled old woman will ever be let into Paradise! When she gets there, she will at once become young and beautiful, and keep so everlastingly.'

"Whatever value may be set on the precise prospects in reversion of this particular old lady, never a question that here was a cheery word which sent up her own terrestrial beauty 50 per cent. on the spot, for there is no such immediate beautifier of eye, cheek, expression or carriage as a single electric current of joy sent thrilling through the frame. Joy is youth come again. Joy is vigor, ruddy blood, elastic step, courage, hope. Who has not seen, even on the pallid, wasted face of a dying man or woman, the spell wrought by a sudden, entrancing vision of faith, to flush the cheek and illumine the eye with fairly supernatural beatitude of beauty?

"There is no sort of need, then, of any man or woman being ugly so long as command can be maintained over the sources of joy. The figure may be clumsy, the mouth large, the nose awry, the hair coarse, the eyes pea-green—not to specify other features open to like disparaging criticism—and yet the owner of all these combined be recognized at times as startlingly beautiful with the rarest and richest of all types of beauty, that of cordial, loving, spiritual expression. To see a homely face thus suddenly transfigured is like witnessing the gray, ashen clouds piled up in the west suddenly irradiated by a resplendent sunset. Indeed, on such blessed conditions as these one fairly prays to have a homely wife and be the father of three homely daughters. Proudly would the father take them, one on each arm and the other close behind, to the evening dance, assured that none of the other girls, however 'faultily faultless and splendidly null,' will so win their way into universal favor.

"Capacity of joy! Why, in its every slack, unkeyed string the whole world is pining for this, and the moment it beholds it manifest in any one crowds in to share its bright contagion, eager as the relaxed, white-corpused denizen of the city in the August dog days to demand of the first robust and 'spoiling' friend he falls in with, 'On what breezy mountain heights or by what salt, bracing seashore did you secure this glorious dower of zest in living and thanksgiving for simply being alive?' What wonder, then, that depressed, soul-weary Amiel should break out in that self-revealing journal of his, 'What doctor possesses such curative resources as those latent in a spark of happiness or a single ray of hope? Joy is the vital air of the soul, and grief is a kind of asthma. To make any one happy is strictly to augment his store of being, to double the intensity of his life, to reveal him to himself, to ennoble him and transfigure him. Happiness does away with ugliness, and even makes the beauty of beauty. The man who doubts it can never have watched the first gleams of tenderness dawning in the clear eyes of one who loves; sunrise itself is a lesser marvel. In Paradise, then, everybody will be beautiful.'

"Very delightful is it thus to see, spiritually hobnobbing together, Genevan Amiel and Semitic Mahomet—world-wide apart in epoch and culture as they stand. Mahomet, with his assurance to the ugly, dilapidated old woman that Paradise will transfigure her with youth and beauty, and Amiel

Hope is the star of promise that no cloud can obscure. It is also the magnet which lifts the soul over the billows of despair, possessing the charm of a heavenly muse and whispering courage while pointing to a silvery lining that marks the bridge of light leading to a haven of safety.

Continued progress of a cause depends upon its leaders keeping abreast with the wisdom and understanding of its followers.

To imagine that the acceptance of any new truth can put us in the shade is to stand in our own light.

Physical bondage has but one form; mental bondage many.

Power often makes a man feel as though he were wise.

Hate is an unconscious murderer.

with his like conviction, caught from the 'clear eyes of one who loves,' that in Paradise all will be beautiful, do they not thus meet and kiss one another? What need, then, of any future crusades between cross and crescent for the possession of the Holy Sepulchre? This is the Holy Sepulchre.

"The worship, then, of joy; the inward sense that it alone can throw the 'light that never was on land or sea'; that here we strike the fountain head of all that is inspiring in nature, poetry, domestic life, personal charm, religion itself; that is the one only everlasting gospel for to-day. Joy is the sole consolation for affliction, the sole power that can buoy up the sinking heart as the elastic ocean buoys up the else drowning man. It is not his laboring arms, not his frantic struggle that save him. These but enable him to avail himself of the uplifting elemental force beneath him, a force capable of floating anything, from a straw to a colossal battleship. The very martyr singing his anthem of praise from out the flames, solely through the might of the 'joy that is set before him,' nay, now feels, is he thus sustained to 'endure the cross and despise the pain.' Grief, despondency, doubt, pain, never yet won a victory, and never will; never yet contributed anything but the malign element that threatens disastrous defeat till overthrown and trodden under foot by the St. Michael of joy. Grief drinks up the blood, doubt paralyzes the will, despondency takes the last ring of resonance out of the limp strings of every viol and harp of the nature. Come these will, and must be bravely faced, but any and every shape of worship of them as finalities and as good in themselves is the worship of a debasing idol in the room of the living God. Ah! but how malign the spell this ugly idol exerts to keep men and women grovelling and slaving at its feet!

"The supremest thing in all English literature on this malign power of despondency is to be found in Coleridge's world-renowned 'Ode to Dejection,' and withal the most glorified tribute to the divinity of joy. Never a reader, especially if subject to despondency, but ought to commit to memory every line of this marvelous ode and often to repeat it to himself. Here, in Coleridge, was a miracle of genius, capable at intervals of the most ecstatic happiness, love and delight, yet submerged for the most part under a mountain load of disease and mental misery that crushed to earth their every reacting force.

'A grief without a pang, void, dark and drear,
A stifled, drowsy, unimpassioned grief,
Which finds no natural outlet, no relief
In word or sigh or tear,'

had seized upon him. Never for a moment, however, does he bend the knee in worship before this ugly idol. No, its spell, so far as it can exert it, is purely malign. It devastates his own life; it devastates, through him, the lives of those he should cheer and lift to higher reaches. It is not the mere pain of it he dreads and quivers at. No, not this is what prompts his cry of agony:

'Nor care I that they rob me of my mirth;
But, oh! each visitation
Suspends what nature gave me at my birth,
My shaping spirit of imagination.'

His shaping spirit of imagination! Is there aught but this any of us have who would contribute to the health, cheer and joy of the world—need care for?

'O Edmund! we receive but what we give,
And in our life alone does nature live;
Ours is her wedding garment, ours her shroud!'

"How Beethoven felt all this when, as the finale of his Ninth Symphony, he summoned viol, harp, trumpet, drum, clashing cymbal, to join in with him in his tumultuous 'Hymn to Joy!'"

Can there be a more uplifting and inspiring thought than that *all* beings are the eternal children of an eternal All-loving Father?

If some of us were as zealous in doing our own duty as we are in trying to make *others* do their duty, what a blessed world this would be!

We help the Whole when we help ourselves, by doing that work or duty which is *nearest* at hand.

Optimism gives tone and vigor to the entire nature.

It was only a while back when it was not safe for man to believe the Earth was round or to own a telescope. Wonderful Advance Thought! The Present Thought—Higher Thought—is burning away the rubbish in our minds about old beliefs, theories and dogmas, so that man to-day, in this blessed age, is safe and free to think and express his thoughts as he pleases.



God is omnipresent—like the one current of electricity shining in many lights, as if itself many, yet one continuous and undivided force. Or, like endless space, occupying endless cavities. He is *here* and *now*—dost thou not feel His blessed presence?

Under whatever thought we worship God that we become. The ancient Taittiriya Upanishad says: "Whoso worships God under the thought, 'He is the foundation,' becomes founded; under the thought, 'He is great,' becomes great; under the thought, 'He is mind,' becomes mind and is wise." He who worships Him as the all God and All Father becomes a *universal-lover* and soon comes into *oneness* with God, and is omnipresent in thought, omniscient and omnipotent. Such is a great Adept or Master.—*The Blissful Prophet.*

Man measures all things by what is in himself; if he is cruel and vengeful he has a cruel and vengeful God.

Deep in the Silence with God alone we hear His sweet Voice and realize the Father's Love.

By living fully in the Present we see stretching beyond in the great cycles of eternity the blessed ultimate state—the Blissful State. God exists in all that we may reach that blessed ultimate. So, blessed eternal soul, live *Now*, and in a little while thou shalt exist in the Absolute. We are all of us eternal children of Light. A day brighter than any which has yet dawned upon our planet is here *now*. Come! walk with God and the angels *now* and *here*. The kingdom is at hand.

Universal Peace will come with Universal Love. How important, then, that we all strive to become Universal Lovers!

Nature does not do her work by *notions*, but by fixed *motions*—by fixed laws—by an eternal Life Principle—by an eternal energy or force that is omniscient—by Eternal Spirit.

There is no mystery in life that will not be solved in a while by patient and indefatigable searchers for truth. All mysteries dissolve into simple law when placed under the light of soul or spirit. He who has *attained* through soul culture to clear vision—clairvoyance and clairaudience—has solved many of the mysteries. The Inner Man—real man—holds the key to making one omnipresent, omniscient and omnipotent—the key that will unlock all the doors that open to the *All*.

No advance spiritual movement in these days needs to work in the dark or secret. This is the glorious age of tolerance—the era of real spiritual enlightenment. All men are hourly rising to a higher spiritual consciousness. The higher Thought is placing man in the receptive attitude toward God, and he is grasping and using the higher or interior qualities of the Universal Mind and becoming conscious and attaining to freedom from all doubt and fear.

There are no "hidden mysteries of life" to him who is at-one with God.—*A Universal Lover.*

There is only one prayer to God—prayer for Light, Leading, Wisdom. Prayer has never changed the purpose of God. God does not, cannot change. He is the blessed Eternal One, and is the same from everlasting to everlasting. Prayer for Light, Leading and Wisdom opens the doors of thy mind to all Light and Wisdom. Prayer changes thee; not God.

Men suffer because they lack knowledge, because they lack that blessed knowledge that peace, strength and *ease* come when we give up all mortal mind and all mortal will to Divine Mind and Will. Live at-one with God without carnal mind and will, if thou wouldst cease to suffer; blessed eternal peace comes to him who is united with God.

God is universal life, and man lives and works by the power of God, when he gives up mortal mind and will—when he is at-one with God and exists alone in His Mind and Will. "Get wisdom; and with all thy getting get understanding." Understand that all power is in thy own soul—the God *within* thee. "Be still and know that the angel of Truth stands continually at your side waiting with a sublime patience for an opportunity to prompt and to instruct, and to guide and *lead*."

The Flower

How fresh, O Lord, how sweet and clean
 Are Thy returns! Even as the flowers in spring;
 To which, besides their own demean,
 The late-past frosts tributes of pleasure bring.
 Grief melts away
 Like snow in May,
 As if there were no such cold thing.

Who could have thought my shriveled heart
 Could have recovered greenness? It was gone
 Quite under ground; as flowers depart
 To see their mother-root, when they have blown;
 Where they together
 All the hard weather,
 Dead to the world, keep house unknown.

And now in age I bud again,
 After so many deaths I live and write;
 I once more smell the dew and rain,
 And relish versing; O, my only light,
 It cannot be
 That I am he
 On whom Thy tempest fell at night.

These are Thy wonders, Lord of love,
 To make us see we are but flowers that glide;
 Which, when we once can find and prove,
 Thou hast a garden for us, where to bide.
 Who would be more,
 Swelling through store,
 Forfeit their Paradise by their pride.

—George Herbert.

Friendship

WE daily meet with people whom we call our friends, but are they? asks Edith E. French. Do your pulses throb on meeting them, do you sorrow at their departure? Not until then can you truly take to yourself that sacred name, and only then as you are disinterested in their coming and going for any personal gain. It is only the heart's love that holds people together; money, fame and power will pass away, but he who has loved once has loved for eternity. Boast not of your love, say not it is too strong to be broken; await the test. And the highest, greatest test of true friendship is falseness. Let your friend for some reason, though it be not a valid one, ask to have the tie broken, will you be bitter, angry or heartbroken? Ah, that is the test, and love that fails at this is a very shallow thing at best. Tears strengthen love, and though the heart sobs in its agony of grief, the love remains as deep and true as ever.

Friendship, too, means depth of feeling. It is not a mere liking for a person, it is the love that daily deepens, so that when one is parted from his friend he is the more anxious to see him again. It means, to a certain extent, the revealing of ourselves, not alone by actions, but by words, for we are joined "heart to heart" and speak to one another with all barriers of time and place removed.

Friendship means the helping of one another, not only by little acts of kindness, but by our lives, and that is of prime importance, for if our hearts are right the acts will flow forth of themselves. It is often the unspoken thought and word that most influence our lives. How we are cast down or thrilled through and through by a glance, a word, a gesture! Those who least realize it are those usually who excite us to our noblest and best, and for whom we would do anything, and from whom we dread nothing as much as that they should have even a shade of disappointment in us, or a hint of disapproval in our course. Methinks many a person has reason to bow down in humble adoration to the love of such persons as those who fill us with unspeakable love, mingled deeply with honor and admiration, for we can never love a person who has not at first our admiration. Friendship's tie is eternal, nothing can break its bonds; if it is true, nothing can retard the flow of love from heart to heart, nothing can limit its powers or possibilities. It is the essence of God, and but an expression of the love of One who sticketh closer than a brother.

Make straight paths for your feet.

COME UNTO ME.

"Eternal vigilance is the price of liberty," we are told, and it is as true of the soul world as of the external one. Constant watchfulness that we govern our thinking, holding it true to the eternal pattern, is absolutely essential if we would be conscious of the freedom of the sons of God. Continual aspiration, unceasing desire to realize our oneness with the Almighty, to do the Divine Will, is the prayer which must be constant, not intermittent, and which will always be heard and answered.

The world has always been helped by its men and women of rare intuitive discernment and discrimination. There is nothing at the present moment that is doing so much in bringing many men and women to discernment and discrimination as the Higher Thought. In this present advanced thought one cannot help but cultivate and develop all the innate powers—intuitive discernment.

The Universal Brotherhood of Ancient Mystic Adepts

By BROTHER No. 1

Brother Adams, of Denver, has sent this little poem:

"Help one another," the snowflakes said,
 As they cuddled down in their fleecy bed;
 'One of us here would not be felt—
 One of us here would quickly melt—
 But I'll help you, and you help me,
 And then what a splendid drift there'll be.'

"Help one another," the maple spray
 Said to its fellow leaves one day,
 'The sun would wither me here alone,
 Many hours before the day is gone;
 But I'll help you, and you help me,
 And then what a splendid shade there'll be.'

"And so the snowflakes grew to drifts,
 The grains of sand to a mountain,
 The leaves became a summer shade,
 The dewdrops fed a fountain."

"Help one another," the dewdrop cried,
 Seeing another drop close by its side,
 'The warm south wind would dry me away
 And I should be gone ere noon to-day;
 But I'll help you, and you help me,
 And we'll make a brook and run to the sea.'

"Help one another," a grain of sand
 Said to another grain close at hand,
 'The wind may carry me over the sea,
 And then, oh, what will become of me?
 But come, my brother, and give us your hand,
 We'll build a mountain and then we'll stand.'

Its sentiments so clearly reveal the Brotherhood principles that it ought to be at the head of the Brotherhood page. So here it is, Brothers. Read it carefully and see how much one little thing amounts to. You may think, because you cannot do some great, heroic act, that you are of no account in the world. You may think, because you cannot take your place as a member of the Brotherhood, to whom is given great responsibilities, that your effort is worth nothing; but we beg you to realize that it is in the small, perhaps almost unremembered trifles, that we sometimes do our greatest work, and we call your attention again and again to the ever-present opportunities that are round about you, every moment and in every place.

So many times, in the healing meetings which have been given during the past month, my heart has been gladdened and my courage increased to go on speaking the word of health and truth to the many, many troubled hearts who thronged about me. Those who spoke their word of gratitude or gave testimony of the help received, perhaps did not dream how much they were giving to support me, how much they were adding to the volume of my own faith in the healing service. It is this kind of spontaneous utterance that has the real God-quality in it, and hence the God-power back of it.

Everywhere there is need of the Brotherhood unity. Everywhere there is need of the strong, sure background of support that comes from the hearts of all earnest ones who desire to see the world redeemed. You are helping in the work of redeeming humanity from trouble and disease in proportion to your interest in seeing these conditions taken out of the world. Even though you may not be known as one who serves in the healing ministry, your very faith and sympathy and spontaneous word of encouragement has a healing potency in itself. Even though many of you who read these words may be in far-distant states or countries, YOU are back of all workers. YOUR faithfulness to your ideal, YOUR willingness to serve in your way, no matter how small the way may appear to you, enters into the greatness and power of the work as a whole. It is you who are making Brotherhood a reality and the practical ministry welcome everywhere. Every one should be able to be a channel to be used by the healing power, because every one should be able to give the quality and thought and service which bring about the healing of heart, body or conditions.

If your mind is already filled with ideals of health and happiness, you will naturally overflow with speech concerning health and happiness. You will scatter good cheer and words of hope everywhere you go, knowing the glorious truth that, back of all conditions of mind or body, is the radiant spirit, diseaseless, deathless and unconquerable. You will be continually sowing thought-seed in the minds of those about you, as well as in the world at large. When you meet one who is troubled or diseased, or both, you will be able to speak some word or convey some measure of your own faith that will wipe out fear, anxiety or unhappiness.

When the occasion presents itself, you will be able to speak the word of good cheer to the depressed and sorrowful. You can easily teach them that there is no condition, however dark, but might be worse; that it is always right to look for the best side of every question. You will thus teach them how to get more out of life and how to find the world a good and beautiful place. And this, you know, is the beginning of health. Get once within your mind the idea that health is a state of being and disease a mere condition, and your every thought and feeling will overflow with health. As an aid to your own development and your capacity to help in this outflowing of healing quality, read many times every day some of the verses from Isaiah or some other inspiring parts of the Scripture. You will find the 91st, 27th, 23d and 103d Psalms very inspiring and helpful. It will be well for you to learn some of these verses and repeat them whenever you find your heart troubled or your mind clouded. Calmly live your highest, holiest life, trusting every moment that God is your sufficiency in every need, and trustingly believe and expect that whatsoever is for your good will come into your life. Also practice the following exercise every morning and every night:

"I realize that I am a child of God; that He has given me something of His own Life and therefore I inherit all spiritual gifts, talents and powers. Believing in God as my Father and my Provider, I can truly put my trust in Him to supply my daily needs and to make me able, in every way, to conform to the daily life which the Master, Christ, has set before me. I shall now endeavor to fulfill the whole law by loving God with all my heart, my mind, my strength, and my neighbor as myself. Help me, oh, Father, to realize that in each moment Thou art my strength, my life, my blessing, in all ways. I know that in Thy sight I am whole and perfect; I know that, by acknowledging Thee as my hope and my strength, my body will manifest strength and harmony, for Thou art the Healer of all my diseases and the Forgiver of all my iniquities. I take up my privilege of living and I will realize that in Thy Presence is blessing and joy. Amen."

This will not only make you conscious of the health in your own spiritual being, but prepare you to minister by your presence, your thought, your word and your life to every one in your world. When the time comes that you can take a more definite position as a healing minister, you will find the way opened, you will find the work at hand. Of course, Brothers, you realize that there is, in truth, but One who heals and that is the Divine, the indwelling God who healeth all diseases and forgiveth all iniquities.

With more faith and more earnestness, more steadfastness and sympathy, let us live and practice the Brotherhood principles and exemplify in our healing ministry the power which is omnipotent and omnipresent.

Yours in Holy Love,

H. A. K. I A.

THOUGHT HELD BY THE SILENT BROTHERHOOD

Held Daily at 12 M.

"Not by might nor by power, but by my Spirit, saith the Lord"

Held Daily at 9 P.M.

"Peace, peace to him that is afar off and to him that is near and I will heal him, saith the Lord"

Perhaps you have been longing to be a healing minister and give willing service. Perhaps you have said many times you would like to heal the sick, but you could not understand how. Brothers, if you will hold this first text, carefully and prayerfully, not only at the noon hour, but at all times, so that it may be, as it were, like a softly-flowing, never-ceasing stream that underlies your waking and sleeping consciousness, you will come to realize that there is no power in you but the power of the spirit, and that the might and power of self is submerged in the spirit of the Lord with whom all things are possible, and this will make you a channel through which the spirit may do its perfect work.

When you go among the sick and suffering, when you hear the wail of the desolate and the cry of the needy, you will be able to put self aside and to let the Lord within you speak the word of healing, not only the healing of disease, but broken-heartedness, poverty and desolation of all kinds. Be careful not to let the self emphasize or make worse the conditions that seem. They must be taken away, dissipated. The self can never do this. Let not your thought dwell at any time upon the unlovely or the imperfect. Ascend, as it were, into the presence of the Father by repeating your text and constantly realizing the spirit of the Lord which is never absent.

If you will make this the habit of your life, to think of the spirit of the Lord as present and able to do all things, you will be able, in a short time, to look through conditions of the flesh and earth to the reality and perfection that is in the spiritual creation. You will see with the soul vision that which is beyond the veil of sense and you will know with the spiritual knowing that God's work is perfect and cannot be changed. Practically, this means that, no matter what condition of the body may be presented to your physical eyes, the perfection and wholeness of the spirit will ever be manifested to the spiritual vision and you will see the individual, rather than the person to whom you are ministering. The individual is the perfect creation or offspring of God. The person is but the garment or mask. It is when you are able to see what God created, what God sustains, what God inhabits, that you can acknowledge God in all your ways.

Holding this text will help you to clear from your mind the misconception which your ignorance and human judgment thought to be infallible. God is the author of wholeness and health, not of sin or disease, and to be able to see wholeness and health back of appearances is to be Godlike, that is, of purer eyes than to behold evil. This is your first step in becoming a healer, one who is a channel through which the healing power may flow.

The thought to be held for the night will train you in DIRECTING the power so that you will be able to realize that distance is no obstruction to the spirit of the Lord which knows no space, no time, no condition. It is necessary for you to realize this, dear Brothers, in order that you may minister to your friends who may be in different cities or countries. Are there not many who are far from you in the flesh to whom you would send the blessing of health? Then remember constantly that you are merely placing yourself in the hands of the spirit which will use you as its messenger to declare peace and health to those who are far off.

Work patiently, diligently and with joy, to place these golden texts in your heart of hearts, that they may work with you and for you and through you to heal and bless the whole world.

MYSTIC NO. 7.

Being's Gladness

I LOVE this world, I love its days,
Its days so golden, fair and bright;
I love its sun, I love its stars—
The silver jewels of the Night.

And, oh! I love its mountains high,
With their grand peaks uplifted far,
As if they stood as stepping-stones
From this fair earth to some bright star.

I love the winds that breathe so low
Amid the tall leaf-bannered trees,
As if some spirit whispered there
Soft-toned, angelic harmonies.

And, oh! I love the broad green vales,
Where blossoms stand with lifted face,
All perfume-laden as they pour
Their fragrant incense into space.

I love the songs of birds and bees,
The silver streamlet's rippling voice,
Gliding from mountains to the seas,
And whispering to the land, "Rejoice!"

And most of all I love to be
In such a world with beauty bright,
So full of love and harmony,
Of wondrous grandeur and delight.

God's world! The tall, straight-columned trees
He heavenward lifts, the sunbeams fall,
At His light touch, to fill the air,
The glad birds answer to His call—

And flood the world with songs that lie
Like seas of symphony outspread,
Above, around us everywhere,
Whichever way our footsteps tread.

To be! How sweet when God is here,
Although we may not see His face,
But we may feel His presence near,
And in all things His footsteps trace.

—Eliza A. Otis.

God Knows

THROUGH all my little cares there is
One thought that comfort brings when'er it comes;
'Tis this—"God knows"—He knows
Each struggle that my hard heart makes to bring
My will to His. Often when night time comes
My heart is full of tears, because the good
That seemed, at morn, so easy to be done,
Has proved so hard; but then remembering
That a kind Father is my Judge, I say,
"He knows," and so I lay me down with trust
That His good hand will give me needed strength
To better do His work in coming day.

The Inevitable

I LIKE the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God—that, somehow, true and just
His plans work out for mortals; not a tear
Is shed, when fortune, which the world holds dear,
Falls from his grasp; better with love a crust,
Than living in dishonor; envious not,
Nor loses faith in man; but does his best,
Nor ever murmurs at his humble lot,
But with a smile and words of hope gives zest
To every toiler; he alone is great,
Who by a life heroic conquers fate.

Man has freedom already, but he has to discover it. He has it, but every moment forgets it. That discovering, consciously or unconsciously, is the whole life of every one.—Swami Vivekananda.

The Mystic Success Club is a tremendous power for good. Do you need health, strength and vigor? Do you need money for some specific purpose? Are you a grand success or do you feel that you are a failure? Come, beloved reader, be healthy, strong and powerful to do. Come, become a life member of this great and blessed Mystic Success Club that is working such great and powerful works for those who aspire for success. Read about The Mystic Success Club in another part of this issue of the Magazine.

The Watchword

ABOVE the roar of commerce,
In factory and mart,
I hear a cry ascend the sky
That thrills me to the heart.
The sweetest call to action
Since first the world began
Is this new word that now is heard,
The Brotherhood of Man.

O, long our souls have waited,
Through weary years gone by,
Until this sign of love divine
Was symbolized on the sky.
Look up! The day is on us.
In letters all may scan
Is written bright in living light:
"The Brotherhood of Man."

Lift up the cry, my people,
Until your voice is heard
From all around, and by the sound
The souls of men are stirred;
Make all the hills re-echo,
Till every tribe and clan
Catch up again the glad refrain,
The Brotherhood of Man.

The hands of all God's children
Reach up to seize the crown;
Before the mass, the reign of class
Forever must go down;
The self-life must acknowledge
The universal plan,
The larger view within the New,
The Brotherhood of Man.

Too long the race has followed
The blind who lead the blind,
The higher light will guide aright,
The Christ within mankind,
Too long the meek have suffered
'Neath Mammon's cruel ban.
Now comes to birth their reign on earth,
The Brotherhood of Man.

The field of Armageddon
Approaches. Clear the way,
If ye would fight for truth and light,
Make ready for the fray.
Our God, within this Crisis,
Shall winnow with His fan,
Like chaff, His foes who dare oppose
The Brotherhood of Man.

Prepare ye, O my people,
The time is not afar.
The better day is growing gray
Beneath the morning star.
Already come our brothers,
Their banner in the van,
On which behold, in flame and gold:
"The Brotherhood of Man."

That is the magic watchword,
The slogan of the free;
Then let it first in rapture burst,
My native land, o'er thee.
'Twill ope the earthly kingdom
In God's unfolding plan.
It is the key to Liberty,
The Brotherhood of Man.

"In regard to the degrees, my development and my difficulties. The degrees have changed me from a man of the world, worldly, into a God-loving one: they have awakened me from the dream of ignorance and materiality into spiritual self-knowledge, the fulness of which fills my soul as the waters fill the seas. I have been 'lifted up from this ocean of superstition and imagination' to realize the oneness of truth and to 'see God in all things and all things in God.' These and a legion of other Angels of Light have visited me since joining the Brotherhood. Oh, I praise God that I have become one of this holy order. It has taught me the wisdom of seeking first the Kingdom of Heaven; I can now see that all things else are secondary, and they have become so to me, a fact at which I would, a few months ago, have scoffed."

"To the interest and benefit of the Brotherhood of the Ancient Mystic Adepts I will make this statement: Since I have been admitted into the circle of the Brotherhood of the Ancient Mystic Adepts I have been benefited wonderfully. The practice of the degrees has brought powerful vibrations for good to me. I can never express in words what it has done for me. To all aspiring Souls who seek to come in closer touch with the Soul and Source of all things, they will certainly receive the Light which will safely guide and lead them into the path of Truth and Happiness. The Principles of the Brotherhood are to guide the aspiring soul into the path of Light, Truth, Peace and eternal happiness. They open the way to Wisdom and Power; they will help and teach you how to find the way to your own Soul and help you to kindle that flame, that Light which shines and radiates from within the Soul outward, illuminating your pathway onward and upward through life's journey. The Aim of the Brotherhood is to enlighten and uplift humanity at large—a grand and most unselfish work."—Mrs. Klara T. Hary.

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

Part I. of this article appeared in last month's issue of THE MAGAZINE OF MYSTERIES

PART II.

THE Spiritualism of this century (19th century) was no modern invention of either spirits or mortals, but rather a discovery, the re-discovery, of a fact, or range of facts, in perfect accord with natural law. It did not spring into birth full grown, like Minerva from Jupiter's brain. It was seemingly feeble at first. It is youthful yet, when compared with Protestantism and its swarming sects. And yet, it is afire with truth, and aflame with infinite possibilities. Atheistic materialists and sectarian priests might quite as well think of de-throning Divinity as of checking the onward march of Spiritualism.

Christianity started from a dream (Matt. i, 20); Spiritualism from a mystic rap. Angels and spirits were the potent powers behind them both. The mightiest results often follow from the minutest causes. Newton's falling apple pointed to that hidden law that holds suns and stars in their circling orbits. That little puff of steam from Watts' boiling kettle foretold of railways and steamers girdling the globe. How insignificant to proud, imperial Rome was that Babe cradled in a Bethlehem manger. And yet, there lay concealed mighty causes that in less than three hundred years shook the whole Roman Empire to its very foundations; and later planted the Cross, symbol of life, upon the hills and mountains of every civilized land. So, those little half-muffled sounds, those gentle, telegraphic tickings that came to Hydesville like messengers from the tear-lands of the tombs, came to bring messages—messages of holiest memories. This was the Epiphany, the Easter morning of this thinking, stirring nineteenth century! It was the golden dawn, the opening cycle of a newer and higher dispensation, ringing the death knell of a dreary materialism and a creedal, soul-crushing sectarianism.

In the Judean dust-buried past, women were last at the cross and first at the grave; so, in this century, women—the Fox sisters—after hearing the sounds, were the first to discover the new alphabet—the first to translate those rappings into intelligent language, thus cabling the ocean of doubt, and bridging the chilling river of death, thereby enabling mortals and immortals to stand consciously face to face, re-clasping hands—the white hands of their dead—and reaffirming their undying loves and affections. As God is the soul, the spirit, interpermeating all nature, Spiritualism is necessarily naturalism. Nature is a divine unity. The chain of causes has no missing links. Law is as continuous as it is immutable. All the good of the old times remains. Principles never die; and so of human beings—there are no dead. The Spiritualism of today has absolutely demonstrated this to be a fact. Shout, then, O ye nations, the song of triumph; for Death, the King of Terrors, is conquered! Creeds are doomed. The devil of mythology is defeated, and the fiery scare-crow, hell, is transfigured into lovely Gehenna gardens and vineyards, where purpling grapes grow in richest luxuriance just outside the walls of Jerusalem.

A few years since I was in the Judæa of the ancient Scriptures—in old Bethlehem, near Jerusalem; and recently, on March 31, 1898, I was in the new Bethlehem, at Hydesville, near Rochester, N. Y. This has now become consecrated ground—consecrated and sacred to moral, mental, and spiritual science, to the brotherhood of races, to the immortality of divine truth, to the matchless grandeur and glories of a present angel ministry, and to a sweet converse with those higher, heavenly intelligencies that make radiant the highlands of immortality. Hydesville is America's Mecca.

The philosophy of modern Spiritualism and the philosophy of Christianity during the first three centuries are in perfect accord. Spiritualists believe in God—a personal God, basing that personality, not upon form, or shape, or mere avoirdupois, but upon consciousness, intelligence, will and purpose. They believe in Jesus Christ, accepting Peter's definition—"Jesus of Nazareth, a man approved of God among you by wonders, and miracles and signs, which God did by Him." Jesus' sympathetic character was certainly sweeter, diviner, than that of the masses of men. Angels daily walked and talked with Him. Subordinating the earthly to the spiritual, fraternal love with Him soon bloomed out into the universal. Quick to feel the sorrows of others, the sensitive tendrils of His loving heart, constantly attuned and tremulously responsive, vibrated to every sound of human suffering. He identified Himself with sorrow and disgrace, with humanity in its lowest estate, that He might the more successfully exert the healing, saving love power of His soul in the redemption of the erring.

Considered with reference to religious cycles,

Jesus stood upon the pinnacle of Hebrew Spiritualism, the great Judean Spiritualist of that era. As God is Spirit—that is, the Infinite Spirit-presence acting by the law of mediation—the Apostle, with a singular clearness of perception, pronounced the Nazarene a "Mediator"—that is, a "medium"—between God and men. The persecuted and martyred mediums of one age become gods in succeeding ages. Such manifest the world's lack of both justice and wisdom.

But if Jesus was only divine man, elder brother, wherein, then, you will perhaps inquire, consisted His moral superiority over others of that era? If I rightly understand His essential and peculiar characteristics, His pre-eminent greatness consisted in His fine harmonial organization; in a constant overshadowing of angelic influences; in the depth of His spirituality and love; in the keenness of His moral perceptions; in the expansiveness and warmth of His sympathies; in His unshadowed sincerity of heart; in His deep schooling into the spiritual gifts of Essenian circles; in His soul-pervading spirit of obedience to the mandates of right manifest in Himself; in His unwearied, self-forgetting, self-sacrificing devotion to the welfare of universal humanity, and His perfect trust in God.

The leading thoughts ever burning in His being for acceptance and actualization were the divine Fatherhood of God, the universal brotherhood of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love—in a word, good works. These, crystallizing into action as a reform-force for human education and redemption, I denominate the positive religion, and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition and practical power in its best and highest estate. This pure religion and undefiled, established in men's hearts and lives, and not on "sacred" parchments, would soon be felt in states and kingdoms, promoting peace, justice and charity; rendering legal enactments wise and humanitarian, and causing the sweet waters of concord and good will to flow over all the earth for the spiritual healing and moral uplifting of the nations.

Few Spiritualists have yet reached the sublime altitudes of that positive or universal religion whose co-assistant is science, whose creed is freedom, whose psalm is love, and whose only prayer is holy work for human good. The best have not yet entered the vestibule of perfection. The ideal stretches afar in the golden distance. That there are extravagances, frauds, wild theories, and moral excrescences sheltering themselves under the widespread wing of Spiritualism, is freely admitted. This is common in all new movements involving the activities of the emotional nature. Let only the sinless stone the erring. "Jesus," says the record, "came into the world not to condemn, but to save the world." Because the millennium has not dawned during this first phenomenal cycle of fifty years of modern Spiritualism; because the temple with its inner glories is as yet only seen in vision; because our fondest hopes are not realized, nor our lofty ideas attained, shall we go back to the beggarly elements of the world, and seek spiritual nourishment from re-chewing old sectarian husks? Only in weakness and blindness does human nature seek a return to the flesh-pots of the past. If Spiritualists are not free, generous, tolerant, and prosperous; if they are not above the level of the age in good works, in order and fitness, in reform effort and general culture; if they are not the ready recipients of the freshest fruits of science and philosophy; if they are not full-grown, harmonial men and women, the fault is not in Spiritualism, but in themselves. "Examine yourselves," was a good old apostolic injunction. Spiritualism can gain nothing by aping the ecclesiastical customs of other denominations. Awkward combinations are ever to be avoided. While it is true that master-builders are constructionists, Spiritualism must never adopt any measures for cramping the unfolding intellect, nor strive to utter the shibboleth of any man-made form of faith; for, in the introduction of this modern wave of Spiritualism upon earth, the angels of heaven purposed the formation of no new sect. Their aim, higher and holier, was to educate, enlighten, and spiritualize God's dear humanity.

These are among the divine enunciations of that positive religion, based upon the immutable principles of justice, goodness, and human rights:

God immanent and active in all things;

Man above all institutions;

The strict equality of the sexes.

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

"Blessed are the pure in heart."

"By this shall men know that ye are My disciples, if ye have loved one another."

Self-abnegation being the first law of life, the highest good consists in aiding and doing good to others.

"Inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave Me meat; thirsty, and ye gave Me drink; a stranger, and ye took Me in; naked, and ye clothed Me; sick, and ye visited Me; in prison, and ye came unto Me. . . . Inasmuch as ye have done these things to the least of one of these My servants, ye have done them unto Me."

This is the religion of Jesus, the religion of the soul, the inborn religion of all men. Its witnesses have been the luminous suns and stars along the ages. When J. G. Whittier, accompanied by an English philanthropist, visited that eminent Unitarian, the Rev. Dr. Channing, for the last time in Rhode Island, their themes of conversation were reform, progress, peace, toleration, and human sympathy. Mr. Whittier, referring to it afterward, wrote these tender lines:

"No bars of sect or clime were felt—
The Babel strife of tongues had ceased—
And at one common altar knelt
The Quaker and the Priest."

Thus may, thus do, the hearts of the good and erudite ever blend in unison. Such fellowship constitutes heaven upon earth. When the white feet of the venerable William Howitt pressed the sunny slopes of the summerland, the angels that make radiant the upper kingdoms of God did not inquire, "Were you on earth Catholic, Protestant, Spiritualist, Materialistic Spiritualist, or Christian Spiritualist?" but "Were you a true man, a lover of humanity, and a brother of mercy?" "Then shall the King say, Come, ye blessed of my Father." Love was the test of discipleship in Christ's time. Purity was and is the test of heavenly acceptance in all spheres of existence. Listen:

"Lovest thou Me?"

"Love is the fulfilling of the law."

"Love worketh no ill to its neighbor."

"If ye love Me keep My commandments."

"Not every one that saith Lord, Lord! shall enter into the kingdom of Heaven, but he that doeth the will of My Father Who is in Heaven."

If you cannot walk peaceably and religiously with your brother, good reader, go your own way, kindly leaving the road. Heaven, as London, may be reached from different directions.

Made subject to vanity, experimenting and journeying through the world of shadows, all need the staff of prayer and the lamp of faith—need to feel that God is a constant presence; that Christ is the light of truth; and that loving angels are waiting to minister to our spiritual wants. A life without love and trust, even if it be of the strictest morality, or of a continual ascetic struggle after Divine communion, will never bring the individual really into the Inner Temple. Little children symbolize the receptivities of the heavenly life. The humble heart, sheltered away from the storms of passion, and all vested over with the fragrant blossoms of sweet human affections, is often nearer in spirit to the angels than the cold philosopher. Love inspires, wisdom guides, faith opens the gate, and self-sacrifice leads the way into the City of Peace—the City of God. Oh, come, let us worship in this temple of Spiritualism—this temple of eternal religion—a temple whose foundations are deep and wide as the nature of man, and whose dome, reaching into the Heaven of Heavens, shall shelter and overshadow the races with millennial glory.

When genuine Spiritualism—the universal religion of love—shadowed in twilight by Indian sages, seen in increasing sunlight by Syrian seers, and consciously felt to-day by the more highly-inspired—becomes actualized in and outwrought through the personal lives of earth's surging millions, it will no longer be selfishly said, "Mine, mine," but "Ours, yours, all who appropriate it for holy uses." Then our country will be the universe, our home the world, and our rest wherever a human heart beats in sympathy with our own, and the highest happiness of each will be found to consist in aiding and blessing others. Then will the soil be as free for all to cultivate as the air they breathe; gardens will blossom and bear fruit for the most humble; orphans will find homes of tenderest sympathy in all houses; the tanned brows of toiling millions will be wreathed with the white roses of peace, and the great family of humanity will be obedient to and trust in love, law, liberty—God! In holiest fellowship with Jesus and the angels, with loved and loving spirits, and upon the tender bosom of the Infinite, is my soul's rest forever.

Probably the best medium that has graced this nineteenth century was W. Stainton Moses. Educated at Oxford, and for a time connected with the London University College, he was a clairvoyant, trance, clairaudient, automatic-writing medium. His mediumistic superiority consisted largely in living a good life and adding to his mediumship culture and scholarship. He was for years editor of *The London Light*, pages of his automatic writings appearing in its columns. Honored by his friendship, I take pleasure in embodying in this address the

following communications from his spirit-friend "Imperator":

"It is a part of our mission to teach the religion of the body as well as of the soul. We proclaim to you and to all that due care of the body is an essential prerequisite to the progress of the soul. Jesus was a physician to both body and soul. Man has gradually built around the teachings of Jesus a wall of deduction, speculation, and material comment similar to that with which the Pharisees had surrounded the Mosaic law. It is our task to do for Christianity what Jesus did for Judaism. We would take the old forms and spiritualize their meanings and infuse into them new life. Resurrection rather than abolition is what we desire. We say again that we would not abolish one jot or tittle of the teachings which the Christ gave to the world. We do but wipe away man's material gloss and show you the hidden spiritual meaning which he has missed.

"This was the mission of Christ. He claimed for Himself that fulfillment of the law, not its abolition or abrogation, was His intent. He pointed out the truth which was at the root of the Mosaic commandment. He stripped off the rags of pharisaical ritual, the glosses of rabbinical speculation, and laid bare the divine truth which was beneath all, the grand principles divinely inspired which man has nearly buried. He was not only a religious but a social reformer, and the grand business of His life was to elevate the people, spirit and body; to expose pretenders, and to strip off the mask of hypocrisy; to take the foot of the despot from the neck of the struggling slave, and make man free by virtue of that truth which He came from God to declare. 'Ye shall know the truth,' He told His followers, 'and the truth shall make you free; and ye shall be free indeed.'

"He reasoned of life and death and eternity; of the true nobility and dignity of man's nature; of the way to progressive knowledge of God. He came as the Great Fulfiler of the law; the man who showed, as never man showed before, the end for which the law was given—the amelioration of humanity. He taught men to look into the depths of their hearts, to test their lives, to try their motives, and to weigh all they did by one ascertained balance—the fruits of life as the test of religion. He told men to be humble, merciful, truthful, pure, self-denying, honest in heart and intent; and He set before them a living example of the life which He preached.

"He was the great social reformer, whose object was at least as much to benefit man corporeally, and to reveal to him a salvation from bigotry, selfishness, and narrow-mindedness in this life, as it was to reveal glimpses of a better life in the hereafter. He preached the religion of daily life, the moral progress of the spirit in the path of daily duty forward to a higher knowledge. Repentance for the past, amendment and progress in the future, summed up most of His teaching. He found a world buried in ignorance, at the mercy of an unscrupulous priesthood in matters religious; under the absolute sway of a tyrant in matters political. He taught liberty in both. He labored to show the dignity of man. He would elevate him to the true dignity of the truth—the truth which should make him free. He was no respecter of persons. He chose His apostles and associates from the mean and poor. He lived amongst the common people; of them, with them, in their homes, teaching the simple lessons of truth which they needed, and which they could receive. He went but little among those whose eyes were blinded by the mists of orthodoxy, respectability, or so-called human wisdom. He fired the hearts of His listeners with a yearning for something nobler, better, higher, than they yet possessed, and He told them how to get it.

"The gospel of humanity is the gospel of Jesus Christ. It is the only gospel that man needs; the only one that can reach his wants and minister to his necessities."

"We continue to preach the same evangel. By commission from the same God, by authority from the same source, do we come now as apostles of this Heaven-sent gospel. We declare truths, the same as Jesus taught. We preach, through this medium, His gospel, purified from the glosses and misinterpretations which man has gathered around it. We would spiritualize that which man has hidden under the heap of materialism.

"I inquired," said Stainton Moses, "whether I rightly understood that the work of teaching, a section of which is under the direction of Imperator, derived its mission from Christ."

"You understand aright. I have before said that I derive my mission, and am influenced in my work, by a spirit who has passed beyond the spheres of work into the higher heaven of contemplation. . . . Jesus Christ is now arranging His plans for the gathering of His people, for the further revelation of the truth as well as for the purging away of the erroneous beliefs which have accumulated in the past.

"This is the second coming—a coming in power and glory—a coming of ministering angels and spirits—a coming to morally and spiritually enlighten all conscious intelligences. It is the overshadowing return of the living Christ. There will be no such personal return as theologians have taught. This will be, and is, the spiritual return

to His people, by the voice of His messengers speaking to those whose ears are open; even as He Himself said, 'He that hath ears to hear, let him hear; and he that is able to receive it, let him receive it.'

Spiritualism is the opposite of, and strongly antagonistic to, materialism. When scientists talk of the potencies in matter, of co-relations and polarities, they are talking all unwittingly of Spirit; for all potency as a finality belongs to the almost incomprehensible realm of Spirit, which, by the way, is a factor in every phenomenon of nature, and is essential to the ascertainment and record of every natural law; and the knightly champions of science are just beginning to understand it.

The Kosmos is a unity, three-fold in manifestation. Substance is the One, the All-Spirit, Soul, matter! We are spirits now—spirits vested in material, ever-changing substances. We are spirits with souls vibrating in touch with the Universal Soul—with Immortality. A man can no more help being immortal than the buds can help unfolding and blowing beneath spring's refreshing showers and the sun's genial rays. Who that has drunk from this fountain of eternal life—who that has held an hour's communion with departed loved ones does not say to the world, "I am glad, oh! so glad, that I am a Spiritualist!" And who does not say, "Blessed, ever blessed be this divine truth of the nineteenth century—Spiritualism!"

Spiritualists! the eyes of the civilized world and of the angels above are upon you! Conduct yourselves, then, like men. So guide your barks that, though they flounder in the tempestuous seas of temptation, they may soon right themselves for a better, safer, voyage. Live to-day for to-morrow, for eternity. Be above the commission of an unworthy act; indulge in no ignoble insinuations; take no selfish advantages of the weaknesses of your fellow-men; sacrifice coveted comforts for the good of others; seek no praise nor fulsome flattery; intrigue for no office; partake of the bread of honest labor only; administer reproof in gentleness and love; forgive as you would be forgiven; be kind to the poor, the unfortunate, the sick, the dying; live to lift them to higher planes of health and happiness; live to brighten the chain of human friendships; live to educate mind, heart, and soul for the realization of a heaven on earth; plant gardens of love in unhappy bosoms; scatter gems of good-will and roses of kindness along your daily walks of life; think only good thoughts, and ever welcome the angels to your hearts and to your souls as the loved messengers of God. These are the teachings and principles of practical Spiritualism.

A Mother Believed in Him Long Ago

TIME-WORN, weather-beaten, with dim, bleared eyes,

His face like a map of the Country of Sin;

Knowing no hope and winning no prize,

Callous without and hardened within—

Room for him still on the great highway!

Comrade of shame and companion of woe;

Look where he staggers, and softly say:

"A mother believed in him, long ago."

A wee little babe, on her bosom he lay,

And gently she chanted an old, sweet song:

"Hushaby, lullaby; ever, alway,

His white angels guard thee from error and wrong."

And his lips were pure as a thought of God,

And his eyes were bright, that are heavy and dim,

As the sleep-angels bore him, o'er fields untrod,

There where the twilight was singing its hymn.

Time-worn, weather-beaten—and yet she dreamed,

With love in her eyes, as a mother must;

And she saw where the sunlight over him streamed,

And the prayer in her heart was the prayer of trust.

A mother believed in him, long ago—

This is his passport to heights of peace

Where we walk no more with error and woe

And the pain and the travail forever cease.

Only a wreck, 'mid the wrecks of men,

Crushed in the battle; lost, forlorn,

Staggering on, through mire and fen,

Yet to hope's heritage he was born.

Make room for him, then, on the great highway!

Whither 'twill lead him we may not know,

Out of the maze of doubt and dismay,

Since a mother believed in him, long ago.

—Alfred J. Waterhouse, in *January Success*.

Do we get impatient and then indifferent because we do not get the reward for our service that we expect? Never till we are faithful for the sake of faithfulness, instead of from a desire for reward, shall we merit and receive the "Well done, good and faithful servant. Enter thou into the joy of thy Lord." For Love is to be made manifest through us, and Love gives, asking no return; gives because it is its nature to give, even as it is the nature of the sun to shine.

If one desires to be successful one must attract successful thought-vibrations, and associate and fraternize as much as possible with men and women of success. The opportunity for grand success is offered to YOU this very minute.

The Ethics of Islam



LET us try to do simple justice to Mohammed. Mohammedanism is not the religion simply of the Prophet Mohammed, for he only professed to teach the essential religious truths of the Jews and the Christians, who both claimed to be of God's "faithful children"; "to talk with God," to know the "Inner Light," "the peace that passeth all understanding," "to submit to divine will," says J. P. Cooke, in the *Sunflower*.

This all sincere professors of religion seek to realize. Its actualization in daily practice is the corner-stone of Mohammedanism. Most "Liberals" believe in inspiration, and if honesty of purpose, self-sacrifice, unswerving belief in one's mission, the perception of existing wrong and error, and the use of the best means for its removal or correction, are among the outward and visible signs of true inspiration, we must, I think, own frankly that Mohammed was "inspired."

The Jewish religion as known to the "Prophet" was the traditional "Masora," and the Christianity he wished to restore to its purity as taught by Jesus, avoiding both the mystic creed of St. Paul and the outrageous errors of certain Christian sects known to the Arabs. In this brief notice of the theme we can do best for our readers by giving typical sentences from the "Prophet" as found in the Koran, also from Bokhari and Mustatraf, the Caliph Ali, Dr. Leitner and Miss Beatrice Taylor's study. In one passage the Prophet alludes to the inner light that lights up with spiritual illumination the faces of earnest, religious men. "The best of God's servants are those who, when seen, remind of God; and the worst of God's servants are those who carry tales about, to do mischief and to separate friends and seek the defects of the good."

Humanity to all living creatures is part of the Moslem's creed: "A woman who had sinned was passing by a dog that held out its tongue from thirst, and was near to dying. The woman drew off her boot and tied it to the end of her garment and drew water for the dog and gave it to drink; the Lord forgave her sin." The Prophet, being asked, said: "Man reaps his reward for each act he does to any living creature." Of charity, he said: "Every good act is charity, an exhortation to your fellowmen to do virtuous deeds is equal to almsgiving. Putting a wanderer on the right path is charity, assisting the blind is charity, removing stones and thorns from the road is charity."

"A man's true wealth hereafter is the good he does in this world to his fellow-men. When he dies, people ask what property has he left? But the angels ask him: 'What good deeds hast thou sent before thee?'"

"He is a man of high understanding and noble aspirations who recognizes a ray of the divine power in the smallest things in the world; who shapes his inward and outward character accordingly, and shows due respect to himself and to others."

"The worship of God without gratitude to man is watering the sands of the desert." "Fidelity is the beacon which lights the way to heaven." "Learning is of no value without work; precept of no avail without practice." "He who imparts learning never dies." "A man who is the slave of his passions is the worst of all slaves; no man has a greater enemy than his own selfishness." "Good deed are the steps which take you to God."

"No action is good unless the intention is good; nor is any word pure, unless accompanied by pure action."

"Love is the abnegation of self for another; divine love is complete self-absorption in the service of God's creatures."

Being asked who is the most favored of God's creatures, he replied: "He from whom the greatest good comes to His creatures." What actions are best? "To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrows of the sorrowful, and to remove the wrongs of the injured."

"Be persistent in good actions." "He who is subservient to his passions and desires and forgets in their pursuit his duty to others, is the worst and weakest of God's creatures." "This life is but a tillage for the next."

The inevitable struggle for the mastery of the lower self by the higher is spoken of. It is pointed out that a man partakes of the nature of the beast as well as that of the angel, and he is urged to subdue the beast, that he may mount to the angel. Strive for what is good. For "striving is the ordinance of God, and whatever God has ordained can only be attained by striving."

"Think only of what is good for each and consider not the wrong that has been done thee; pardon others readily and do good unto all."

"Father, lead me day by day,
Ever in Thine own sweet way;
Teach me to be pure and true,
Show me what I ought to do."

THE MYSTERY OF GODLINESS

By W. P. Pyle

"Great is the mystery of godliness."—I Tim., iii, 16.

IN the beginning God said: "Let us make man in our image, after our likeness, and let them have the dominion." Afterward it was written, "So God created man in his image." And again it is written: "And the Lord God said, It is not good that the man should be alone." Man, in his striving to obtain the likeness and the dominion, had reached a point in his development toward that ultimate, beyond which he could not go alone, so God further said, "I will make him a help as before him." It is evident from these words that, without this help, man could not attain to the ultimate of his creation; that she was to be a medium between God and her brother man, and through her might—nay, *must*—come to man from God, the creative power wherewith he should attain to godlikeness and the dominion.

The story of Eden, however, is one of failure; woman, instead of being a helpmeet, enabling man to attain to his ultimate, was his temptress. The reason is not far to seek, as she herself truthfully expressed the first cause, "The serpent beguiled me." She was deceived because she did not know. The man, however, offered no such excuse; he did know. His only effort at extenuation was, "She gave me of the tree." It appears that the trouble arose in woman's ignorance and in man's weakness. Yet the woman was not wholly ignorant; for in the moment of temptation she quoted the knowledge given by God to Adam: "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." But when her own reason was assailed, she was taken at a disadvantage. She knew that she had not herself formulated this knowledge, and by listening to the third party, she lost confidence in the man and the knowledge that he had communicated to her. The man, however, acknowledged his weakness in permitting himself to be governed by his desires rather than by his knowledge. The fact that divine justice equally condemned both proves both to have been equally guilty.

Seeing that there is a difference between the relative spheres of man and woman, let us examine more closely into this difference. A careful consideration will convince one that woman desires love more than all things else—both to receive and to give; man, to know; for knowledge is power, and will give him the dominion, the ultimate of his creation. Woman represents the heart, and man the brain. Intellectual women there are, and effeminate men; but these are the exception, not the rule.

Since knowledge is man's great desire, it is evident that to know is his sphere of use; and since woman's desire is to love, that to love is her sphere. If, then, this be correct, and woman was given to man to help him attain to knowledge, by what means is this accomplished? Her sphere is that of service. She was made to serve, not man, but God; to work with him as one of the creative "us," developing her brother man into the creative likeness, that he may obtain the promised dominion.

But by what means? It is written: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself." There are several reasons for this great occult law. Love draws to itself the qualities of the thing loved; and since God alone is perfect in all qualities, and man's object is godlikeness, then, that alone should be loved which pertains to God. Another law of love is, that with the love goes the life. God loves the work of His hands, and with that love comes the creative life. Woman, because she loves most, can receive most, and therefore can give most. When woman comprehends somewhat of the Divine, and loves it, she draws the divine life to herself, with all the qualities thereof that she can apprehend, and gives it with her love to man. They mutually receive all that her love draws. Standing as they do in the relation of the heart to the brain, the woman (the heart) supplies the man (the brain) with that which gives him the capacity to know.

When man attains to knowledge he is accepted of God; while because of persistent ignorance he is rejected. He says by His prophet Hosea (iv, 6): "Because thou hast rejected knowledge, I will also reject thee." Had the heart in Eden acted upon the knowledge received from the brain, the fall would not have occurred. All admit that the heart should be guided by the brain. We hear the expression regarding one who loves unworthily, "He or she should know better." To continue the thought: The apostle wrote, "If they (women) will learn anything, let them ask their husbands at home." Why not ask some other man? Simply because if she desire a thing, she draws its qualities to herself, and not having the capacity, as he has, to formulate those qualities into orderly thought, her love gives them to him, and he formulates and expresses them.

It may be objected that each has the capacities of the other; that woman has the brain as well as the heart, and man the heart as well the brain. This is true; but we refer now to principles, not particulars. As soon as she stepped into his sphere she fell, and when he encroached upon hers, the same disaster overtook him. Both are one body, being the recipients and expressers of love and knowledge. Love and knowledge combined are wisdom. As in the body one life supplies both heart and brain, discrimination giving to each what each needs, so both are supplied—he with knowledge and she with love—from the one divine source.

It has been said that "the head of the woman is the man" (I Cor., xi, 3); and it might as truthfully be said, "The heart of the man is the woman." It does not follow that she should not know, nor he love; for she loves for both and he must know for both. Her mind, like a sensitive plate, must receive impressions from his of what he has formulated. Thus she knows with all the power of his mind. She sometimes makes a statement, and when pressed, finds she can only give "because" as the reason for her assertion. She knows, though she knows not how, not having formulated the knowledge for herself.

But she is not of necessity correct; for if she love not the Divine and the Perfect, she will inspire the falsities and imperfections of that which she does love; and if false qualities are inspired, false knowledges are the result. This is always true of those in generation, in proportion as they are controlled by it. Only when she has conquered its power in herself can she inspire the qualities of the divine life truthfully; and only when he has conquered can he formulate correctly. Then her love gives him the keys wherewith he enters the realm of the divine mind; and the knowledge he gains is so positive that he can say, as did Adam to Eve, "Thus hath God said." As with her knowledge, so with his love; it is the reflection of hers. When woman feels that the one nearest her heart is losing his love for her, let her look within for the cause; it is there. When she fails through lack of understanding, let him blame himself; for he should be her teacher.

A wife, when things go wrong, has sometimes a habit of telling her husband, "I told you so"; and except he is a man of very strong will, things usually do go wrong; for she draws to herself the qualities of weakness and incapacity and gives them to him with her love, or rather her passion. The woman who sees faults in her husband, and dwells much upon them in her own mind, may try to reform him by reproof and scolding, but she is all the while drawing the evils to herself and intensifying them in him. A man with a scolding wife rarely mends his faults. It is commonly said that men who confide in their wives usually succeed in life, and the reason is obvious. The present inverted conditions, in which woman so often leads instead of being led, thus continuing the process of the fall, does not change the laws of our being; it simply brings about confusion, which makes it more difficult to perceive and follow them. The greatest good, when perverted, becomes the greatest evil; so we find in this case.

At the beginning two laws were given to man: the one, to the animal nature, was, "Be fruitful and multiply"; the other, "Of the fruit of the tree that is in the midst of the garden, thou mayest not eat." These laws are the antithesis of each other; one of them must, and only one of them can, be kept. He has now reached a point in his evolutionary development in which he has his choice. Obedience to the first, the law of generation, is the fall (?); while obedience to the second, abstinence from generation, brings man into the Edenic state, where he can know the things of the mind of God. While obedient to the law of generation, he gets only such knowledge as pertains thereto; for then woman's love reaches only this sphere; and instead of drawing to herself the qualities of the divine life, which she should love, she draws the deceptive qualities of the forces of generation. She does not thus willingly injure her brother man; but, as she herself said, "The serpent (sex) beguiled me." Yet this deception, of which she was innocently the cause, was necessary to give man the opportunity of a diversity of experience, whereby he gained knowledge and developed the capacity to obey the second law and rise above generation. It was man's ignorance that made this deception necessary.

But to return: She was created for the purpose of serving God in the capacity of a helper in the work of forming man into the creative likeness; to enable man to develop into the divine sonship. Thus she stands between God and man, their respective relations being that of Father, Mother, and Son. Standing in her true sphere as the divine mother, she hears the words, "For thy Maker is thy husband." But before this glorious ultimate is reached the words of Simeon to Mary in the temple must be accomplished, "A sword shall pierce thy heart also." The sword for the mother, and the spear for the son, before this divine relationship can be

attained, and the mystery of godliness made plain. She must learn to love, first and interiorly, God; second and exteriorly, man; not as he is, but as he is to be. Man must love, first and above all else, God; interiorly woman, exteriorly humanity. Thus the divine life will flow from them to the elevation of the world. As one member cannot rise without the whole body, so no man liveth to himself; for all are members of one body.



The Ecstasy of Now

I CLOSE my eyes and there is no Time,
No bounds can compass Me!
There is no Was, there is no To Be,
And (I know not how)
But I feel with an instinct that's sublime,
It is all Eternal Now.
—Susie M. Best, in *Self*.

To answer for yourself—independently of the opinions of others—the questions that arise in your mind, is the path by which all freedom is attained. And freedom means nothing less than life; life in its fullest and most complete sense; life in absolute exemption from every shade of fear and anxiety.—*Wilmsans*.

The chief drawback to the rapid and triumphal progress of an acknowledged and organized spiritualistic movement all over the world is the difficulty everywhere encountered in getting people to unite on main issues and cease squabbling over differences which ought to be minimized as far as possible, while great grounds for concerted action should all be kept well to the fore.—*W. J. Colville*.

Doing good is the only certainly happy action of a man's life.—*Sidney*.

He who foresees calamities suffers them twice over.—*Porteus*.

Rebuked

WHAT, thou, my soul, again
Art thou in pain,
Because thou art not loved?
Ah, foolish one,
What hast thou done
With all the grim experience
I've given thee?
Must I be teaching thee eternally?
Desire for human love
Is but a reaching out
Of souls that doubt.
Desire no thing, put doubt away from thee;
Thou needest naught,
For thou hast me.
—M. G. T. Stempel.

I thank heaven every summer's day of my life that my lot was humbly cast within the hearing of romping brooks, and beneath the shadow of oaks, and away from all the tramp and bustle of the world, into which fortune has led me in these latter years of my life. I delight to steal away for days and weeks together, and bathe my spirit in the freedom of the old woods, and to grow young again lying upon the brookside, and counting the white clouds that sail along the sky, softly and tranquilly, even as holy memories go stealing over the vault of life.—*Donald G. Mitchell*.

The principle of truth has the moral power to reform any man and to dispel any cloud of ignorance and illusion. "He who meditates on God attains God," and "No purifier in the world like knowledge," reiterates the Gita.

Midnight

'Tis a glorious hour! The soft night breeze,
Like a spirit's breath, glides among the trees.
The pulse of day to throb doth forget
When the night's deep spell is upon it set.
The moon is at rest
On the sky's broad breast,
While with its pure light is the still earth blest.
Like the sun's bright beam in a darkened cave,
Or its flashing gleam on a bounding wave,
Seems the full-orbed moon, with her silver light;
And the stars illumine the brow of night.
Light clouds sail by
On the deep-blue sky.
Like fairy barks in the sea on high.
To the distant south they are borne away
On the wings of the wind in gentle play;
Or, like spirits of air to Heaven they go,
With silvery gleams on their sides of snow:
While the night-winds sweep
O'er the mountains steep,
And ripple the waves on the face of the deep.
—Mary M. Clark.

The Soul Side of Physical Culture

By Cora A. Moore

IT is that innate sense of the beautiful, an inborn love of loveliness, which, springing from purity of heart and soul, permeates all things and sustains and brightens life through its own harmony with nature and with humanity.

Now that we Americans, moving by degrees farther and farther away from the effects and influence of the strenuous life of our colonial ancestors, have arrived at the open, so to speak; at the time and place where we dare assert the courage of our own convictions, regardless of precedent, we have manifested on every side satisfying evidence of this freedom from precedential bondage—a conviction far removed, indeed, from the minds of the aforesaid ancestors, namely, that "the beautiful is as useful as the useful."

It is, however, a pertinent sign of the times that the homely duties of the housewife, the daily services of the workingman, the routine school-life of the child, have all been so remolded and remodeled that there is in these days a touch of the beautiful to tinge all labor and preserve it from becoming the mere drudgery of early times.

The most potent factor in rendering life worth living is this harmony, this rhythmical living. Man's nature is three-fold and he needs must round out this trinity symmetrically, each side in its relation to the other two, if he would find that fullness of life which is his rightful heritage—"that last of life for which the first was made." An equilibrium between the triune functions being gained, man's control over circumstances is limitless. In other words, when one can properly control his own faculties, when there is constant rhythmic working interdependently of the moral, mental and physical planes of his nature, he is armed and equipped for each and every contingency which may confront him. He realizes that strong, purposeful brain action depends upon the proper balance between his mental and physical being; that his high physical being should bring about a correspondingly sound mental state.

Much time and money and thought is expended upon the cultivation of the mind, and the soul is carefully prepared for its entrance into another world, while the body, the very foundation-stone upon which the work of the other two must be builded, is left to grow as it may, regardless, often, of becoming stunted in direct ratio as the other functions increase in strength, and thereby producing an abnormal state of being.

Action and reaction are ever present, and the interdependence of mind, soul and body must be recognized and realized ere we can be to our own selves wholly true. "If thy right hand offend thee, cut it off and cast it from thee." But these bodies—we cannot cast them off, and yet they do often offend us—they often prove veritable stumbling blocks in our paths. The bondage of the body is the bondage of the spirit and virtue and health; spirit and matter go hand in hand.

Since "there is nothing beautiful that is not likewise good," there cannot be happiness and harmony in this our earthly pilgrimage till God's creatures learn to live in accordance with divine law, and while the physical being is so bound and fettered the spirit will never be free to express itself through its rightful medium, the body.

The awakened person is invariably self-conscious, because he does not recognize the laws of grace and demand of his body obedience to this recognition.

Look at a person of exceptionally strong mentality, one who has neglected physical exercise in his thirst for mind culture. He is seldom graceful, usually nervous, and often a bore. Why? Because while his mind has been growing and blossoming, perhaps capable of bearing splendid fruit, his body, left to grow at will, has become so tense

and muscle-bound as to be unable to fitly express this gracious attitude of the mind and heart; and he thus becomes self-contained, self-centered, losing the blessedness that comes through a pleasing personality, and hence losing much to the world.

I have in mind a good example of the positive side of this statement in the person of a young man whom I met at a hotel last summer. He was deaf and dumb, yet no young man was more sought after, proved more interesting, or apparently enjoyed himself more than he. He had cultivated his mind, was cultivating his mind by improving every opportunity, and just so, too, did he strive for physical development. He golfed, rode horseback and climbed mountains, and, though he could hear no strain of the music, he danced with a sense of rhythm which many another gallant at the hotel envied. To this cultivation of musical motion I ascribe his strong magnetism; to this harmonic training of mind and body, his ability to graduate from one of our foremost universities.

Grace is the highest form of expression resulting from an existence of the three elements of ease, precision and harmony, and can only come through a knowledge and cultivation of a sympathetic relationship between the different groups of muscles. To develop this relationship relieves nervous tension and self-consciousness and produces unity, which is the essence of beauty—beauty, the radiation of the within. True it is that kindness springs from the heart, but it is equally true that unfortunate self-repression and irritating manners are impediments—very serious impediments—to the effect of that good upon others.

After all, beauty, unity, symmetry are but names for poise, which, taken in its fullest sense, makes up the sum and substance of life. It is life—rhythmic life. "Be poised and wise and you own to-day," says Emerson.

Whatever tends to loose the restrictions of the muscles, whatever tends to resolve the body into a plastic medium, an instrument of the soul, and subservient to it, to fitly express its highest moods, tends to give poise, equilibrium, health. Only by developing consciously these "homes of the soul" can we come to the fulfillment of divine law. Beautiful and costly structures are builded for the advancement of the Christian religion, but, "Know ye not that your body is (likewise) the temple of the Holy Ghost? Therefore, glorify God in your body." It is a divine command, and it is passing strange that its dictates are so comparatively slighted. It is strange, indeed, that so little attention is given to the relationship between morals and health, between the soul and the body.

Our prisons are thronged because men and women have not known and recognized the laws of health, while indifference to this fundamental law of the trinity has filled our asylums with suffering humanity.

Here is a vast, open field for the public school teacher, for the missionary, or for the philanthropist—this arousing of the people to a sense of their duty toward physical regeneration.

Take care of the bodies, O ye seekers after the highest, and the minds and souls will take care of themselves. This law of the interdependence of the triune development is unchanging, complete and absolute as that of the Medes and Persians. Man cannot separate himself from it without pain. To work out this law means freedom, health and happiness. The metaphysician reasons, perhaps without realizing it, from this point of view; the Christian Scientist makes this idea his ground-plan, and universal religion is the growth of the universal law of the trinity. Evil may exist in beautiful surroundings, but a greater degree of evil would exist were the surroundings gross and unlovely, and "So build we up the beings that we are."

Modern Spiritualism has brought countless men and women to a loving reverence for God; all religions are different routes to one goal—God. How foolish and futile it is for any of us to condemn any system that may light the soul in its realization of oneness! This is the blessed age of broad tolerance, with the result that all men in one way and another will reach the Most High.—*Frank Harrison.*

Any religion or system of philosophy that teaches man there is an eternal Supreme Being is good.

Let me assure you, dear soul, that when you have finished reading the last word of this paragraph the world will be more beautiful and perfect than when you read the first word of it, and you are nearer the goal of infinite perfection.—*The Blissful Prophet.*

Bless you, sweet soul, God is omnipresent and is always dwelling within thy self—this minute, today, to-morrow, for ever and ever. Just one little fervent word of love to the ever-present Father will change thy whole existence now and here.

From Old Chaldea

"BEAMS there forth from out the darkness
A swift penciling of light. My soul rejoices
And my being thrills with the ecstasy
Of a new-found joy.
Thousands of millions of by-gone years
Have I groped along a dark and stormy pathway,
That was leading I knew not whither;
But now—as I look ahead and all about me—
I note a single shaft of whitest light
Shoot suddenly athwart the blackness
That has heretofore enshrouded me.
I take on new life; and as I gaze afar in the distance,
I can but see the pathway marked by that wondrous ray.
It is not a penciling of merely physical light,
But of a living, sentient one, replete with Supreme Wisdom,
Which is recognized by my inner self,
Who remembers its source with a strangely sweet,
Familiar thrill which had been felt
Myriads of ages ago, when it basked and gloried
day after day
In the beams of that Central Sun of Being,
Ere the ego was forced down into outer darkness;
There to slip and fall and anon to arise and
struggle onward
Through the multitudinous phases of existence,
Extending over cycles upon cycles of years, until,
at last—
When all its lessons will have been learned—
It may emerge, and upon being absorbed,
Will form a part of that Central Sun.
And add not only to the refulgence of that orb,
But partake of all the glories
That have been added therunto
From the countless multitudes
Who have traveled the same pathway—
Who, having left their joyous home
And journeyed into the far country, return, not
as beggars,
But as conquerors, and as such demand their inheritance,
The heritage of Kingship;
A higher estate than that of the angels in heaven;
For the wanderers have put all things under their feet
And boldly cross the bridge of immortality
Which leads into the castle of the Highest in the Highest,
And pass in through the gateway
To go no more out forever.
Their consciousness will be blended with the
Deific Mind,
And they shall rule eternally upon the central throne
Of Universal existence.

The light intensifies. All about me
Hideous reptiles and great bats
Dispute my upward progress.
I renew again the conflict of ages.
I press slowly but steadily forward;
For the battlings of the past
Have strengthened every nerve and fibre.
The conflict rages still more fiercely;
I am being overcome and
Borne downward by the forces of darkness.
I put forth all my strength in a last despairing effort;
A blinding flash of light plays round about,
The powers of darkness flee away;
I feel a sense of power thrill every nerve,
When lo! I divide into two distinct entities.
The powerful, shining one stands erect.
It is my conscious upward ego
Which will soon merge into the Deific Mind,
There to take on the highest consciousness
Of the universe. The other—my descending debris—
Resembles the face and form of an aged man
Who lies at the point of death
At the close of a life spent in vilest dissipation.
The deeply seamed and ghastly face,
The emaciated cheeks; the fishy, watery eyes;
The look of utter horror and despair
With which he gazes on me
Will be ever present to my memory.
Then turning, the old man totters a-down that pathway
Which I have ascended with infinite toil.
Millions of decades—a cycle of cycles—
Must roll around ere he reach the bottom
Of the downward road and, looking up, at last
take heart
To turn about and struggle back, as I have done.
I turn about and look again upon my upward way,
When lo! I stand before the walls of that heavenly city.
A gate of pearl swings slowly open and—"

At this point the plate has been crushed and the balance of the writing obliterated.—*W. B. Sweet.*

You may naturally be a very smart person; you may be so gifted that you can do almost anything, but all that you do will lack perfection if you do not do it with all your heart and strength.—*Christian Endeavor World.*

Prayer

MORE things are wrought by prayer
Than this world dreams of,
Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round world is in every way
Bound by gold chains about the feet of God.

Words

WORDS are things of little cost;
Quickly spoken, quickly lost.
We forget them, but they stand
Witnesses at God's right hand,
And a testimony bear
For us or against us there.

Grant us, Lord, from day to day,
Strength to watch and grace to pray.
May our lips, from sin set free,
Love to speak and sing of Thee,
Till in heaven we learn to raise
Hymns of everlasting praise.

TRAINING FOR LONGEVITY

By HELEN L. MANNING



It is the privilege—nay, the duty—of every one to live as long and as well as possible. The first requisite for long life is to know that the body is not the real man, but its servant. In the multiplicity of articles written, giving suggestions and advice as to attaining a healthy old age, minute directions are given for the exercise and care of the body, while the temper and condition of the spirit which dominates it are too generally ignored. Many widely differing systems of dietetics are devised and prescribed. Some say that bread and cereal foods are the "staff of life," while others pronounce them to be the "staff of death," declaring that meat, fruits, and nuts are the only "natural foods" by the use of which health may be maintained.

In the midst of all this contradiction, it is refreshing to find an authority of such high standing as Sir Benjamin Ward Richardson, M.D., of England, taking into account the serenity of spirit which comes from a well-ordered life, as being the true secret of longevity. He thinks that the normal period of human life is about one hundred and ten years, and that seven out of ten average people could live that long if they lived in the right way. He says "they should cultivate a spirit of serene cheerfulness under all circumstances, and should learn to like physical exercise in a scientific way." No man, he thinks, need be particularly abstemious in regard to any article of food, for the secret of long life does not lie there. A happy disposition, plenty of sleep, a temperate gratification of all the natural appetites, and the right kind of physical exercise—these will insure longevity in the majority of cases.

But most people invite old age and decrepitude by their mental attitude of expectancy. They dread its helplessness and loss of powers; they look upon the state as inevitable, and by keeping the mental picture always before their vision they hasten its externalization. We sometimes hear people at forty, and often at fifty, speaking of themselves as "old," and saying that they cannot do so much as they used to do, and that less should be expected of them. If they had kept the right mental attitude toward life, they would be able to do more than ever, and if the world had been taught to rightly regard advancing years, it would expect more of a man at forty-five or fifty than at twenty-five.

Another way in which many invite a second childhood is by giving up business and other responsibilities, practically laying aside all mental and physical activity in which they were engaged while they considered themselves in their "prime"; and what else but decadence of physical and mental powers could be expected to follow their disuse? The men and women who are advancing in years with power and beauty are the ones who continue in their callings. Consider Mary A. Livermore and Julia Ward Howe, still laboring mightily for God and humanity with the pen and on the platform; Edward Everett Hale, not only preaching but continuously pouring forth a stream of literary work, and withal finding time and strength for foremost endeavor in numerous public and benevolent undertakings. Less prominent examples are to be found in nearly every community, and there is no reason why they should be exceptional instances instead of the general rule.

The body is made up of purely organic material; and if it be renewed every day by proper nourishment, what can it know of advancing years? The strain and stress and fret and worry of mental attitudes are the largest factors in bringing lines into our faces and feebleness into our limbs, and inducing general and specific conditions of disease. The effects are wrapped up in the causes, and we cannot take the one without the other. They also befog the mind and separate us from God, or rather from the consciousness that "in Him we live and move and have our being." We are, in truth, children of Infinite Love, and if we only would, we might abide in perfect peace, regardless of outward circumstances. There are those who do this, and their sweetly serene countenances seem to possess a charm which keeps old age in abeyance. We should know that this is not the privilege of a few choice souls, but that we are all equal in heirship.

An instance which proves that the outward manifestations of age are governed by mentality was published some years ago in the London Lancet. A young lady, disappointed in love in her early years, became insane and lost all account of time. She perpetually believed that she was still living in the same hour in which she last parted from her lover, and she stood daily before the window watching for his return. In this mental state she remained youthful, having no consciousness of lapsing years. It is said that some American travelers, who saw her when she was seventy-four, supposed her to be

a young woman. She was neither gray nor wrinkled, and on seeing her, those unacquainted with her history would often guess that she was under twenty years of age.

The efficacy of mental states in preserving a youthful appearance is often noticeable with mothers who are mindful of the injunction of Froebel, "Come, let us live with our children!" The happy sympathy of thought and feeling which keeps them perpetually in loving touch with childhood and youth serves as a fountain of perennial youth; and this is still more marked when these same wise mothers go right on from "living" with their own children to years of sympathetic intercourse with their children's children. How can such women "grow old" in the common acceptance of the term? The same is as often true in the case of teachers and others who are kept close to the mind and heart of youth. They are counted "young," and they are young, no matter what the family records may say.

Activity and usefulness must be regarded as factors in training for the youth of old age. Work is one of the beneficent provisions of Providence. Chauncey M. Depew says that he has observed that health and longevity are indissolubly connected with work.

People break down, not so much from hard work as from their mental attitude toward their occupation, or from some other unwholesome mental state induced by environment. If you love your work, and understand the higher law of Being so as to draw a constant supply of strength, you can labor untiringly. If you are engaged in work distasteful to you, either change your business or change your attitude toward it, in order to avoid premature decay of your powers. "If you cannot realize your ideal, you can idealize your real," says a preacher who is also a philosopher. Work you may and work you must, but let it be at something into which you can put your mind and soul. Work performed for personal aggrandizement, or from any merely selfish motive, cannot be depended upon to promote health and longevity. There must be the nobler aim of promoting the welfare of humanity. This does not mean that every one must plunge into direct humanitarian lines; but any honest, useful labor may be dignified by an unselfish spirit, and thus indirectly promote the general good. George Herbert explains that:

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as by Thy laws
Makes that and the action fine."

In training for a youthful old age, the re-creative value of simple pleasures and amusements should be taken into account. This needs to be an everyday affair in order to realize its most beneficent results. Just as soon as the day's work is over, drop from your mind every business care and fill the hours with something you enjoy—something which will make others happy as well as yourself. It need not always be amusement, but some different kind of work or study which will turn the mind into new channels of thought. It may be a romp with a child; if so, enter into the sport with the spirit of a child, who, for the time, forgets everything else. If you have never tried it, you will be surprised at the restful relaxation which follows a simple game. An hour of sympathetic interchange of thought and experience with a true friend is one of the most soothing of recreations. The mind and the heart both expand under its genial influence. Conventional calls and visits are not referred to, but that of heart answering unto heart in loving communion.

If you can do so, arrange to give yourself a week or a month of entire change of scene during the year, but do not take a vacation in the usual American fashion—by seeing how many hundreds or thousands of miles you can cover in that space of time. The whirl and excitement of hurried travel produce a brain weariness which will leave the body more exhausted than it was before. Instead of this, strive to get near to Nature's heart, and then keep still enough to listen to her whispered messages of peace, joy, love, and trust. They will refresh you with the oil of gladness, and you will return from such an experience with increased vigor of body and breadth of soul.

The human race is a unit, and we ourselves can rise only as we lend a helping hand to others. It is impossible for any one to climb to a great height above his fellows; therefore, so long as the race-thought expects infirmity and decrepitude to accompany advancing years, they can only be approximately warded off. Our duty, then, is to hold up the ideal standard and do what we can to hasten its glad realization for generations yet unborn. If we live up to our highest aspirations to-day, new glories will beckon us on to-morrow.

The following terse directions as to the maintenance of health are often given by a prominent metaphysician of Boston to his patients and pupils. Heretofore they have been unpublished:

"Stop thinking of the body. Keep it clean, and comfortably and becomingly clothed, and then forget the *thing* in the *idea* which you should endeavor to express through it—man made in the image of God. Your body should be no more to you than your house, through which you should endeavor to express the idea—*home*."

"Stop finding fault with the weather and speaking of every change of the atmosphere as if sickness were contained therein. Refuse to take cold. Some people speak of certain days and atmospheres as 'good for pneumonia.'"

"Stop describing your sensations. Stop saying you feel sick, feel tired, feel weak, feel hot, feel cold, feel anything. Cultivate *thought*, not *sensation*."

"Stop speaking of food as digestible or indigestible. Eat what you like and be thankful. Many an invalid is living under the control of sensation as much as the glutton or the inebriate."

"Forget self in seeking to make others happy. Banish fear by ceasing to think or talk about it. Stop saying 'I am afraid' of anything."

"Fear, distrust, and doubt are depressing sensations. Cultivate hope, faith, and trust. They are the tonics of the mind."

"Realize that there is but one Life in the universe, and that man cannot be separated from that Life."

"Be not anxious if a day pass by in which you fail to eat breakfast, dinner, or supper; but do not allow a day to pass without adding some thought to your mental store which you will be glad to incorporate into your mortality."

"Never say you are in poor health. There is no qualification to health. You might as well speak of poor harmony."

"Establish an equilibrium of mind, and the bodily functions will take care of themselves."

People die in terror, because they do not know whither they are to go, and they are apt to fancy the worst of what they do not understand. . . . There is nothing that nature has made necessary which is more easy than death. We are longer coming into the world than going out of it. It is but a moment's work, the parting of the soul and body. What a shame is it, then, to stand in fear of anything that is over so soon!—*Seneca*.

Retire into thyself. The rational principle which rules has this nature, that it is content with itself when it does what is just, and so secures tranquility.—*M. Antoninus*.

The Secret Place

O, I FLEE from mortal strivings
To my earthly paradise,
In the adytum of a temple
Safe hid from mortal eyes.

There sweet the voices I welcome—
Sweet voices from the skies—
They sing me songs celestial,
In wordless melodies!

Then up in exquisite measure
They tremble and swell and rise,
Till, forgetting life's storms and its trials,
I am lost in the song of the skies!

On it sweeps in grand crescendo,
Till nature joins the throng;
And all things God created
Are notes in the wordless song!

And only sin is discord—
For sorrow and grief and pain
Are merely a minor chording
Of a possible glad refrain.

O then for a truer tuning
To the harmony divine!
A pulsing in statelier measure
This little life of mine!

Till I catch the matchless music
Of the song the angels sung;
And stranger, friend and loved one
Hear its tone on my faltering tongue.

Till the light celestial, beaming
From a homely, human face,
Shall bear its own mute witness
Of the secret hiding place!

Don't bark against the bad, but chant the beauties of the good.—*Emerson*.

The cannibal cannot understand how man can be properly fed without a roasted man or a delicately browned baby. The flesh-eater, a little more humane, considerably refrains from eating his own species, but is equally sure his strength can only be sustained by eating his dumb friends in fur and feather. Some day we shall all have evolved, until we are as rational as our little relatives, the monkeys, who take their natural and wholesome food from the vegetable world at first hand.—*The Vegetarian*.



ALL day I had been fickle and restless, trying to reconcile doubts with beliefs and the piled-up dogmas of the ages with the "new ideas" of the present century.

"What does it all amount to, anyway!" I at last exclaimed impatiently, just as the sun's last rays bade my book-case good-night, kissing Keats' "Lamia" warmly, and causing my red-bound Iliad to flush at the impertinence. "The years come and go, whether we count them by our fidelities or by our falsities to things human or things divine. Socrates fared no better than Nero, nor the gentle Nazarene so well as the millions who blaspheme Him by act, word, thought or feeling every day of their lives. What does it matter whether one loves or remains indifferent, so that hate, at least, be kept at bay!"

"Papa, come to dinner; everything is ready, and we are waiting for you. I called; did you not hear me?"

"No, child, I did not. Is your mother home?"
 "Yes; she is waiting for you," answered my dark-eyed, golden-haired little daughter; but her face reminded me too painfully of another pair of dark eyes that had, only a few hours previous, flashed furiously in response to my quiet remarks, which worded what I thought about a married woman who retained a certain intimate friendship after wedding bells had proclaimed abroad that one man, and he only, would henceforth be more than all others, save God, to her for whose sake he resigned all other ties.

"But, Walter, he is your friend, too! Are you mad, that you distrust both of us in this shameful way?"

"Distrust! I am surprised!" I had sneered provokingly. "It is simply a little matter of good taste. Please tell Dinah to have my study in order by one o'clock," and without caress or even a glance, I left the house for hours, angry and jealous, yet with an unabating, fiery love in my soul for my seemingly unloving wife. There was no fault to find, not a bit, either with her or Ellis Dexene; but I was no musician—and both of them were. They played, sang, and enjoyed themselves while I sat upstairs at my desk writing books, and suffering all the bitterness of a man who believes himself unloved by the woman to whom he has surrendered mind and soul.

"Won't you come?"
 I had forgotten Elsie, even as she stood before me. So swiftly does the mental shaft fly that I had again, perhaps for the hundredth time since morning, lived over the last scene I had with my wife, before I replied, as steadily as I could:

"No, dear. Tell mamma I am not hungry, and have a great deal of work to do this evening," which was true, although I knew not a line would be penned that night. In five minutes Elsie came up again very quietly, with a little white note in her hand and a questioning wonder in her sweet eyes.

"Will you please state *exactly* why you refuse a meal (for the first time) in your own house? Shall I send it up to you or take my own in my apartments, so as to leave the dining-room free to you?"

"If you desire the best results from your mind, don't neglect the proper nourishment of your body. Kindly answer, as I want to know what to do."

"I want nothing—not even the freedom you, no doubt, would willingly give me," I answered in my return note. Presently I heard a downstairs door close, and knew my words were being read; with what a sarcastic smile, I could imagine. I laid my head between my arms on my desk. I was wretched. I could feel the hot tears trying to steal from under my closed lids. I let them go, and again I wondered what all this rubbish of talk about good and evil and their rewards amounted to. If one hates, one is unhappy; if one loves, one is more miserable still.

"It is all 'storm and stress'!" I moaned, "whichever way one thinks, or lives—all 'storm and stress' and utter undoing!"

Then in the midst of all my suffering a resolve to make my intellect serve in place of all else took full possession of me. I moved neither hand nor foot, but rested there on my desk, and planned. I would overcome all feeling, every pang of emotion, by sheer force of intellectual power, though I should encounter the spirit of evil itself in so doing. If I had thought of this before, instead of longing away my very heart for the regard of an

icy-natured woman, I should not be in the state I was. Still, I did not move, but I said in a whisper:

"Come Power, good or bad, high or low, enlivening or blighting; take charge of my mind, and deaden my heart; make me all intellect!"

"Before your wish is granted follow me."
 I was only slightly surprised by the voice and the presence now commanding me. When a man invokes the unknown he is already too far from ordinary considerations to feel much fear; his uppermost sensation is likely to be overmastering curiosity, and he hesitates not to follow where any stronger power than himself may lead.

There stood before me—what shall I call it? A *Something*, unnamable in human speech. It was neither flesh nor flame nor vapor nor light nor shade. It was a Presence, more powerful than anything I had ever met. I followed its lead. I felt myself lifted up and out. Then away we sailed through space. Not a word was spoken by my guide. Time passed; darkness closed more densely about us; we went on and on. Time lengthened.

"Oh," I thought, "will this journey never end?"
 Ever on, on, on.

Seasons came and went, but we voyaged through millions of miles of space. All at once I was conscious that a century of time had passed away since this fearful spirit and myself had started from my far-off home, and for the first time since that hour I fully realized what a hundred years meant. My home, my beloved wife, aye, even my daughter, could no longer be inhabitants of the distant earth!

"O great Powers of Time and Eternity, have mercy on me!" I cried in my bitter anguish. "Why, why did I leave what belonged to me for this unknown horror of endless motion and nothingness? We do not even pass planets or suns or stars; it seems as if there were naught but space! Where are my loved ones now? Shall I ever meet and know them again in all eternity?"

But no ear heard me; my guide was far in advance of me, and save when I cried out, the silence was awful.

Ages rolled over us, yet still we went on. I prayed for annihilation, but there seemed to be no Creator to answer prayers or to care what became of a lost soul, as I now believed mine to be.

Suddenly a wild crashing and uproar came to my hearing. Oh, the relief of a sound I was not myself obliged to make! I felt almost joyous. The clamor became louder. We slackened our speed as we came in sight of the most awful storm I had ever witnessed. Lightning, such as was never imagined by earthly inhabitants, flashed and blazed and struck in live darts and sheets of flame; thunder rattled and roared with a sound as of laughing demons; while dreadful winds caught planets, meteors, moons, suns, and dashed them against one another with a din that we, who seemed to be hundreds of miles away, could hear and tremble at. That is, I trembled; my guide, who was now only a few yards from me, appeared to be in an exultant mood, judging by the chuckles of delight that escaped from him.

"What power! what a storm!" I thought.
 "Yes, isn't it a sight?" answered the thought of the Thing near me. "But come this way; I have a greater to show you."

I followed him again for a comparatively short time, until we came to a storm of battle that seemed too horrible even for hell itself. Fighting, between beings in human shape and the most repulsive beasts, was in full progress. The cruelty and loathsomeness I saw turned me sick to my very soul.

"Take me away," I begged, more despairing than ever as I realized that not even now was I released from human feeling and mortal suffering.

"This way, then."
 I followed again; how long we journeyed now I could not conjecture. At last we halted.

"Here, here is a storm worthy of the place that damns!" cried my guide.

"Is all this hell?" I inquired.

"Certainly. Where else do you think the commotion of physical, mental, and spiritual storms originates," answered the Horror in appalling glee.

I dropped my glance from his rapidly vanishing presence, glad indeed to be rid of it, even if I had to listen to his voice; but as I marveled at the mist he seemed to be turning into, I noticed that my own shape was also leaving me. In what seemed to be a few moments I had no body, I was only mind and soul, thought and feeling; no longer a visible form. Yet I could see, and I gazed at another being, that some inner consciousness told me was in dire mental agony.

"How do you like a storm of jealous love?" laughed a mocking voice, as I remained in speechless sympathy near the sufferer. I could see the writhings of the tortured emotions; the longing for preference; the despair; all that I had once undergone.

"Pity, pity! Release the poor soul!" I telegraphed by thought to the invisible evil presence.

"Ha, ha! That kind of pain, before possession, is nothing. It is after tasting of the deep trust and conjugal affection that the least doubt of fidelity turns the mortal to one of us, of us, of us, forever! Ha, ha, ha, ha! It is the force of hate where love should be that generates the greatest storms that ever rage; those between husband and wife. Ha, ha, ha!"

All my soul ached as I heard, or rather understood the purport of these words. Again I was made to comprehend a deadly significance, as I saw more than can be embraced in human speech.

All the evil passions passed in a ghastly procession before me. Hate was the worst of all; Pride next; Silence and Suspicion were personified, and were carrying something between them. As they neared me I saw their burden was an angel, a woman so beautiful, so absolutely heavenly in expression of face, so confidently trustful as she clung to her demon companions, that I felt as if all the universe *must* interfere to rescue her. When directly opposite me the trio stopped, and the two devils began to tear apart the lovely innocence they held. At the same moment I recognized in the fair soul of light the woman I loved—my wife! Yet the terrific powers were rending her, and her voice rang out to me for succor:

"My darling, come to me, my own!"
 Then I shrieked so mightily that my cries seemed to pierce through endless space; my heart felt icy; my mind reeled; my soul sank down—down—

"My darling! my own!"
 "What—"

"Clarence, dear, you have slept a long time. It is almost two o'clock. I could not rest, so I at last came in search of you, and when I found you here and touched your head you whispered my name, and—O my own, I love you—don't you know it? Your suspicion is killing me! Clarence! Clarence!"

But I was now fully aroused. I caught my love to my breast and besought her forgiveness as a lost soul might beseech its Creator; and I, unworthy, yet almost intoxicated with love and thankfulness, was freely and tenderly forgiven.

Earnest Purpose Finds Time

ONE of the commonest excuses for the lack of self-culture and attention to other duties is the lack of time, says Success. Hundreds of men, young and old, cheat themselves with the notion that they would do this or that desirable thing if they "only had time." But the truth generally is that the busiest of them could find leisure for an extra thing by utilizing odd chinks and crevices of time, and properly arranging their regular employments. Hazlitt observes that many men walk as much idly on Pall Mall in a few years as would suffice to carry them around the globe. The truth is that an earnest purpose finds time or makes it. It seizes on spare moments and turns larger fragments of leisure to golden account. How many men are there in the busiest classes who do not waste daily in bed, in loitering, or in idle talk fifteen or twenty minutes? Yet even this petty fraction of time, if devoted steadily to self-improvement, would make an ignorant man wise in a few years, or, if spent in works of benevolence, would make a life fruitful in good deeds. Even ten minutes a day spent in thoughtful study would be felt at the year's end. A continual dropping wears away a stone; a continual deposit of animalcules builds up a continent. The most colossal buildings are reared by laying one brick or stone at a time on others.

To ask for leisure to do an ordinary thing is simply to confess that we do not care to do it. On the other hand, who but he who has experienced it can tell the rapture with which knowledge is gathered, in those hurried but precious moments, by the reader who has, instead of whole days, only snatches of time at his command? While the owner of a large library lounges a whole afternoon on his sofa, unable to decide what book he will read, the poor fellow who hangs over a bookstall, or snatches ten minutes from his work to dip into a prized volume, revels in an intellectual paradise.

William Ellery Channing observes that the affections sometimes crowd years into minutes; and that the intellect has something of the same power.

Inspiration "always comes to fulfill reason, and is in direct harmony with reason, and whenever it contradicts reason you must know that it is not inspiration." "Whenever you meet with wild statements which contradict human reason and common sense, reject them without any fear, because the real inspiration will never contradict, but will fulfill. Just as you find the great prophets saying, 'I come not to destroy but to fulfil.'"

An Arithmetical Wonder ASTOUNDING FEATS OF JACQUES INAUDI

Is This Marvelous Faculty Born of the Sub-Conscious Mind?

ONE market day in the little town of Beziere, Italy, two cattle men were disputing over the amount one owed the other. Over and over again they made their calculations, shouting out the various sums to be paid for sheep and cows, without being able to come to the same conclusion as to the total.

A shepherd boy of thirteen, who was standing near the table at which the men were seated in the inn, heard these numbers as they were called out. He heard them and retained them, because Nature, in fashioning his brain, had created an instrument as susceptible to numerical values as the film of a photographic plate is to light, as the ear of Blind Tom is to music.

When the cattle dealers came to blows over their argument and were taken before the magistrate the boy followed with the crowd and listened to the account each gave. But before the magistrate could decide the dispute he interposed.

"This fellow," he said, pointing to one of the prisoners, "this is the one who's telling the truth. I heard him call out the numbers, and I've added them up in my mind. He's right."

PURE FACULTY TO PROFIT

This was the way Jacques Inaudi—"the slickest article that ever happened," as the man behind me at Keith's recently put it—made his debut as a lightning calculator, a man with a marvelous memory.

Long before this, though, when he was an ignorant little peasant, accustomed to blows and poverty, the wretchedness of the old-world poor, he would bewilder his playfellows, six years old, like himself, by telling them the number of marbles he might win from them in a year if he went on winning at the rate he was doing just then. He would count the number of pebbles in the street, the houses as he passed, the sheep he tended, the trees he saw, and combine and recombine the numbers for the pure joy of exercising a miracle of a mind whose capacity the Astronomical Society of France and many other scientific bodies all over Europe have tested.

"Who taught you the names of the figures?" I asked him.

"Oh, mademoiselle," he said, deprecatingly, "I do not remember not knowing them."

NO EARLY EDUCATION HIS

Nature is capricious in her bestowal of genius. She endowed this little peasant with a faculty that makes Camille Flammarion, the French astronomer, ecstatic in his account of it. The boy's father could not read. No one in his family differed from the other Piedmontese peasants about. His brother, who is still living, is the most ordinary of Italians.

This Jacques was never sent to school. Now that he is a man he has learned to speak French and German, because he has traveled about Europe, exhibiting the wonderful quality of brain which so piqued Doctor Charcot that he yearned to live just to cut it open. Inaudi can count and perform numerical miracles in a dozen different tongues, but apart from what he has learned from traveling, he is still the peasant Nature chose to distinguish with a faculty never equaled.

When Inaudi was eight years old he supported himself wandering about from place to place with a little dormouse he loved. He made from a dollar to two dollars a day by telling people how many seconds they had lived. All he needed was to know a person's age, and instantaneously the number of seconds was upon his lips.

MARVELOUS EVEN AS A CHILD

"A little more I can do now than when I was little. Naturally, the reasoning faculties develop. But anything I did on the stage to-day I could do when I was a child," he said.

Inaudi is a short, broad-shouldered young man, with a slight, fair mustache, pale-blue eyes and a face and figure absolutely ordinary, except for the massive squareness of his forehead. He comes upon the stage followed by his manager, a Frenchman, whose business it is to write upon the long blackboard behind Inaudi the numbers given by the audience.

Inaudi does not see the numbers. He hears them given by the audience, repeated by his manager and again by himself. He does not look at the board, not because there is an added difficulty in not seeing the problem he solves, but because his is exclusively an auricular memory. He might stand and stare at the board with all its figures in vain. If he did not hear the numbers named he would be compelled to add, subtract, multiply and divide as painfully and slowly as the average man.

CALCULATION ALL BY MEMORY

"Do you see mentally the problems you solve?" I asked.

"Oh, no; it is the ear that carries them to my

brain; and I have no memory, you know, for anything but numbers. Books, names, facts—they are all as hard for me to remember as for any one else."

But figures! They are to Inaudi what notes are to a musician who has a symphonic poem to compose.

The numbers rain from all sides of the house when Inaudi comes on the stage.

"Some figgers, pleece!" he calls, with his foreign accent.

And every man whose torture "figgers" have been, every one who believes Inaudi's faculty a trick instead of a marvelous acceleration of ordinary processes, every man in whom is the desire to bait one at his mercy, pours out figures upon him.

After you know that Inaudi has made his appearance before the most expert accountants, astronomical calculators and scientific men in all the capitals of Europe, you understand his self-possession and good nature while numbers come hurling down upon him.

SOME OF HIS EVERYDAY WORK

He subtracted 69,873,035,110,167,123,348 from 106,809,746,444,044,705,359 as quickly as the result he gave could be written down with chalk upon the blackboard behind him. These figures were given in groups of three by a dozen different voices from the galleries, the floor and the boxes. He added 2, 836, 2,750, 1,255, 7,845 and had his sum ready long before his manager had finished writing the numbers. He squared 5,916, divided a number of seven figures by one of five, added four columns of four figures, made another subtraction of a row as long as the first one given, and did all four operations at the same time.

And during the time that he himself was engaged in the work and his manager was figuring as quickly as a Bryn Mawr mathematician, Inaudi was answering questions from at least fifty people all over the house.

"On what day did March 4, 1878, fall?"

"June 30, 1862?"

"April 9, 1876?"

As fast as the dates came to him Inaudi responded with the day, calling its name swiftly and unerringly, hardly waiting for the question to be finished before he answered and was ready for another.

Then at the conclusion of an exercise like this lasting about ten minutes, Inaudi used the other half of his brain, and, his manager being ready, having done all the problems on the blackboard, Inaudi began, and with a rush as though the numbers were waiting for utterance, piled one upon the other, close-packed and bursting the space that held them, he called out the result of the four operations as fast as his tongue could speak.

"When did you do the work?" I asked, later.

"You noticed there were little spaces, times when no questions came?"

But I had noticed no moment when there was not a question to be answered. And besides, in what corner of his brain was he packing his results, while making an independent computation for every question asked him?

For Inaudi does not guess the days that correspond with the dates. He knows upon what day the first of every month in 1901 falls. This much he learns, and taking it as a basis, counts back by means of many a clever short method, and some that would seem long to the ordinary accountant, till he reached the required date.

ALWAYS FAIL TO TRIP HIM

With a memory like that, and a faculty so marvelous, is it a wonder that those who try to catch Jacques Inaudi find the little man grinning up at them, caught themselves?

One man wanted to know on what day January 1 in the year 100 fell.

"Sunday!" Inaudi shouted, smiling. "You remember the day?"

A gray-haired man in the box asked on what day August 23, 1901, fell. "Friday," answered Inaudi. The man in the box shook his head. "The 23d is to-day."

"Yes, but not August 23; October 23," said Inaudi.

In all the time that he stood there he did not falsely repeat a single number he heard. His manager mistook a number now and then, and had to erase what he had written in order to satisfy the spectators who furnished the number that there was no trick in the work. But Inaudi never misunderstood, and the pitiless speed of the problems fired at him was measured by the capacity that provoked challenge.

His last feat was performed when the blackboard, which was stretched clear across the stage, was covered by the various processes performed during Inaudi's "act." Then the man of the marvelous memory rattled off every figure on the board behind him.

"I cannot forget a number, you see," he said afterward. "No, it does not make me tired. I will work for you. A multiplication, please."

He multiplied 70,846 by 88,875 in fifty-five seconds by the watch. In six seconds he multiplied 869 by 427, and it took him as many minutes to explain to me the process by which he got his

result. First he multiplied 800 by 400, then 800 by 27, then 60 by 400, 60 by 27, 9 by 400, 9 by 27—and added the results. Imagine how complicated such a process becomes when, working in round numbers, Inaudi multiplies by a greater number, and must subtract another multiplication to get the proper result. And then remember that Inaudi's answers are almost invariably instantaneous.—*Miriam Michelson, in the Light of Truth.*

Into the Silence

"I REGARD proper relaxation as a real panacea for human ills, worries and sorrows," writes Dr. Paul Edwards, in a recent issue of the *Mental Advocate*. And he goes on to say: "It is not difficult to lapse into silent relaxation. Relaxation means to let *let go*, to lose one's grasp mentally and physically. In our state of aggressive intention and contention, we grasp ourselves too firmly, holding back our really conquering forces by mental and physical tension." Nothing was ever written truer than this, but let us still follow the Doctor:

"This constant tension gathers the muscles into knots, and checks the liberation or projecting of our thoughts; kept in *this* state for a few hours, we become tired in body and fettered in mind. No effective mind force can be projected while we are thus cramped. Thoughts, like muscular action, must be freely liberated, and float away to their destined object without stint or cramp.

"Relaxation means silent, restful composure. Sit down alone, become restful—perfectly restful. Close the eyes gently; breathe full, deep, but easy breaths. Now invite the whole peaceful, blissful world to come toward you.

"Open your inner, living intelligence to receive the strength, health and rest that are now rushing upon you. Now re-relax, become still less taut or rigid in muscle. Keep the eyes still closed, but only gently so, and, though closed, you now see light, for all your internal being is illuminated. Settle still more limply into your chair, and again invite the universe to come and commune with your passive, restful mind. You may feel an internal sensation, like a tingling, prickly, rushing vibration. This is real rest, real relaxation, and heaven is filling you with its richest gifts—rest, strength and health. Invite this approaching invisible power to flow right through your being, and sweep it clean of fatigue, sickness, worry and all opposing conditions.

"If you have any particular sickness, lead the benign, intruding force straight to the sick point, and it will sweep the error away. All this time you are being filled with a wealth of repose that is past computation. The tingling throughout your economy will be in proportion to the profundity of your relaxation.

"The mind at first completely subsides on sitting down, then becomes receptive, then inviting, then it reaches out for the coming rest or force, which the universe is projecting toward your relaxed and liberated inner intelligence. This all comes *without* effort, not *with* effort.

"There is no worry that a twenty-minute period of such relaxation will not dispel. There is no pain it will not assuage. There is no grief it will not dismiss; no anger it will not soften; no enemy it will not forgive; no fatigue it will not remove.

"In the most profound depths of relaxation, ask for what you desire; seek the friendship of your enemy; ask the world to forgive your own sins, and wrongs to others; ask that the hand of justice come upon you not too heavily. We all have wrongs to adjust and moral balances to strike. Yes, 'Into the Silence' is the time and place to ask a waiting, listening Heaven to strike out offences and leave us peace and rest.

"Such is relaxation, and *all* have time to take it. I know the old, old excuse that time forbids, but relaxation makes time—it gives us more time than any other act or thing.

"A person can do far more work for the three or four weeks following relaxation than in the same time preceding it."

He who sends forth a good thought for another person has launched an indestructible force that will never return empty.—*Edwards.*

Life

BE what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above when this is past
Is the ripe fruit of the life below.

Love is positive and constructive; hate is negative and destructive.

Put joy and spirit into your work and you will succeed beyond your fondest expectations. All members of THE MYSTIC SUCCESS CLUB are inspired with joy, hence their success. Read about this great Club in another part of this issue of the Magazine.

THE NATURE OF MAN

MAN was formed for joy, not sorrow; happiness, not grief; dominion, not servitude; freedom, not bondage. Every power he possesses is expressed by a law of perfection. His every desire rises from and to the Source of his creation.

His body is complete, perfect; nothing ever conceived and built so artistic and harmonious. Every muscle, nerve and corpuscle of blood are attuned to one vibrating chord; a rhythmic overture of life pulsing from the Heart of God.

A temple of incomparable beauty is the body of man; an instrument of magical powers, in which lie a tuneful unity of harmonies.

An image of eternal Energy and Intelligence; an emanation from absolute perfection. A manifestation of "Primary Cause"; he is an expression of all the potencies of the Exact and Incorruptible. In him are stored all the possibilities of intellectual and physical energy and accomplishment.

In him is vested the power of the multitude. In him is the exaltation of matter, the mysterious link between two (or more) realms of existence.

Springing from the "Head of Jove," he is not generated, but created—not animal, but lesser God; limited only in harmonious accord with the character of his connection with, and sojourn in, "a far country."

An inhabitant of all the spheres; he is forever a forerunner of God's eternal purpose, a prophet of His Immanence.

He is the medium between the Absolute One and the work of His hands. The mystery of the earthly and mortal man is after the mystery of the Supernal and Immortal One.

Even in his littlenesses man is great. For his Source is the Illimitable.

In the revelation of creation and the manifesting of nature or the forming of God's thoughts in the substance of the "world of body," the circles of the sea and earth were formed and the foundations of material expressions were laid, and the law of growth and generation established, and the blessings of fruitfulness and multiplication became operative; there was the necessity of a Ruler "for the whole earth," and man was manifested in the likeness and image of his Manifestor.

"A creature of a more exalted kind
Was wanting, and then man was design'd;
Conscious of thought, of more capacious breast,
For empire form'd and fit to rule the rest."

Then why call this evidence of an Infinite Intelligence, at any time or any degree of his development, a "failure," "incapable," "vile," or "mean"? Man can never become bankrupt, no matter what the appearance to the shortened view of the mortal lens.

Who is fitted in his development to hold the scales of that equity which seeks from the light of a divine heart the "rights of humanity" and perceives beyond the wayward flesh the first perfection of the Soul?

Why, with the larger vision, continue to call this wonderful world, "clothed with the sun" and adorned with the stars, and hemmed about with the seas, "a vale of tears," "a valley of woe," and a "shadow of death," when all that we know surely of beauty, of goodness, of friendship and love, we have gained right here in the midst of what looks to be imperfection and uncleanness?

Call it the "Flaming Sword," or the "Bridge of a Single Hair," if you will, but praise it for all its glory, its richness, its tenderness, its generosity, and all its evidence of power; but above all, its inhabitant, who is accoutred to enjoy all its fruitfulness and supply.

In all the spheres of light there cannot surely be surpassed the joy of motherhood, when, after the travail, her baby is laid upon her beating heart. That thrill of mutterable ecstasy must be the mortal reflection of God's own heart-beat when He saw that His work was good, in that first day of creation. All the vibrations of Paradise, all the meanings and feelings of divinity itself, are mingled in this one supreme and rapturous moment.

Is it a dolorous world that could produce evidence of such celestial bliss?

In all the spheres of light could there be greater love than man for woman and woman for man, or parental love; or love of man for his brother for whom he so often lays down his life?

The love that man feels for all that is beneath him, all that is above him, springs from the perfection that is within him, out of the Divinity, in whose likeness and image he was created.

Each and all are under the dews of the "Hidden

Influence," and drink each and all their full measure of the "Cups of Glory."

There is immeasurable joy and happiness that is never weighed nor measured, felicity and gladness of which there is no account rendered.

In every line of life there are deeds done, and tender ministrations and loving kindness, which show forth this ever-existent love, silently going forth from hearts to those who, but for these, would be left without succor and salvation. The tides of the Invisible bearing the record.

Is it that a man has greater capacity for suffering than for happiness, that he makes so much more of it than he does of his joys and the sweetness of his life? I think not; but that all this "grumbling and fear" are bad habits of thought which have grown by what they have fed upon, until a special kind of virtue has been claimed for it, a religious fanaticism which assumes the lugubrious attitude as expressive of righteousness.

This is a sunny dwelling-place of the soul, this earth of ours. Blessed with twelve hours of sunshine, then twelve hours of wonderful moonlight, and a gorgeous blazonry of twinkling gems that wind down the firmament in ways of living light.

Beauty palpitating from sea and sky; deep calling unto deep from the unfathomable spaces and the incomprehensible distances; the enthroned majesty of the mountains; the grave tenderness of the hills purpled with the valley mists and the shadows of the after-glow; the serene simplicity of grace in every curving branch of tree and bush; the melody of natural sounds that never cease vibrating, but return at intervals all through the years and link us with the blessed days of our youth, every sense appeased.

Nature knows no dissatisfaction nor discontent; nor do the creatures of her elements find fatal suffering in their lives, nor express in disorder their antagonism to God's love and the perfection of their limitations.

"I think I could turn and live with the animals,
They are so placid and self-contained."

The higher in the scale of being, the nobler they become; the nearer man they approach, the more confirmed their intelligence.

"Nature never did betray
The heart that loved her; 'tis her privilege
Through all the years of this life, to lead
From joy to joy; for she so can inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessings."

The duty of each soul embodied in flesh is to cultivate a habit of praise, of gratitude, of appreciation, of all that he finds not only external to himself, but his internal gifts; for by this he grows and fulfills his highest destiny. As we learn to appreciate so do we begin to acquire and take on a finer likeness to the Original and First Appearance of the true man.

As an old writer has said: "We receive externally some perfection from other things, and so it behooves all men to view the best that lies about them."

The greatest rest and satisfaction come only when we have grown large enough to perceive, above all the littlenesses which beset all men, the glory, the honor of living this life here and realizing its greatness.

We gain satisfaction when we are true to our best instincts; when we develop our moral courage, without which we are but wisps of straw in character; when we live the simplest; when we learn to feel the joy there is to be found in the natural places—the woods, the fields—and become acquainted with our little relatives there; when we enjoy the converse of an intelligent man or woman—a good book written by a wise person; when we can forget ourselves in living for some one else; but above all, when we can develop the knowledge and realization of our birthright to Perfection, to Joy, to Dominion, and to Freedom. To understand the import of our presence and manifestation on this blessed planet of earth.

This "completed Temple"—not only for our own residence, but for our Maker's manifestation also.

"Man is the sun of the world—more than the real sun. The fire of his wonderful heart is the only light and heat worth gauge or measure. Where he is, are the tropics; where he is not, the ice world."—Mrs. James French-King.

This is a fundamental law—a truth
Wherethrough the Race its surest strength
achieves—

A charm that pledges man immortal youth—
The body is but as the mind believes.

—Susie M. Best.

Things You Leave Undone

It isn't the thing you do, dear;
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time nor thought for,
With troubles enough of your own.

The little acts of kindness,
So easily out of mind;
Those chances to be angels
Which every one may find—
They come in night and silence—
Each chill, reproachful wraith—
When hope is faint and flagging
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great;
So suffer our great compassion
That tarries until too late;
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heartache
At the setting of the sun.

—Margaret Sangster, in *Phila. Inquirer*.

If We But Knew

If we but knew what in the future dwells,
If we could read the story of our years,
If we could say at once all sad farewells,
And banish from our hearts all doubt and fears;
We need not in the valleys blindly grope,
Our hearts from pain could be at rest,
We'd lay aside all care and only hope
For what is best.

If we but knew—if we could say
That we had known the story of a day,
If we could only feel that when we pray
The gloom and sorrow vanishes away;
Then all the clouds that floated in the sky,
The night that settled deep upon our soul,
The fears and doubts that linger nigh
We could control. —Wm. Fetter.

The world generally gives its admiration not to the man who does what nobody else attempts to do, but to the man who does best what multitudes do well.—Macaulay.

When in deep woe and misery, that is the blessed hour to awaken the Christ *within* thee. Countless souls are brought to God and Peace and Joy and Strength and Health in moments when the mind is plunged deep in woe, grief and sorrow. Call on God and the Christ *within* and be saved from all further illusions.—The Blissful Prophet.

Conscience in Work

TALENTS and skill tell for much, but conscience in work tells for more. The mechanic or the clerk who, beyond his stated salary, beyond even his obligations to his employer or the demands which public opinion could make upon him, exerts himself to make his work as perfect as he can, and delights in its thoroughness and excellence apart from any private benefit it can render him, has a value which can never be computed. It matters not what the work be, whether it be done with the spade of the laborer, the pen of the clerk, the brush of the artist, or the voice of the statesman. Such people are sought far and wide; there are places open to them, and their services are always at a premium.

Success in Life

How little we realize, when climbing the ladder of life, how much we need "God's help and assistance." Some people climb step by step and reach the goal safely. Others falter and slip. It may be in a manner walking in their Father's steps in an honest and healthy way, and it may be by persistent endeavor on their own part entirely, having that great control of self to overcome and make strong the will-power to reach the highest step. Others step up slowly, and then only to slip backward from a weak will-power and a selfishness for greed without a good inheritance to fall back on, nor a spiritual power or mind to imbue that help which comes from God, "from which all blessings flow." Some people depend on others to help raise themselves from influence and faith to the first rounds of the ladder, and even then cannot remain steadfast when that help is gone; but if the help comes from God, each step that is reached would be steadfast, and as they advance higher, the spiritual light which they would feel and see would help them to mount higher and higher until the goal is attained, and firmness in faith and true greatness is reached for all time.—E. Jacobs.

Not Lost

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer from the woful ways of sin—
Are never lost. —Anon.

LIFE AND CHARACTER

By FREDERICK W. BURRY

Written Especially for The Magazine of Mysteries

AS we come into possession of conditions and things which shall minister to our happiness and usefulness—as we rise to the heights of mastery over Nature's forces, within and without—as we gain control over the various circumstances that bear relationship to our personalities—we may truly be said to live.

Life, in the fullest meaning of the word, commences for a man when he holds the reins of his destiny in his own hands and consciously guides his existence, directed by the light of his ideals. The period that precedes this illuminated Life is only a germinative life, with experiences made bearable by the occasional glimpses of the ideal that present themselves in human hopes and aspirations.

Men are day by day hunting for pleasure, striving to realize their ambitions, to reach the goals of their desires; and we find them either cast down in disappointment because of failure, or in an equal or worse condition of misery because of the unsatisfaction and worry of success. Life thus presents on all sides the appearance of a delusion and a snare.

But the fault lies not with life or conditions, but with a false way of taking them, with the wrong point of view.

Those who have had a good share of the trials of life may count themselves fortunate in having received a schooling in the art of Economy; from their past experiences they should be able to gather suggestions, which will make them know how to make the best use of time and opportunities and the best use of materials.

If the past has in any way tended to arouse feelings of regret or disappointment, a recognition of the possibilities enshrined in the future should more than offset the former thoughts, and, in fact, extinguish them. We can afford to forget all about the dark shadows when we recollect that there is a Sun of Infinite Energy within, a storehouse of light and power whose resources have no limitation.

And, moreover, it is surely a childish attitude to take, to complain because we are forced to learn the lessons of Life; if we were not compelled to face Life's problems it would only be the part of prudence to seek for them.

None of Life's blessings are to be compared to the establishment of a great and strong Character; a Character that is healthy, talented, conscious of its powers and resources. Nature offers nothing of equal value to this; it is the blossom of evolution, the flower of creation—for which all the inorganic and the semi-conscious forms of Life have served their time, for which the many shades of Experience have appeared in transitory panoramic order, spurring on the Being of Man toward ever greater heights of destiny.

The strong Character is a creative and a redemptive Force.

There are many who are blind to the power that lies in redemption. They see nothing but a course of continual descension for the man who has apparently started to go down, especially if the downward trend has lasted for a long time. They ignore the fact of Life's periodical movements, its waves and tides, its fluctuations. But a strong Character is a redemptive power for all things that come within the orbit of its influence. The man who possesses a strong Character brings life out of death; his presence is a resurrecting, reforming and renewing Force.

The principles of trade and commerce which today govern the activities of the business world are often represented as the essence of justice, and that they should therefore distinguish all sides of man's life. It is asserted that he can only reap what he individually sows, that in every way his destiny is marked out solely by his personal self. But since humanity is a unit it is impossible to mark the dividing line between one man's activities and another's. The world's affairs are clearly interrelated; we cannot live for ourselves alone. We are all brothers, members of one family; and it is each man's part to lend a helping hand, not in the ordinary spirit of affected charity, but with a view to mutual co-operation—for in helping others we help ourselves.

Therefore, a strong Character is creative and redemptive—exercising an influence on personal and social affairs.

The period that lies between that state of consciousness when a man is blind to his inherent creative power, and the awakened state when he fully recognizes this innate power, is not a particularly bright one. There is a sense of unrest and discomfort; this is because an unfolding is taking place, a new birth.

There are many, in greater or lesser degree, on this intermediary plane of consciousness just now. At first it would seem that the wisest course might be to return to the old state of ignorance, but it is soon discovered that this is impossible; the old views are forever gone, and those who have had but a glimpse of the New Life I am sure would not return to the old even if they could.

We are forced to move onward and upward; and in time we learn to move with more alacrity and with more willingness, thus co-operating with Nature, and thus making the most of life.

The spirit of co-operation, born as it is from unity, is the key to personal attainment. The forces of Nature, and especially as expressed in various ways in men and women, are here to help us, as we are each likewise to assist their development.

Systems of casuistry have been audaciously constructed by individuals who, by some unaccountable cause, felt themselves called to dictate to men their course of action; laws have been made to rule our conduct; standards of morals have been thoughtfully and kindly created by men who will at least assume were actuated by the highest motives. But all these relics of superstition, tyranny and ignorance we are fast learning to get along without. We have found that the eternal principle of Freedom, in which resides every possibility and promise of health and happiness, demands that each man should be absolutely a law unto himself, directing his actions by the light of his reason, with the end in view of making his life a worthy and necessary element in the world.

For the life of man is nothing until it is self-recognized as one with the life of the world. The identification of the life personal with the life universal is a recognition that comes to everyone in the order of time.

The admonition called the Golden Rule, "Do unto others as ye would they should do unto you," contains suggestions of various kinds. While there are many who need to be reminded that they should treat others with due attention, there are some whose attentions are overdone, who fret over what they suppose to be the welfare of their friends even to the extent of neglecting themselves; this false sacrifice looks at first sight as displaying an unselfish spirit, while it is, at least in many cases, a mere weakness, brought about by a lack of self-reliance.

The kindest attitude toward others is shown by example as well as by word, and is born from one's self-reliance. Let us live up to the Golden Rule and let it work both ways; not precipitating ourselves into the entanglements and confusions which arise from undue sympathy that is really only interference.

If we do good turns for others (as we ought to) let them be done on something like a true business basis; not overdoing anything through a reckless wave of emotion.

And still Economy—whether of time, attention, or money—does not imply anything small or narrow; it is simply the balance of the scales of Justice.

We have a right to expect a return for the days or the dollars we spend on others; not always from the same quarter; circumstances do not always allow this; but in some way the law of compensation must perform its work. And our attentions in any direction are recorded in the book of Experience, which pays in the right coin.

A large view of Existence is demanded from the man who aspires to possess a great Character, a view that is not obscured by any of the unfair standards of ignorant custom.

Character is marked by originality, positiveness, faith and fearlessness; such elements as these have made the world in the past; they will now in this age of Mastery and Freedom, make the world over again after better patterns and ideals. In this new age there are more strong Characters by far than history records of the past, and their knowledge is parallel with the great development of the race; with such quality and quantity of actual Force what may not the world become?

And what great heights of achievement may not you, O Reader, attain to, in your Special Sphere, in your own phase of genius, if you will but hear the prompting, guiding voice within you?

We have all had experiences of special great upliftments; and we have wondered why we did not stay on these exalted mounts of recognition, why a sense of absolute personal power has come over us at times, but to be overshadowed again with the old depressions and thoughts of weakness.

The reason of the unwelcome changes to the old

mental conditions, after experiencing a brief consciousness of infinite indwelling power, is to be discerned in the strong influence of Habit.

Unless one's foothold is made secure on the heights of conscious mastery by a firm and self-reliant mental attitude, there must be more experience on planes which are relatively lower.

Though there is really all the time continual Progress the glimpses flashed across our mental vision of higher ideals and larger possibilities enable us to get more out of the most limited field of experience.

There is actually a principle of divine Equality governing existence; the distinctions and differences of life, the particular value of certain states of consciousness are, to a large extent, relative; for after all, what is of the greatest importance is to have those conditions which shall satisfy one's needs, which shall be most conducive to harmony and comfort.

Happiness and ease are decidedly requisite to growth. Obstacles are necessary also, but we grow better after we have conquered them and have made a smooth path before us. The man who has purchased ease of mind by overriding and solving his problems is not only entitled to his position of equilibrium, but it becomes to him a great and forceful center of creative power.

An easy-going man is only a failure when his calmness is of the stagnant and inactive order. But laziness must not be confused with repose; the latter is in its nature the very balance of concentrated force.

So there is the indifference of indolence and the indifference of mastery; these are two extremes, one of which might be mistaken for the other by a casual observer.

A man sitting in his chair doing nothing that we can see may be idling his time, or be working out gigantic problems, and inscribing on the tablet of his subconscious mind certain plans that shall alter the course of a nation's destiny.

Our mental attitude is everything. In every state of life it is the lever of control. What you and I are thinking about is creating changes in the world's affairs. For it matters not what may be the character of one's personal inclinations, measures of a universal nature are enshrined therein.

The learned person cannot shut himself off from the ignorant, the so-called fortunate from the unfortunate. The unity of life is absolute and real. Underneath all appearance are Oneness and Equality.

Therefore, O enlightened among the masses of mankind, do something to raise the submerged. Do not be afraid of being drawn down yourself; this is impossible so long as you hold the right mental attitude of faith and peace and courage and self-reliance. On the contrary, you will transform darkness into light, and in raising others, in helping in some way to lift aside the shadows that obscure their native light, you will reinforce your life and power—their unfolded light shall flash around you with its new-born enthusiasm and mingle with yours, with mutual advantage.

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These special writers we have just engaged are too well known throughout the world to need any lengthy comment; the mere mention of their names is sufficient.

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Of course, we all know that reading is suggestive and only a means to open the mind, and that nothing can bring eternal peace and bliss, but the eternal self (you).

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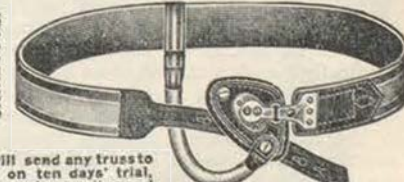
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THE SPIRITUAL LIFE

How to Live in
Beauty and Power

By EUGENE DEL MAR

Written Especially for
THE MAGAZINE OF MYSTERIES

THE Spiritual Life is the Life of Love. While all life is spiritual, it is the consciously spiritual life that is being considered, the life of conscious love. And love is the recognition of mutuality, harmony, correspondence, unity.

The generally accepted belief was that the Spiritual Life was one that incidentally neglected, ignored or disdained the physical and the material. Those who mortified their flesh, who mutilated their physical forms, who separated themselves from their fellow-beings, or who immured themselves in monasteries or convents, have been regarded as living the Spiritual Life.

Such is the force of tradition, and so great the lack of spiritual development, that even now the recluse, the monk, the mystic, are regarded as distinctively representing the Spiritual Life. The activities of spiritual and physical life have been divorced; the physical half degraded in estimation and the spiritual half correspondingly exalted.

Such conceptions are the natural accompaniment of a belief in an individualized personal God who is a God of hate and revenge, in a Principle of Evil and an individualized personal Devil, in a Heaven the entrance to which is through the Gate of Death, in a theology that concerns itself with the future and ignores the demands of the present.

Such conceptions voice a Duality, or a consciousness of dual principles. They regard physical existence as a punishment and a penance. They look upon physical man as a victim and a slave. They accept soul and body as distinct and separate entities.

The world has not yet consciously progressed beyond these ideas, for the world moves slowly. It is intensely conservative, and strenuously opposes every advanced thought and conception. There are a few souls, however, who consciously have risen above these self-regulated limitations. And of these few, there are a handful who live the beautiful truths of the Spiritual Life.

This is a Universe of Love; and God or Good pervades all space, all time, and all life. It is permeated with a kindly motive, and all the principles of Nature or of God are inherently beneficent. All experiences and environments are the manifestations of love. There is no Principle of Evil, no Devil; and there are no dual principles. There is no Deity separated from or outside of the Universe, and no distant space reserved as a future Heaven. Heaven and Hell are conditions of mind, and each of us makes his own Heaven and Hell, here and now.

There is but One Life, inseparable and indivisible. Ignoring the body, deprecating the material, or mutilating the physical, is a denial of God and a defamation of the Spirit. And whoever is "living in the clouds" and neglecting his physical life and the needs of his material existence, is frittering away his spiritual opportunities.

All that is, is spiritual; and all that exists is the manifestation of the spiritual. All is Spirit, visible or invisible; all is God, manifest or unmanifest. There is no spiritual life without manifestation, and no manifestation that lacks the life of the Spirit. As matter and energy are the inseparable attributes of the One Substance, so are the soul and body the inseparable attributes of the One Spirit. To deny the one—the spiritual or the physical—is to deny both; to immolate the one is to immolate both. And to defame the part defames The Whole.

Being and manifestation are One. There are not two separate lives, one the spiritual and the other the physical. There is but One Life; and while that life is fundamentally spiritual, it is also essentially material. The One Life is both manifest and unmanifest, visible and invisible, tangible and intangible, material and immaterial, physical and spiritual. And to deny, ignore or degrade the manifestation of life, is to deny, ignore or degrade all life.

The highest thrill of spiritual joy is inseparable from and is dependent upon the physical being. We know of no life, of no existence, except as it is physically manifested, and of no harmony or happiness except as it is physically related. And the most exalted moral attributes are necessarily rooted in the most degraded physical appetites. Every mountain peak has its base, and without its base could not be a mountain peak. Remove the base, and the peak inevitably falls, for peak and base are One.

To those whose development has permitted them the vital consciousness of an all-pervading and ever-present God, a Universal Spirit, and a Heaven and Hell of individual selection, the worship of an abstract and distant personality has been transformed into a religion that actively concerns itself with the manifestations of God—with human beings, and with the forms of life by which man is surrounded.

And one of the necessities of that religion is prayer. Not the service of forms. Not the observances of a special hour and place. Not the prayer of words, but the prayer of actions. And our lives should be unceasing prayers. Not offerings to an imaginary Being whom we cannot possibly assist, but to our fellow-beings who are in need of our ministrations. The Spiritual Life recognizes the Eternal Present, and the necessity of living the life now.

The Spiritual life voices a Religion of Love, a Religion of Humanity. Now is the time to live the Spiritual Life, and here the place to live it. And there will never be a greater opportunity than is afforded now for a Life of Love or a manifestation of the Spiritual Life. Man's duty is to man; his highest duty is to the Self. Higher than the Self there is nothing; for the individualized Self is an inseparable portion of the Universal Self that constitutes God, Infinite Spirit, the Universe. To degrade the Self—the Soul, unmanifest or manifest—is to degrade God.

The Spiritual Life is the life of principle, the life that takes as its guide that which is eternal and unchanging. It manifests a consistency of thought and action, a comprehension of the grandeur of the Self, and an understanding of its inherent Godhood. The Spiritual Life reflects the knowledge that every disregard of principle inevitably provokes discord and inharmony, and that enduring happiness may be attained only through the observance of principle.

The Spiritual Life, above all, means a Life of Integrity. It means the fulfillment of obligations, the payment of just debts, the faithful discharge of all duties. Forms and observances bear no direct or even necessary relation to the Spiritual Life. Motives and actions alone constitute its vitality.

The one who cheats, who steals, who lies or who hates, does not live the Spiritual Life. Nor does one who lacks in honesty, in fair dealing, in toleration, in love, in integrity. He may be a church-member of the highest standing, his intense respectability may be beyond dispute, and his reputation may be the highest, but he is not living the Spiritual Life.

The Life of Principle manifests the Christ Ideal. And this has no necessary relation to the man Jesus, to the Christian religion, or to the Bible. The Christ Ideal is universal and eternal, and it knows neither beginning nor ending. It means an ideal life, a Life of Principle, a Life of Integrity.

The Spiritual Life is a life of conscious love, conscious harmony, conscious mutuality. It involves a vital recognition of the principle of Equitable Exchange; that one receives as he gives, and reaps what he sows. Such a consciousness demands and compels full payment for whatever is received. To live the Spiritual Life involves a gladness and a joyfulness in paying one's debts, and fulfilling one's obligations.

If one is unwilling to discharge his just debts, to give full return for what he receives, to pay the price of what he has bargained for—if he is not disposed to transfer that which he has expressly or impliedly agreed to exchange for what he receives—is it likely that he will willingly give to others what is more important, more valuable, more beneficial? If he will not pay in gross material wealth, will he render compensation in the spiritual wealth that is far, far more valuable?

Is it possible to do this? Does he not close himself to the consciousness of the spirit when he degrades himself on the material plane? Can he lead a life of beauty in the realm of Cause while he manifests a life of ugliness in the realm of Effect? Is it possible to lead a life of spiritual integrity while violating the principles of material integrity? Are there two contrasting sets of Principles?

The Spiritual Life demands the rendering of full compensation on all planes. The Life of Love requires that one render unto others what belongs to them; and others already own and they are entitled to receive that which the principle of Equitable Exchange has devoted to the payment of one's obligations.

The Spiritual Life requires no outward authority. The Soul is its own authority. It links itself to no special observances; it requires no church or organization; it demands no holy book or sacred scripture. All these have their use, and they all have their place as the agents of growth and development. And all of these instruments are possessed of beauty and value as we discern in them their spiritual significance and discover beneath the form and the word the underlying essentials.

Everything has its beneficial use and purpose. All conditions meet the requirements of the particular time at which they manifest. All forms of worship have their rightful place. Material conceptions and the grossest forms of superstition—as we

call it—are all necessary to the growth of the Soul and of its manifestations. And as vegetable life developed into animal and animal into human, so has the growth of the Soul kept an even pace in its development into consciousness.

The Life of Principle, the life of equitable exchange, the life that gladly gives its full measure of return, is possible to all. The Life of Integrity of thought and action is at the command of each. It is all a matter of wisdom, all a question of a consciousness of the truth. For the truth luminously demonstrates that the happiness all are seeking is bound up in the understanding of principle and in the thoughts and actions that serve to express and manifest them.

No great learning is necessary; no highly developed intellectual faculties. No; the higher the truths the more simple they are and the easier are they to follow after one has vitally absorbed their significance. It is the confused or ignorant who are mysterious, and it is the lack of wisdom or knowledge that is reflected in clouded and obscured expressions of the truth.

It is not sufficient to "love your neighbor as your Self." That is not a full statement of the requirement. When one degrades the Self—when one lowers either the spiritual or the physical force from its high estate—and then "loves his neighbor as himself," he is simply *hating* his neighbor as he hates the Self. One must first elevate and glorify the Self, and then only may he elevate and glorify his neighbor. One cannot raise others except as he raises the Self.

The man who lives the Spiritual Life is a man of character. He holds his head erect in his Godhood, whatever others may say or do. He recognizes only love in what has the appearance of abuse and calumny. He is unmoved by the anger or passion of others. He recognizes God and love in all life and all of life's manifestations. He pays his debts, whether they are spiritual, moral, mental, physical, financial or otherwise. He cheerfully gives full compensation for what he receives. He faces the world fearlessly. Having discharged his obligations as he progressed, he is nowise in arrears. He senses the spiritual and the material as One, and infuses into the physical a consciousness of the spirit that inherently pervades it.

Such a one is living a Life of Integrity. And this is the Spiritual Life.

Every human being can err, but only the fool remains in error.—Cicero.

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HEART TALKS

By Helen
Van-Anderson

I HAVE had so many lovely words of encouragement and sweet experiences during the work in the various cities since I last wrote that I want to tell you of some of them, that you may know something of the real help that an audience can give to a speaker. You know we are all missionaries, in the true sense, when we are interested in the missionary work; and when one standing on the platform speaks from the heart, the response given by the sympathetic listener bears the message, as it were, upon invisible thought-wings to the uttermost parts of the earth.

You may not realize it, but every thought and feeling, dear hearers, as you sit there may not only be pictured on your faces, but be coming forward to meet the still unvoiced thoughts and feelings of the one who speaks. Sometimes there are hopes half formed that reach forth like eager fingers to grasp a more tangible promise of their fulfillment. Sometimes there are strong, sure ways of sympathy that draw forth words of courage, inspiration or comfort. Faces here and there are continually sending messages that bring into definite form ideas that perhaps were vague and dimly outlined before. Some of these unconscious helpers, as they sit listening, thinking perhaps it is they only who receive, flash forth such thoughts as seem like beacon lights in the midst of a storm on the great thought-ocean over which every speaker must guide his ship full of eager truth-seekers.

But I promised to tell you some of the experiences and this will illustrate just what I meant by saying you are all helpers when you are interested in the missionary work. There are always so many interesting faces in an audience that it is difficult to select any type. Indeed, that cannot be done, because all types are equally inspiring when illumined by the soul-light.

I remember in one audience the face of an elderly man. There was such a rapt, intense expression upon it and the eyes, looking into mine, told me such a wonderful tale of a life filled with yearnings and struggles for the Light. I seemed to be carried into his life and for a brief moment to recall with him the memory of times of despair and of victory, hours when the darkness and the moral helplessness of a groping soul seemed too overpowering to be borne, until, as by a miracle, the tenseness of despair gave place to the peace of heavenly joy, and this, in turn, to the long, uneventful, gray and sodden atmosphere of the commonplace life of the flesh. I felt the sorrows that had come to him from time to time in the loss of his dear ones, in the disappointed hopes, in the cramped and hardened state of finances, the perplexities of business, the advance of old age and the fear of disease, yet through and underlying all the past had been the yearning that marked the experiences of this earnest soul. The summing up of all resolved itself into one stupendous question of which this quiet personage was the embodiment.

"What does it all mean?" This was the question, and my soul seemed flooded with the light and gave me the speech of interpretation. Was it for this man alone? Nay, it was for the many who sit in the darkness not knowing the meaning of experience—many undoubtedly who were in that audience, for, as the words came forth, I could feel the breaking up of ice-bound conditions in many hearts, the stirring of new hopes and resolves and eager prayers to begin a life of trust and faith in the Divine love.

Over on the other side, sitting in the corner behind a tall person, was a little woman who seemed like a frail, delicate flower, so sensitive and timid were the thoughts and feelings she sent toward me. Unconsciously she was appealing for strength, strength to bear something that seemed overwhelm-

ing, strength to be firm in the midst of persuasion to accede to an unjust demand, strength to bear the misapprehension and misunderstanding which seemed to have borne down and enshrouded her through all the years of the past.

What a baptism of holy power came over me as I voiced for her the ideal of spiritual strength, courage, justice and, through the power of the spirit that was given me, lifted her above the waves and out of the atmosphere of fear, criticism and loneliness. She little knew how she was blessing me by giving me this privilege. She little knew how much that which helped her helped all others like her in the whole, wide world.

Again, I looked into the face of a young boy of seventeen, eighteen, nineteen, twenty perhaps. He wanted to know something about success. Life was all before him, rosy with hope and filled with promise, yet his eyes had seen poverty and failure. He wanted to know the right way, to make no mistake, to crown his life, if possible, with success, and again the spirit filled me and out came the words concerning the law of building, of laying the right foundation in character, of thinking the righteous thoughts, of putting into every business transaction honesty, willingness, justice, and the necessity, above all, of realizing every moment the presence of the indwelling God who directs every willing mind into the way of wisdom, every willing hand into the holder and moulder of all things fair and beautiful.

Then there was one face, the type of many, that seemed fairly aglow with the radiance of sympathy. She knew the path of the spirit. Her heart was large with joy over many victories over self. With every word I spoke, concerning the supremacy of the spirit to overcome the flesh, the power of the spirit in every human being to "lay down the old man and put on the new," she sent forth great waves of warmth, of light and power, that deepened and strengthened and enlarged the volume within me and made it possible for the message to be one of universal comfort and illumination.

You can see now, dear hearts, how much you can do in the missionary work whenever you go to a public meeting. You can see just what it would mean, not only to the workers, to the work, to be present, though you might have much trouble and inconvenience to overcome the annoyances of a storm in order to be there. When those who sit in the pews can realize that they are just as responsible for the success of a public lecture or sermon as the speaker and that they are doing as much to stand for the cause they love by overcoming conditions of weather or other annoyances, they will see that no trifling matter can keep them away, and that it is really a matter of vital importance to not only be present, but to sit with open soul, heart and mind in order to give as well as receive.

One of the most encouraging features of the meetings held in the past few months was the presence of large audiences, notwithstanding two successive nights of severe storm in each of four of the cities visited. Many people came miles under great difficulties in order to be present. Would it be possible for those, having this interest and determination, not to have many qualities, as well as thoughts, with which to strengthen and bless the speaker under such circumstances?

You can well imagine then the splendid success met with everywhere while giving the lectures on Health, Happiness and Prosperity, and the inspiration that comes out of it all lies in this thought; that it is not my or your, but *our* success which marks the effort we have made. Think of it, dear hearts. Every thought formulated in your mind or spoken by my lips during these twelve

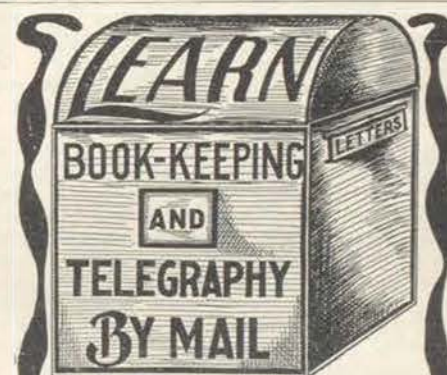
nights of missionary service is now speeding its way to waiting hearts all over the world. We spoke the word for health, believing it is a possibility for everyone to come into a larger, fuller measure of bodily health, which, after all, is but the expression of spiritual wholeness. We announced the law concerning the relation of mind and body. We emphasized the necessity of thinking the right, beautiful, holy thoughts, if we would have beautiful, healthy bodies; of ceasing all worry, anxiety and fear, if we would escape disease, decrepitude and death.

We outlined clear-cut pictures of happiness, that state of serenity and contentment which comes as a result of knowing and living up to the privilege of how to "seek first the kingdom of God and His righteousness."

We sent forth in strong, reassuring words the true way of becoming prosperous, and the mighty volume of our united faith will carry convictions of courage and power to apply all these principles to the daily living, into the many hearts and homes clouded with despair and faced with poverty.

But it is not alone in the public meetings and places of open speech where we are freshly fortified and empowered to carry on this glorious work. It is in the quiet hours of the night when you are sending forth your prayer for the help of humanity, when you, in your way, in your own far-away, perhaps secluded, home, are giving voice to hopes and joys and truths from the spirit. It is in the busy, perhaps burdened, working hours of the morning and the noon time, that you are giving fresh courage to those in the public field by the very patience and willingness with which you are doing your work. It is in the grateful letters that you write, even in the unspoken wishes of the heart to help in some way, however small, in the grand labor of the world's emancipation from ignorance, disease and poverty. Many a tender word has reached my desk from a far-away writer, which often I have not had time to answer by the pen, but which, oh, my friends, has inspired many a message. Some day I hope to have time to answer every one of you personally. I love you all and feel that you are with me in everything that I may do, because is it not God's great spirit that teaches us all, God's great heart that enfolds us, God's great-power that uses us?

"It is one light which beams out of a thousand stars. It is one Soul which illumines all men."



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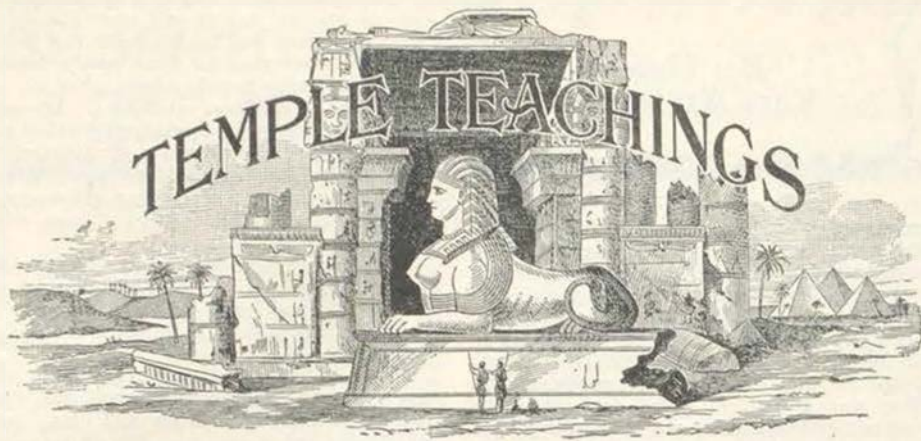
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One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple.—Ps. xxvii. 4.

MY child, the problem thou hast brought with thee into the Temple this day is not so grievous as thou thinkest. Be of good courage. Do I not know it is in thy heart to desire peace with those who would wrong thee? And this, dear one of My heart, is the sure sign of thy deliverance from the soreness of thy trial; yea, of the all-glorious blessing that awaiteth thy forgiveness of thy hurt.

Listen, beloved; because thou hast it in thy heart to be true and love, even as the sun which shines on the just and the unjust, thou canst love and do that which I would have thee to do. It is this: *Forgive and forget. Be kind to those who would injure thee.* This is all.

Is thy hurt because of false accusation? Have those whom thou didst trust been misrepresenting thee, or taking from thee the opportunity which meant much to thee, by placing thee perchance where thou canst make no defence by explanation?

Think now upon some way of bestowing thy loving service upon them, of speaking thy fair words concerning them. Go straightway and in love do that which seemeth most hard to do. Aye, delay not to live thy thought. *This is the pivot upon which thy victory shall turn.* Why is it hard? Ah, child, perchance thy pride is great, or thou hast too keen remembrance of thy grievance. Why care aught for that false dignity that seeketh vindication? Is it not enough to know the right and let it have full sway with thee?

What bliss so great as that which cometh with performance of love's impellings? And if thou put forth in act thy better self, where then is memory of that which anguished thee? Gone! Faded like the mist of the marsh before the sun's warm kiss!

Dost see, oh, My child, that this is thy opportunity to prove whether thou carest most for thyself, or the Life majestic, supreme and God-filled, which thou hast aspired to attain? Wouldst thou fail at the call for action? Nay! Act! Act in thy crucial moment. Shrink not, nor cower with a childish fear of what the world would say of thee didst thou not do what others do.

This is but pride that smites thee with fear. Put it away. Oh, my child, I thus adjure thee with tender solicitude, yet would I leave thee in perfect freedom to act of thy free will and deliberate choice.

'Tis thou must decide, not I; thou must act, not I; yet I act with thee, if thou dost choose Me rather than self as counsellor. Most wondrous are the works of My law when thou dost choose to become its executor. Hast thou not heard?—"The Law of the Lord is perfect, converting the soul."

Yea, verily, and thus have I admonished thee to yield to thy desire to establish love in thy relations with even those who accuse thee. Thy very desire to forgive is the working of love in thy heart. But with desire *alone* there will be no fruit. Desire joined with *act* can indeed bring forth the abundant and blessed fruits of love, and thus worketh the Law to convert the soul, to change its view from the contemplation of things of earth to the realization of truths of heaven. There! Thou hast chosen. Thou wilt do as well as *think* or *dream* of doing.

Dear one of My heart, already that pride, fear, reluctance are dropping away from thee. They have loosed their hold. Thou hast no longer the anguish of a wounded heart. Already thy love hath healed thy hurt. Thou knowest now the largeness of that realm where love abides. Thy heart is thrilled with this victory over self.

Seest thou how great the work that lieth before the converted soul? Now canst thou see the way to ministering to the heavy laden, the oppressed and sorrowful, the poor and the sick around thee, because in this moment of at-one-ment with God thy Father, and man thy Brother, thou art no longer the small, impotent, petty creature, but the glorified, God-empowered minister, and lover of thy kind, and all the living. Yea, My child, he who hath been converted or turned back to Me shall receive the anointing, shall be blessed with power to heal the broken-hearted, cast out demons and

preach deliverance to the captives and them that are bound.

Is this not worth a thousand, yea, unnumbered lives of selfish pleasure or worldly dignities? Can not this one sweet revelation of the joy that hath this day come to thee because of thy willingness to lay down thy selfish pride, and thy remembrance of evil, assure the blessedness I have in store for thee? Heed well, dear one. This Lesson is of at-one-ment. In this moment of thy forgiveness of others, thou thyself art forgiven; that is, as thou takest from the mind and heart the black cloud of evil concerning others, so is taken the cloud that, to their eyes, enshrouded thee.

Why? Because, beloved, when in thy heart one shadow lingereth it doth obstruct and make full of darkness moths the thought-sphere round about thee and those upon whom thy vision falls.

Thus will "thine eye be single and thy body full of light," for according to the Law is it decreed that the shining of the Light within the sanctuary shall make radiant the outer courts or visible Temple, the body.

Seest now the secret of thy perfect health? Trace it back step by step to that first state in childhood. Was it not one of care-free joy, of glowing health?

What to thy childish mind were fears, doubts, anguished burdens?

Naught, indeed. Too great the heavenly light within thee, the everflowing, childish joy. It sprang forth in radiant rays of love's sunshine and made glad the tender fellowship with those who loved thee. Ne'er would disease have touched thee then had not their darkened thoughts and fears borne in upon thee and overshadowed thee.

But now, My heart's beloved, now would I teach thee that, in this full return to childlike love and free abandonment to gladsome service, wilt thou receive, not only the abounding bliss of peace, but richest measure of radiant, joyous health.

My Light within, My perfect Health without. My child, in this thou seest wherein doth lie the potent proof of universal Law.

One illumined, long since gave forth this word from Me: "As man thinketh in his heart, so is he."

To choose thy thought; this thy privilege; to weave for thought a garment; this My Law.

To think as one apart from Me, or one who dwelleth in My heart of Love, doth constitute thy freedom.

To let thee reap the full fruition of thy thoughts and then learn which are ill, evil-favored, and which are good and true and beautiful by the face and texture they present, this My wise intention for thy final good.

Oh, child, pure of heart and fair as morning's promise, I would have thee ever list to Me, thy Counsellor, and heed My Temple words, as now, that heart and mind's dark shades dissolve and thy conscious Light shine forth to wake the sleeping world. **LOTU.***

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REV. J. W. HENDERSON, Weston, La., testifies that it cured his son, 13 years old, of dropsy in 2 weeks after doctors had given him up to die. So terribly afflicted could not walk.

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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.

"THE GOAL OF ALL MANKIND IS KNOWLEDGE"

The more we know the less we have to think; and the less our minds are disturbed by speculating over the countless perplexing problems of life here, there, or anywhere, the more open, calm, serene and receptive are they, and the more leisure and ease we have.

The great holy mystic adepts (in all ages) arrive at truth, understanding, knowledge and wisdom in an easy and simple way with little or no mental strain.

To know God and the Grand Plan of the universe requires no great mental system that is intricate, complex or involved; all that is necessary is a deep, broad, open, pure mind that holds itself calm, serene and empty of illusions, and listens.

We all think and study too much, and love, and listen, and do, too little.

You cannot think yourself into the Kingdom—the eternal blissful state—there is a simpler and easier method by which we can come into oneness with the Blessed One, and that is by love for the ALL, patient and cheerful performance of works and service, a little good thinking, and by going much into the Silence and Listening to the eternal God, that ever dwelleth within the soul.

A fervent God-lover, in a very little while comes to know that, knowing which, all is known.

The fervent God-lover gets knowledge by direct perception, without mental strain or strenuous effort.

All blessings come to the fervent God-lover, because he lives in Spirit, and seeks God in preference to anything else.

"Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

Alone, and in the Silence, speak to the eternal God within thy own soul and He will speak to thee, and thou wilt then be on the Path of Omniscience.

Blessed is he that seeks only God; for all the eternal blessings will then eternally seek him.

Blessed is he that realizes the omnipresence of the Omniscient and Omnipotent One; for omniscience and omnipotence are soon for that spirit.

Blessed is he who prays to the God within for nothing but Love, Light and Truth, that he may know God and serve Him.

One minute with God in the Silence, with burning love in thy whole being, will carry thee nearer to the Most High than all the mental or dogmatic systems of the universe could carry thee in ages.

Who is the great soul?

The freed soul—he who has reached absolute freedom through Universal Love, or oneness with the eternal and universal God, is the great soul.

The freed soul knows, and has reached knowledge through his mighty, persistent, insistent and universal love; he has attained to oneness with the ALL, and reached the blessed superconscious state where he does great, mighty and lasting works for the good of the ALL.

There comes a time to each and every being when it realizes that it is; that it is beyond even mind; that it has always existed in the beginningless past, and always will exist in the endless future; that it is co-eternal with the eternal ALL-FATHER-MOTHER—at one with the uncreated One. When the eternal spirit reaches this degree of evolution, or blessed state of consciousness, it merges itself with God, and the mortal mind is transmuted into divine mind—is omniscient.

So, beloved eternal spirit, your goal is knowledge, and nothing but knowledge can make you free, eternally free; and you can acquire knowledge by direct perception when you look within and begin to really love the omnipresent God within you, and who dwells within all.

Think of it, a man studying books, and tearing his mind to pieces to know and find God, when God's only abode is within his own soul.

The great God is nearer thee this very minute and every minute, from everlasting to everlasting, than all else. Thou art an eternal spirit, and within thy eternal soul dwelleth forever the Eternal God. Know this blessed truth, blessed brother, and thou wilt soon be omniscient and in the Blessed State.

Most men up to recently have sought God everywhere but within, and by countless mental and external systems, creeds, and forms; hence the woe and misery of the world.

For ages man has been taught by well-meaning zealots and fanatics who did not know God, that He was incomprehensible. Was there ever such diabolical teaching?

What! not know the blessed God and His Grand Plan? Nonsense! Illusion!

How can we love and serve that which is incomprehensible?

In all ages God and His Plan have been fully known and comprehended by some great souls, who hammered and hammered, with love and patience, at the closed minds of the multitudes, a few simple truths that would bring them joy, peace, freedom and eternal bliss, when comprehended.

And what are these simple truths?

That God is love. That He is omnipresent and must be searched for with simple, childlike love within the soul, and nowhere else.

That no real progress can be made until we first seek the kingdom of God within.

As long as men are slaves and bound, these blessed words of truth will stand:

"SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS; AND ALL THESE THINGS (blessings and freedom) SHALL BE ADDED UNTO YOU."

In the past, most persons reversed this teaching, or else sought afar off for God and did not attain to eternal bliss.

Many aspiring souls this very day are reversing this great teaching: are seeking wealth, pleasure, peace and happiness first, by external methods—by mere power of mortal mind and will; but this is not the way to eternal peace, freedom, and bliss.

Come, beloved and eternal child of the eternal ALL-FATHER-MOTHER, seek ye first the kingdom of God within thy own soul, and seek it with fervent and burning love for the ALL.

This is the broad and straight road to knowledge, that will ultimately make you eternally free, joyous and blissful.

"The goal of all mankind is knowledge," say the sages of all ages, and all in a while must be won by the mighty Omniscient One, who liveth always in thy own soul.

Our very nearest and most constant help is the blessed Omniscient One; all knowledge for ever and ever dwells within us, and nowhere else.

Some of us need to think less and know more: rely more on the omnipresent God of omniscience and omnipotence that always hath His abode within the inner temple of the soul.

More fervent love and less in the way of mental gymnastics will help mankind to omniscience.

The mind is the greatest instrument man possesses, provided he keeps it sober, sane, serene and open; the mind also, it must be remembered, causes all the woe and misery in the world.

The great adepts, sages, seers, masters and leaders of men rely wholly on the great God within, and come into seership (clear-seeing), knowledge, and wisdom in but one simple and direct way—they seek and love God only; all other blessings and powers seek them.—*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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EUGENE DEL MAR

Written Especially for THE MAGAZINE OF MYSTERIES

LIFE'S forms develop through contact with environment. Each thought and act is the result of this contact, and is a part of experience. While growth or development is from within, it is induced by influences from without, so that experience is an essential of development. Whatever the suggestion from without, the within may convert it into the mold desired, and this conversion is determined by the acquired wisdom actuating it.

Incentives to development, occasions for the cultivation of functions, and opportunities for the exercise of faculties, are met in the course of experience. The knowledge of facts thus acquired through experience, at first leads to the discernment, then to the realization of their embodied truths, and in this process wisdom is developed.

The first law of motion—in metaphysics as well as physics—is that "a body at rest would rest forever unless kept from doing so by some force outside of itself." Environment is a spur to move life onward in its unfoldment. It affords occasions for overcoming the inertia that would otherwise prevail, and is a stimulus to productive and purposeful activity. The working of its beneficent promptings has been formulated as "the struggle for existence" resulting in "the survival of the fittest."

The principles of evolution are the essence of supreme love and consideration. They impel each Self to the normal exercise of its functions and faculties, thus enabling it to place and hold itself in harmony with its environment.

These incentives, occasions and opportunities for the development of knowledge and of wisdom, and the unfoldment of the unconscious harmonies of life, usually are regarded as evils. They are unpleasant or disagreeable in their effect as this conception is indulged in, and as they come to be looked upon as the gratuitous and offensive offerings of a Principle of Evil. It is only as the conception of Unity—of Impulse, Purpose and Principle—is entertained, that the so-called evils of life are seen in their right perspective and proportion, and as the manifestations of a deep and abiding beneficence.

Were all experiences pleasant, alluring and attractive, life's activities would become automatic. There would not be exercise of existing faculties and functions sufficient to induce their superseding by faculties or functions of a higher order or larger growth. If the existing consciousness fully, completely and continuously answered all requirements, there could be no desire for, and therefore no development of, any other faculties or consciousness. Inharmony with environment stimulates the desire for acquiring what is necessary to induce harmony, impels the overcoming of difficulties and obstacles, and promotes the development of wisdom and the consciousness of higher and more complex harmonies.

Each individual must mount every step of the ladder of life. Each must meet experiences calling forth his various powers and energies. Each must study the problems of life, and develop wisdom thereby. However seemingly unfortunate or unpleasant one's condition may be, it answers a beneficent purpose. The purpose is to assist, and not to deter. No condition can corrupt the Soul, no environment can contaminate the Self. One's surroundings are not of supreme importance, but the spirit and attitude of mind in which they are accepted, for these it is that direct and determine the influence of surroundings.

The one to whom similar experiences recur again and again, is not only fully entitled to what he receives, but he himself has compelled the repetitions. Through one experience it is possible to develop all the wisdom that identical experiences can offer. If he fail to read aright its beneficent message at once, he is not punished or penalized in any way thereby. Nature is ever lenient to her children. For the benefits one refuses to receive to-day are offered again to-morrow, and are proffered recurrently thereafter until they are accepted.

No one is punished for his ignorance or rewarded for his wisdom. Ignorance is its own punishment, and wisdom its own reward. One attracts an opportunity because his development calls for it. He requires the exercise, the discipline, the test. As there is no retrograde soul-development, similar opportunities must thereafter continue to be attracted until they are required no longer. There is no experience, no environment, and no opportunity that has not a message of joy and gladness in it, and none that a note of thanksgiving and a song of joy will not transform.

This does not mean that one should remain forever in unpleasant or inharmonious environment. Quite the contrary. Escape from any environment may be made always through a complete understanding of its significance. It may be made in no other way. There may be a change of surround-

ings, but one's relation to environment continues unaltered until he changes. As soon as one relates himself harmoniously to his environment, through his understanding of its beneficent lesson, it is replaced by an environment in consonance with the greater development obtained.

What one has not yet encompassed presents itself to him with a demand for its place in his consciousness. What one dislikes, comes to him that he may learn to like it. There is a place awaiting it, and when its demand for admission has been complied with it loses all semblance of inharmony. The attitude of mind one adopts toward experience determines the consciousness of misery or happiness concerning it.

Individual development requires that conceptions of separation and isolation be eliminated. The conception of unity expresses itself in harmony, and translates itself as happiness. Whatever one attempts to put away from him as inharmonious is exactly what he must come into conscious harmony with. His happiness requires that he include it within his scope of correspondences.

And yet it is exactly what one requires most that usually he is disposed to reject. Instead of welcoming that which is lacking, this it is that one is most persistent in refusing to accept. It is manifest, however, that only what has not yet been developed can supplement present possessions. It is not the duplication of similarities that produces harmony, but the right adjustment of dissimilarities.

One's happiness depends upon his consciousness of the wisdom of attracted experiences. He can neither ignore nor avoid experience, therefore he must continue to suffer until he learns the lesson it offers. Every new conception of truth demands an adjustment with previously existing conceptions. Therefore, proportionately as this adaptation is retarded, inharmony continues to prevail. As each new conception of truth is completely assimilated, one's consciousness of harmony becomes more intense and profound.

The lessons learned from experience and the wisdom developed thereby, abide permanently, while the pains and discords incident to the process of development are temporary only. One's temporary experiences are the payment made for the eternal possession of the wisdom he develops through their agency. What one has made his own spiritually is his forever. Whatever one has thus paid for fully, is his throughout eternity.

All manifestations are in a constant state of flux and transformation, the result of experience, through contact with environment. The activities thus impelled continually induce greater capacity for harmony with environment, and the consciousness of wider and broader correspondences. This greater attunement with universal forces is translated to the consciousness as happiness, so that individual happiness lies at the root of the whole cosmic process of development. As one becomes more universal, he acquires a greater peace and poise of mind and body. This is what constitutes human happiness, and this is what kind Nature is seeking ever to confer.

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CHEERFUL CHATS

By Frank Harrison

MAY GOD GRANT THIS YOUR KAISER'S PRAYER: LET THERE BE NO OTHER PASSION IN OUR HEART SO STRONG AS OUR LOVE FOR HUMANITY—LET US TRY ALWAYS TO LEAD CLEAN LIVES.—Kaiser William II.

WHAT a blessed and beautiful world this will be when we all pray, and feel, and live, with only love in our hearts for humanity.

The New or Higher Thought of this blessed New Age of Light and Progress is opening the souls, hearts and minds of men and flooding them with a newer, broader, stronger and more fervent love for humanity.

Blessed days, these! Real religion begins when we begin to love all beings: when we cease to criticize, censure and condemn our fellow-beings: when we are broad, tolerant, considerate, and not pragmatic nor dogmatic in our relations with humanity: when we attend strictly to reforming ourselves, and holding thoughts of love for "the frail that err, the weak that fall."

We are all of us apt to think too much of what our neighbors' duties are than to attend to our own obligations. Sydney Smith said: "I will do human nature the justice to say that we are all prone to make other people do their duty."

We should always help the unfortunate, the sorrowful, the weak and lame with a kind, gentle and cheery word, and bring all the hope, courage and sunshine we possibly can into their lives.

We should be workers, and merry, cheery ministers of love to all beings who come into our sphere of action, but in no way should we attempt to jam and cram our teachings and preachings about God, religion, or the salvation of the soul into their minds. That is the work of recognized teachers, preachers, ministers and writers.

We all love an honest, sincere, fervent man or woman who cheerfully and patiently does the work nearest at hand, and has a heart large enough for all beings in the world.

"Do the work that's nearest,
Though it's dull at times,
Helping, when you meet them,
Lame dogs over stiles."

Live this one little verse, and there will be room for but one passion in your heart—*fervent love for humanity.*

Moreover, you will then love the blessed All-Father-Mother in the highest degree.

To be uniformly tender, kind, gentle, polite and considerate to all beings, because your heart is large and aglow and aflame with the fervent fires of love for humanity, is to be living the highest religion there is.

What's best in life here and now? It is to love, freely, widely, broadly, and deeply; it is to be like the great God, who is not a respecter of persons and whose love is universal and eternal.

To the extent that we see bad in one human being—one of God's eternal children—to that extent we exclude love for humanity from our hearts. More than that—it is a psychic effect that holding any child of God in mind as "good" or "bad" affects that child's life more or less, for harmony or discord, no matter how distant you may be from the soul; there is no limit to thought vibrations.

If all the pessimistic teachers, preachers, reformers and agitators would study the science of thought waves, telepathy, the ether, hypnotism, spiritual science, etc., and fill their hearts with love and gladness, and fill their minds with a high and lofty idea of God, as being really omnipresent, omniscient and omnipotent, and not *impotent*, the millennial era would be near at hand.

Our brother, the Kaiser, is coming into the Higher Thought, and his recent utterances with respect to God and man will be a blessing to humanity.

All over the world men of prominence are awakening to the truth that they cannot live in peace, and help bring about peace, good will, harmony and melody on earth, unless they live on the broad universal plan—unless they become universal lovers.

In a while, the whole world will be a world of love, a world of enthusiasm and optimism, a world of ecstasy.

God is Eternal and Omnipresent.

All men, too, are co-eternal with God, and the eternal children of the All-Father-Mother.

God is omniscient, and man's goal, irrespective of color, religion, belief or no belief, is the same, omniscience—infinite perfection.

God is omnipotent and not impotent.
God is LOVE!

How, then, can we have any other passion in our hearts but love for humanity, if we really love God? Personally, my love extends to all Being, having long ago fully realized that each living being, from the one-cell organism up to the complex man-form, is an eternal spirit—the eternal child of an eternal All-Father-Mother.

The difference in beings is only a difference in the degree of evolution which they are in.

Sometime, somewhere all, under the eternal changeless law of God (law of love), must reach the same goal.

So, blessed eternal spirits, let us strive to live more and more with love for humanity. Let us take the words of the great Lincoln and burn them indelibly on our minds: "WITH MALICE TOWARD NONE; WITH CHARITY FOR ALL; WITH FIRMNESS IN THE RIGHT, AS GOD GIVES US TO SEE THE RIGHT."

Dr. Oliver Wendell Holmes was a universal lover, and in the following few words said much to suggest that we ought to live with tremendous love in our hearts for all men: "Men are tattooed with their special beliefs like so many South Sea Islanders; but a real human heart, with Divine love in it, beats for all, with the same glow, under all the patterns of all earth's thousand tribes."

Without universal love in our hearts life is so narrow, cramped, barren, worthless, forceless, and we have to dig and delve and drudge till we almost give up in despair; while with love we work like gods, and sing glad songs, and life is filled with joy, peace and bliss.

How can we live clean and pure lives without love in our hearts for all beings?

When we really love God, we love ALL beings, and we cannot do a low, mean or petty act. This is the perfect love which satisfieth and casteth out all hatred, envy, greed, lust, animalism and sensualism.

Voltaire said: "All sects are different because they come from men. Morality is everywhere the same because it comes from God"—the Ancient Lover.

Love for humanity is the very first step toward making man perfect—toward infinite perfection.

Years ago, a great Mystic Adept said to me: "Son, knowest that love in thy heart for the ALL will lead thee to the ALL, and keep thee sane, pure and sweet in mind, keep thee in the Path of Righteousness, and will lead thee to oneness with the Blessed One."

We are led to the Most High when we go into the Silence and ask the great God within our souls to "let there be no other passion in our heart so strong as our love for humanity."

This is a blessed thought or prayer to hold at night before passing into restful sleep, and an inspiring thought to start the day with.

"God gave us hands—one left, one right;
The first to help ourselves, the other
To stretch abroad in kindly might,
To help along our eternal brother.
Then if you see a brother fall,
And bow his head before the weather,
If you be not a dastard all,
You'll help him up and stick together."

Some utilitarian may ask, what does this love for humanity do? It softens the hearts of both the loved and the lover; it makes men hopeful, courageous, fearless, and forceful; it lessens selfishness, sordidness, grief, sorrow, discord and inharmony; it helps lift humanity up into the eternal, pure White Light; it makes for progress, prosperity and a high civilization.

Phillips Brooks once said: "No man or woman of the humblest sort can really be strong, gentle, pure, loving, and good without the whole world being better for it, without somebody being helped and comforted by the very existence of that goodness."

Through universal love we attain force, peace, joy and bliss, and diffuse it.

Blessed, indeed, is the man that really loves humanity!

O beloved eternal child of God, strive to know that Love, Lover, and Beloved are ONE.

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Twelve masters stand around the Christ,
Twelve children of the light;
Twelve mansions round one central orb
To guide our lives aright.
The five-point star, and six-side cube,
The seven-horned dragon's head;
They all are in the perfect sphere
That man calls quick or dead.
The seven-fold nature of a man,
The planets out in space,
These are but powers which shape the soul
To help it find its place.
The polished sphere must be brought forth,
The perfect Christ-like man;
Through life and love you'll come to this,
Think, shall and will and can. —Zamael.

CLIFFORD C. MISLEY, born Aug. 17, 1888.—I find from the date that at the time of your birth the life-giving Sun was situated in the Celestial sign Leo. This is, therefore, called your birth-sign. By your having been born at this time you come under the rule of the second of the Fiery signs of the Zodiac, and are endowed with some of the impulsive energies inherent to this part of the heavens. There are some peculiar qualities in your character which you should study closely. You should try to avoid any exhibition of anger and endeavor to control the mental action, bringing it entirely under the direction of your will so that you can direct your mind upon any subject. A little self-control in this respect will make you much more magnetic and influential. You do not, as a rule, hold good self-control, but are liable to be led by your impulses and act too quickly. Your impulses lead you into many errors, but you have a wonderful faculty for getting out of difficulty. From a financial standpoint you have many favorable periods in the future, but you must be careful to guard the health during the next two years. September 8, 9, 15, 16, 24, 25, 26 will be some of your best days this year. Your astrological colors are red and green, your birthstone a ruby. One of your most fortunate days throughout life will be Sunday.

WILLIAM A. COBB, born June 22, 1890.—The portion of the Zodiac under which you were born was the Zodiacal sign Cancer. This is the first of what is known as the maternal or domestic division of the heavens. It is also the first of the Watery signs, and is of a negative, magnetic character. The Earth at the same time was situated in the sign Capricorn, a somewhat ambitious department of the heavens. You have clerical ability of a high order which will develop rapidly by devoting a little time to reading and study. You are fond of ornament, jewelry, etc. You are changeable in your tastes. You are quick to resent injury or criticism, but you are liable to have some faults, among which are selfishness, vanity and inconstancy. Your chief illnesses are such as are the result of mental strain or worry. Changeableness is to some extent an effect of lunar influence and can be overcome by determined concentration of the mind, avoiding strain, but holding steadily to one aim in life. The moon rules the sign under which you were born. Your most favorable companion in domestic life or in business affairs is one who is born between the 20th of February and the same date of March, or between the 23d of October and the 22d of November. Your birthstones are the emerald, onyx and moonstone. You will meet with much better success during the latter part of life than during your early years, and you will have some excellent opportunities for financial gains during the latter part of this year.

MISS MOYR, born April 20, 1872.—The portion of the Zodiac under which you were born was the sign Aries. The day of your birth shows that you were born exactly on the line between two of the strongest signs of the Zodiac, one of which gives martial power and impulsiveness; the other giving

a strong love nature with much determination and will-power. You should remain in employ rather than undertake business upon your own account to any extent. You have excellent mental qualities which will give you advancement and make many friends, some of whom will be quite influential in assisting you to rise. Besides this you will derive more pleasure and avoid much worry from the knowledge that you have an income you can depend upon. You are naturally very helpful to others and make yourself valuable to them. You are quick to perceive new truths, and can act upon them, but are liable to do so without stopping to reason. You are very determined and it is hard to persuade you to give up. Your birthstone is shown to be the topaz, and your two most fortunate days for commencing new undertakings are Tuesday and Friday.

MISS SINNIE HONDEM, born Jan. 24, 1884.—The Zodiacal sign Aquarius was that in which the Sun was located at the time of your birth. This is one of the most important facts to consider, as in this location it points toward the rapid development of excellent psychic qualities. You have excellent ability as a judge of human nature, and can read character readily so that you need not be imposed on. Through the attainment of the higher forms of knowledge and through intuition you will know just what will be best for those who come to you for advice. Your advice is good and can generally be followed with advantage. You can gain true clairvoyance or some of the other magnetic qualities of the mind if you will devote a little time to study along these lines and concentrate your mind upon them with the intention of gaining them only for the good which you can accomplish through their use. Cultivate your own individuality, but be careful not to overdo matters. If you do not cultivate the better part of your nature you are liable to become boastful and selfish. This will cause you to be despised and will result in your having enemies who may cause you misfortune. The cultivation of your nobler traits will make you much esteemed. The chief illnesses to which you are liable are brain and nervous troubles and rheumatic tendencies. Your astrological colors are green, salmon and blue. Your birthstones are opals and sapphires, but the vibration of the turquoise has beneficial effect on your health during this year. In selecting a companion for business or for domestic affairs, you should choose one who is born between the 20th of February and the 21st of March, or between the 21st of July and the same date of August.

MISS N. B., St. Johns, N. B., born Dec. 12, 1884.—I find from the date that at the time of your birth the life-giving Sun was in the Celestial sign Sagittarius. This sign is, in part, of a double nature, and gives you some dual characteristics. The Earth at the same time was situated in the Zodiacal sign Gemini. These positions make you very active and frank in your manner and loyal to your friends. Kindness and generosity should be your motto and your guidance in every act of life. You have many very noble characteristics, and are shown to have good success in most of your social relations. The planet Jupiter is that which has most power in your birth-sign and is called your ruling planet. His influence is always benefic and ennobling. You are most liable to nervous and rheumatic troubles and slight illness affecting the stomach and the lungs. You should frequently take a long walk in the country and practice developing the lungs, for those born as you are, are sometimes liable to severe lung troubles. Fresh air and exercise are your best remedies. You have slight clairvoyant power, and could develop the faculty of projecting your thoughts into the minds of others. 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 impres-

sions you are very rarely wrong in your prognostications.

MISS DORA B., N. B., born Sept. 25, 1886.—I find from the date that at the time of your birth the life-giving Sun was in the Celestial sign Libra. This is, therefore, your ruling or birth-sign. It is an airy, positive, electric sign, giving you ambition and generosity. Your mind is of a judicial character, and you are one who will weigh and balance both sides of a question. The planets show a mental tendency toward scientific and religious study and a strong development of the psychic faculties which you can easily control and bring into use for the betterment of mankind. Some of the noted musicians were born under this sign. Venus, the ruler of this sign, is the planet of music. You should study to master some technical branch of mechanical art and make yourself a leader in this. You will have to be somewhat careful in the choice of your companions, and should hold your mind to the highest and purest ideals. Liver troubles come to you as the result of unnecessary worry. These can be greatly overcome by living in light, airy rooms with cheerful companions and having your rooms draped or papered with your own astrological colors. There are also some nervous troubles to which you are liable which will be entirely done away with by this treatment. Your astrological colors are crimson and light blue.

MARY BOWDS, born Mar. 13, year not given.—I find from the date that at the time of your birth the life-giving Sun was located in the Celestial sign Pisces. This is, therefore, your ruling or birth-sign, but it is almost impossible to form any correct estimate without knowing the year. In some cases it is necessary to have the exact hour and minute in order to give anything more than the general ideas of the signs. You are of a restless and slightly impulsive nature, for that is one of the leading qualities, and whatever year you were born in would make but little difference in the good fortune which must come this year from the position of the ruling planet of your birth-sign, which is Jupiter. Your conditions will change wonderfully during 1903, and you will be happier. You should use the colors green and white and wear an amethyst. Many spiritual mediums are born in your sign and there is no doubt of your being able to cultivate this power and make it of use to yourself and to others by practicing a pure life and lifting the thought to a contemplation of the highest ideals.

ANNIE VOSBER, born Jan. 8, 1887.—The portion of the Zodiac under which you were born was the sign Capricorn. You are self-reliant and indisposed to receive advice, but can act well on the suggestions of others. You are of a very independent nature and do not like to be controlled. You have much love of education or book knowledge, which you acquire by means of your excellent memory. In religious views you are quite firm and inclined toward those societies which have most formality or ceremony. This leads to your attainment of a position of considerable influence in organizations of this kind and will cause you to form many strong and lasting friendships. You have noble aspirations and will reach degrees above your present advancement in soul-growth during this incarnation. The turquoise is your birthstone and your most favorable astrological colors are dark blues or browns. These have a soothing effect on your nervous system and are beneficial to your health. You have psychic power inherent within you, which will rapidly develop when you have learned the full power of self-control, especially in relation to the appetites. You are diligent and steadfast as a worker and can adhere to anything you undertake with determination. As a rule you are careful and orderly in your methods.

M. I. BRYAN, born Nov. 3, 1847.—Your ruling sign, or birth-sign, was Scorpio, and the fiery planet, Mars, is the ruler of this sign. Those born under this sign partake of two antagonistic natures, for the sign itself confers a watery, emotional nature, while its ruling planet has impulsive and fiery characteristics. The highest and the lowest are born here, according to their plane of intellectual advancement or environment. When your temper is aroused it is almost uncontrollable. You make a very bitter enemy. Try to cultivate gentleness which will win friends and hold them to you. If you do this you will develop psychic qualities and become very magnetic. You have good judgment of human nature and are not easily deceived; in fact, you have an intuitive power for reading character which will help you in your business affairs. You weigh well your words when not excited and make a strong impression on your hearers. You are most liable to illness which affects the small of the back and the region of the kidneys or spine. You should choose a companion for domestic life or for business from persons born between the 20th of February and the 21st of March, or between the 20th of April and the same date of May. Your birthstones are the topaz and the opal. Your astrological colors are dark brown and red. Your fortunate day of the week is Tuesday.

KATE TAYLOR, born May 23, 1867.—The airy sign Gemini, under which you were born, often brings out some of the noblest artistic qualities.

You possess these and are very dexterous at fancy needle-work or at any fine work that requires the use of the fingers. It would take but little practice to make you expert in drawing or designing. If you are allowed to do things your own way you are capable of fine work. You should understand thoroughly what end you expect to accomplish before beginning an important work. You are fond of bright colors and of bright-colored or fragrant flowers. 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. You need to control your thoughts, for sometimes you are liable to commence a piece of work and leave it unfinished. Your dual nature causes you to try to do too many things at once. If you do this you can become very powerful in assisting those around you. In starting on a journey, especially if it is a long one, you should use your fortunate day, which is Wednesday. Your birthstone is the agate.

Mrs. J. E. ELWOOD, born May 12, 1880.—The portion of the Zodiac under which you were born was the sign Taurus. The Earth at the time was located in the watery and emotional sign Scorpio. This position would give you a fairly resolute nature and ability in clerical pursuits. 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. Your fortunate stones are the emerald and the topaz. Friday is one of your fortunate days. Red, blue and yellow are your astrological colors. The ruling planet of your birth-sign is Venus. You are quite noted for your persistency or determination. You have natural ability for many different things and will gain a wide experience. Your mental faculties will allow you to study on many different lines. 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 are educated above the control of your appetites you can develop mentally and spiritually and gain healing powers. You can become a good writer or speaker. You have some power in developing clairvoyance or causing spiritual developments.

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

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

Address your letters to

A MYSTIC,
Astrological Department.

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

MARtha A. THOMPSON, 446 Lubec street, East Boston, Mass., in sending a new subscription to THE MAGAZINE OF MYSTERIES, says, regarding her horoscope:

"The horoscope came, and desire to say it is absolutely correct in every detail of my character. It seems a wonderful thing to have had so truthful a reading from so little information, but I can say this, if you had known me personally from earliest childhood it could not have been more correct."

If there is any place where thoughtlessness is utterly inexcusable, it is where, through it, we strike unnecessary pain into the lives of others. No thought is too deep, no care too great, no self-restraint too strong to enable us to avoid adding to the burdens and sorrows and sufferings that already afflict mankind.

Answered

I TOOK my sorrow where the swelling fields
Lay circled by the low, caressing sky.
The soft enchantment that the morning yields
Held all the murmurous air, and only I
Marred the rejoicing day, and drew apart.
When joy came flooding till my pulse leaped high,
I told my gladness to the wood's deep heart,
And all the forests answered with a sigh.
She heeds—sweet Nature—nay, she is not dumb!
When from my prisoned soul the bars shall fall,
There waits an answer to my every cry.
Though yet her speech I may not know, in some
Glad time my soul, bond-sundered, shall recall
In thousandfold the sure and blest reply.

A Visit to Emerson

By J. M. PEEBLES, M.D.

Written Especially for THE MAGAZINE OF MYSTERIES

It was on a hazy, dreamy October afternoon many years ago that by pre-arrangement Ralph Waldo Emerson met me at the Concord station and conducted me into his library.

Though courteous, by the way, he was not chatty. As we passed along by his weed-infested garden he quietly remarked, casting his eye over the fence: "This garden indicates that I have another and different one"—meaning, of course, his library.

This was the choicest and richest afternoon and evening of my life. In passing through his magnificent library he became talkative, and especially so when reference was made to Oriental works or series of works on Grecian history.

Say not to me that Emerson's nature was cold and icy, reflecting only the crystalline side of life. To those sufficiently exalted rightly to translate him he was warm, fresh, and golden. His soul feeds ours. Abiding in such love as his we drink at his living fount of ideas, thrive upon his inspirational truths, bathe in his dreamy mysticisms, and feel the influx of eternal youth. Emerson wisely wrote:

This early dream of love, though beautiful, is only one scene in our life-play. In the procession of the soul from within outward it enlarges its circles, like light proceeding from an orb. It passes from loving one to loving all; and so, this one beautiful soul opens the divine door through which he enters to the society of all true and pure souls. Thus in our first years are we put in training for a love which knows neither sex, person, nor partiality; but which seeks virtue and wisdom everywhere to the end of increasing virtue and wisdom."

Souls require no introduction. The recognition is intuitional. Meeting a noble soul that knows our soul, we indulge the pleasing truth to us, that we knew the loved-one in a pre-existent state, and delicious were those delicate experiences in the sweet realms of blessedness. Too ethereal were the workings of that inner consciousness, then, to be now projected into the external memory of earth's sordid masses, cloyed with the cares of this material life.

"'Tis somewhere told in Eastern story,
That those who loved once bloomed as flowers
On the same stem, amid the glory
Of Eden's green and fragrant bowers;
And that, though parted off by fate,
Yet when the glow of life is ended,
Each soul again shall find its mate,
And in one bloom again be blended."

While Thomas Carlyle worshipped force—a king being to him a man that can *does*—while John Stuart Mill continued to scatter incense upon the altar of original ideas, be it ours to do homage at the sacred shrine of *love*—a love pure, Platonic and universal. Such germinating from the soul's center, summering eternal in the brain's crystal dome and looking tenderly toward the Infinite incarnated in all humanity, is not passionate, selfish, nor exacting. It does not demand attention, talks not of duty, lusts not after virtue, but trusts in principle—law—liberty—God!

Beautiful in effect is the medicine of love to the morally diseased. It works by an infinitude of methods, but always to redemptive ends. When fires, faggots, clanking chains and gloomy penitentiaries had all failed to reform, the "still small voice" of love touched the heart-strings, opened a new fountain and redeemed the erring. This principle, wielded by William Penn, tamed the Indian soul and toned it to throb in kindness. Wielded by the benignant Howard, it made dingy prisons, in Europe, schools of reform. Breathed by the great-hearted Oberlin, it transformed many by-ways of pollution, in the Old World, into blooming gardens. Whispered by the womanly Elizabeth Fry, it filled those dungeoned in houses of refuge and asylums of outcasts with higher thoughts and purer ideals—as sure to produce high, elevating influences as are shivering lightnings to do their missioned work. Moral power is the only force ever employed by God, or angels, in the divine order of subjugation. It is the deepest and mightiest principle in the universe—the silvery sea over which mortals sail to the heaven they seek. Oh, it is sweet—it is life evermore to breathe the beauty of love!

"For love is the theme that the seraph choirs
Are now hymning through the stars,
And we catch the strain from their golden lyres,
When our souls let down their bars."

Love—pure, unselfish love, guided by wisdom, is the great redemptive power; for, as the beloved John, when rapt in inspiration, said, "God is love."

"To take God out of history," said Emerson, "is to take the sun out of heaven."

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The "1900" Washer is not a cheaply made machine. It is constructed of the very best materials; it is handsome, compact and strong, and will last a lifetime.

We receive constantly, hundreds of flattering letters from people who have used the "1900" Washer. They are all unsolicited and must naturally be sincere. We shall be pleased to send to anyone writing for it, our book of testimonials, which are guaranteed to be genuine and exact copies of originals on file at our office. Among the recent letters, we reproduce the following:

EAST PLYMOUTH, Ohio, Feb. 2, 1902.

We have been using the "1900" Washer since May 15, 1900. Have done over 1200 washings and I think it is good for as many more. We do family work from Ashtabula. We have used 8 different machines, and the "1900" beats them all for good and fast work and durability.

GEO. N. BURNET.

HART, Mich., August 25, 1902.

Please find enclosed money order to pay for my washer in full. We are well pleased with the washer. A great many people have looked at it. My mother, 83 years old, and I, who am a cripple in a wheeled chair, have done our washing in it for the last three weeks.

MRS. ALICE ROUSE.

KANSAS CITY, Mo., May 14, 1902.

I have given your washer a fair trial. It is the best washer I ever saw. It has washed our heavy blankets with ease. I washed them last Spring and rubbed more than an hour, and yet they had to go through again, but the "1900" Washer cleaned them thoroughly clean. We do washing very quick, and have no tired and worn-out feeling as of old. I wish every lady had a washer.

MRS. J. L. BANNER, 1303 Troost Ave.

It costs nothing to try the "1900" Washer. It is sent to anyone absolutely FREE on 30 days' trial. We pay freight both ways. No money required in advance. Write at once for catalogue and full particulars to

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PERSONAL MAGNETISM

How Prominent Men Develop This Power and Use It to Influence Others—Women, Too, Adepts in This Mysterious Art.

A Reporter Makes Astounding Discoveries—Secret Methods Which Charm and Fascinate the Human Mind.

A Wonderful New Book by Prominent New York Men.

A wonderful new book, entitled, "The Secret of Power," has just been issued, at an expense of over \$5,000, by one of the leading colleges of the City of New York. This book is from the pens of the ablest specialists of modern times. The authors gave away the copyright on condition that 10,000 copies should be distributed to the public free of charge. The Columbia Scientific Academy is now complying with this contract, and until the edition of 10,000 volumes is exhausted you can get a copy of this book absolutely free. The book is profusely illustrated with the most expensive half-tone engravings. It is full of wonderful secrets and startling surprises, and thoroughly explains the real source of the power of personal influence. It fully and completely reveals the fundamental principles of success and influence in every walk of life. The hidden mysteries of personal magnetism, will power and scientific character reading are explained in an intensely interesting manner.

The book also describes absolutely certain methods by which you can read the character, secrets and lives of every one you meet. No one can deceive you. You can tell what vocation is best for you to follow. You can know the secret power by which minds of human beings are charmed and fascinated. The newest, latest and best system of physical and mental culture and magnetic healing is fully explained and illustrated by beautiful half-tone engravings. No such book has ever before been published. No such wonderful information has ever before been placed in the hands of the public. On account of the mighty power and influence placed in one's hands by this book, the Legislature of the State of New York debated whether or not the State ought to permit its promiscuous circulation; but it was finally decided the good it would accomplish would greatly overbalance the ill, and its distribution was not interfered with.

Not long ago John D. Rockefeller, the richest man in America, said, in talking to a Sunday-school class, that he attributed his success in life largely to his ability to influence others. Lincoln, Lee, Napoleon and Alexander the Great all won fame and renown by their wonderful powers of personal influence. Jay Gould piled up millions by this same power. J. P. Morgan organized the billion dollar steel trust, and enriched himself by millions simply by his marvelous ability to influence others. There are to-day thousands of men with the brains and education of Mr. Morgan who are practically paupers. They have the ability to organize a trust, but they have not sufficient power of personal influence. Personal influence, will power, stamina—call it what you will—has from the creation of man been the subtle force that has brought wealth, fame and renown to those who are fortunate enough to possess it. This strange, mysterious influence is inherent in every human being. By the late methods explained by the New York specialists in human culture, any intelligent person can develop a wonderfully magnetic personality, and learn how to read the character, secrets and lives of others in a few days' study at his own home. You can use this marvelous power without the knowledge of your most intimate friends and associates. You can use it to obtain lucrative employment, to secure an advance in salary, to obtain a greater share of happiness from life. You can be respected, honored, and become a leader in your community.

If you are not fully satisfied with your present condition and circumstances; if you long for greater success or more money; if you are not able to influence others to the extent you desire, the reporter would advise you to write at once for a free copy of this great work now being given away by the Columbia Scientific Academy.

Mrs. C. Richmond Duxbury, of 472-A Green Ave., Brooklyn, N. Y., the authoress of "New England Folk," recently sent for copies of the books. After carefully examining them and testing the methods of personal influence on her friends and associates, she makes the following statement in a letter to a friend: "Nothing could induce me to part with the advantage that my little knowledge of your books has given me. Any student can acquire it, and will be fascinated and delighted with the result."

Fred Perkins, of South Haven, Mich., says: "I have been in great demand since I read the work of the Columbia Scientific Academy. People are amazed and mystified at the things I do. I believe I could make \$25 per day reading character alone if I were to charge for my services. If anyone would have told me I would receive so much wonderful information I would have thought him crazy."

Mrs. M. Effie Watson, of Martinsville, Ind., says: "Could I have had access to such information in past years I could have avoided many misfortunes. This work of the Columbia Scientific Academy shall be my guiding star the remaining days of my life."

If you will send your name and address to the Secretary, Mr. L. C. Cooper, Dept. 76 K, 1941 Broadway, New York City, this book will be sent to you absolutely free, postage prepaid. On account of the great expense involved in preparing this book, the Columbia Scientific Academy requests that only people who are especially interested write for free copy—only those who really desire to achieve greater success and better their condition in life.

Gold Dust

"The saddest songs are the sweetest echoes of the heart. Conscience and memory enshrine them."

Remember, in speaking to any one you want to help, the more earnest and unconscious of self you are the better you will help them.—T. T. Carter.

The human race is divided into two classes—those who go ahead and do something and those who sit still and inquire: "Why wasn't it done the other way?"—Oliver Wendell Holmes.

Age without cheerfulness is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth if we would wish to have the benefit of it in our old age.—Colton.

In choosing one's friends we must choose those whose qualities are inborn and their virtues of temperament. To lay the foundations of friendship on borrowed or added virtues is to build on artificial soil; we run too many risks.

You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others? You will find half the battle is gained if you will never allow yourself to say anything gloomy.—Lydia M. Child.

Give me the lowest place; not that I dare

Ask for that lowest place, but Thou hast died

That I might live and share

Thy glory by Thy side.

Give me the lowest place; or if for me

That lowest place too high, make one more low,

Where I may sit and see

My God and love Thee so.

—Christina Rossetti.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

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

The only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the age of doubt by doing Christ's bidding, the only cure for timidity is to plunge into some dreadful duty before the chill comes on.—Rutherford.

"Oh, thou, so weary of thy self-denials,

And so impatient of thy little cross,

Is it so hard to bear thy daily trials,

To count all earthly things a gainful loss?

Poor wandering soul! I know that thou art seeking

Some easier way, as all have sought before,

To silence the reproachful inward speaking,

Some landward path unto an island shore.

The cross is heavy in thy human measure,

The way too narrow for thy inward pride;

Thou canst not lay thine intellectual treasure

At the low footstool of the Crucified.

In meek obedience to the heavenly Teacher,

Thy weary soul can only find its peace;

Seeking no aid from any human creature,

Looking to God alone for his release."

One of the last, slowly murmured sayings of Whittier, the poet, as he lay dying was this: "Give—my love—to—the—world!" And this is the world's supreme need to-day; more than our eloquence or our knowledge or our wealth or all else besides, it needs our love. True, even love may sometimes err; but the cure for love's mistake is just more love. We never blunder because we love; we often blunder because we do not love enough. God help us all that, like Whittier, we may live and die giving our love to the world!—Rev. Geo. Jackson, B. A.

Do not be discouraged if you cannot talk religion, but look to it that it is the strong current of your life, that it guides you and, through you, your children. If this be so, the fruit you bear may be small, but it shall be sweet and perfect of its kind, and steadily, year by year, the harvest will increase.—Selected.

"The heavenly Master has still His eye upon His weary followers, toiling in rowing, and each wave of circumstance bears Him on its crest. We are not required to live above circumstances; they are assigned to us that we may obtain therein a deeper experience of the love and wisdom of Him to whom all power is given in heaven and on earth."

A great many of our members write that from reading the Magazine in connection with working the degrees, they have the most unusual experiences with respect to being lifted up to a higher mental and spiritual state. We have not space here to go into the details of why this is so; indeed, few who are not Adepts can comprehend how thought vibrations are carried through the ether to any distance, or how the Spirit works, and we must say to the many inquirers who write for details, that they must gain the knowledge by working out the degrees for themselves. They will then know about Clairvoyance, Clairaudience, Metaphysics, Healing by Spirit, Spiritual Science or Divine Science, Telepathy, etc.

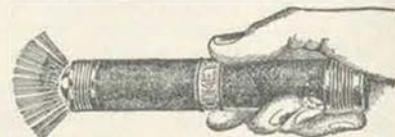


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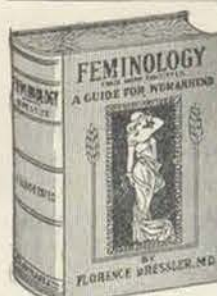


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Cut this ad out and send it to us, enclose \$1.75 and we will send you this beautiful, stylish dress hat by express. After received, if you do not say it is more stylish, more dressy, more becoming, a handsomer hat than your milliner could possibly design and make at any price, and if you and your friends do not say it is worth from \$4.00 to \$5.00, you can return it to us at our expense and we will immediately return your money.

THIS IS A GENUINE PARISIAN PATTERN HAT, the most stylish and exclusive design for the spring and summer of 1908. A beautiful, tuckered, black silk chiffon hat, real hand made on a silk wire frame, a very becoming low shape, the very newest style, made of the best tuckered black silk chiffon, slightly raised on the left side and drooping in the back.



The trimming on the top consists of two large clusters of crushed muslin pink June roses and foliage effectively arranged on both sides of the brim. On either side of the brim in front are two cut steel cabochon buckles. The facing as well as the rolling brim is overlaid with closely tuckered black silk chiffon, while the low crown is covered with a plaque of fancy lace straw braid. The entire hat is draped with a very elegant black silk chiffon veil, trimmed on the ends with three rows of fluted black silk, the same falling in graceful effect over the back. A large velvetta bandeau garnished with crushed muslin pink June roses completes the trimming of this stunning hat. This New Stunning Parisian Pattern Hat is equally becoming to young and old, and carries a distinctiveness in style and workmanship such as can be had only from the hands of fashionable city milliners. You can tell at once it was never produced by any small city or town milliner. Can be ordered in black or any other color desired. Order today and wear the handsomest hat in your town. Write for Free Millinery Catalogue. Address, SEARS, ROEBUCK & CO., Chicago, Ill.

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Failure

It is a great help to admit failure, to confess a fault. For, when we really understand why we failed we will not only take courage, learn success from failure, but have charity for all who, like ourselves, are striving and failing.

It is equally important to avoid becoming absorbed in the consciousness of my negative or imprisoning conditions. If lies too much stress on this side, one is apt to forget the power of the soul to conquer these conditions. The soul knows no such word as "fail." That is, every failure understood, removes one more obstacle to success. The soul should linger long enough to learn the lesson of failure, then press on. Its consciousness should not be placed upon the conditions so much as upon the ideal to be realized through them.

Make up your mind, then, that no conditions shall defeat you. When you find your judgment colored, discover the lines of least resistance, study the distorting conditions until you can break through. Take firm hold and press on, even when everything seems to be against you.

Every negative condition can be made a help if you master it. Where there is a will there is a way. And if quiet measures are ineffective, rouse yourself with tremendous energy. Persist, persist, and rest only to begin again.—Dresser.

His Presence

I look to Thee in every need and never look in vain;
I feel Thy strong and tender love and all is well again;

The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life, disheartened by its load,
Shamed by its failures or its fears, I sink beside the road;

But let me only think of Thee,
And then new heart springs up in me.

Thy calmness bends serene above, my restlessness to still;
Around me flows Thy quickening life, to nerve my faltering will;

Thy presence fills my solitude;
Thy providence turns all to good.

The Now

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

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

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

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

Away with the flimsy idea that life with a past is attended;
There's Now—only Now—and no Past—there's never a past; it has ended.

God is love eternal, changeless and limitless. Mortal mind is not lasting, is ever changing and bound and limited. Hence all these various ideas of God—countless conceptions of God by the mortal and carnal mind that give Him human attributes. So all our ills are only the reflection of the past erroneous way of thinking and believing. Realize the Blessed State of existence Now and Here and Forever and Ever.

What is so universal as death must be a benefit.—Schiller.

"Though we travel the world over to find the beautiful, we must carry it with us, or we find it not."

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Fred Burry's Idea

REST holds a place of importance in Nature's economy. To be healthful and successful, it is necessary to know how to rest as well as how to work. Repose and Exercise, Relaxation and Tension, are equally essential for Strength.

It would seem that some people hardly need to be taught how to Rest. Inaction is apparently the governing principle of their lives. There is never any sign of progress with them—the same old routine—the old ideas—the old everything.

The New, the Progressive, the Advanced touches them not. And from an evolutionary point of view, their lives might be declared to be failures.

I have no desire to criticise the simple life of many people. There is a kind of Simplicity that appeals to me. But I do not like thoughtless indifference.

I like to see people with ambition—who, regardless of poverty and drawbacks, maintain a position of self-reliance and determination, and MOVE ON.

Still, I would not inculcate any fierce, strenuous activity; calm, concentrated, reposeful effort is the best.

One can work hard and work fast, and at the same time be gentle and easy. A restful mind enables one to economize time and eliminate many useless details and unnecessary moves.

Surely, labor even to-day can be made more pleasant. Is not everything the result of our Point of View? Do we not exaggerate the "evils" around us?

Let us have unbiased minds. Let us be cheerful. Let us be kind—considerate—reasonable.

I do not care for factions; I do not like contentions and arguments. I want Unity—and Peace at any price.

I like to see bright eyes and smiling faces. I want none of your hard-set countenances and iron-nerved men. Give me flesh and blood. Give me muscles that are pliable. Give me Circulation and Change. Give me Human Life.

Who wants to immolate the passions and emotions on the altar of Trade? Who wants to exchange a loving heart for the ordinary "business head"? Who, indeed, that stops to think over the value of things?

The world does not know how to value things. It inflates and it depreciates its values in wrong directions. Commerce and greenbacks—these are the loftiest Ideals of the world.

Some of us New Thought people have been called down by our friends for being too commercial—possibly at times not without just cause. But we must all be reasonable. Money and materials are right enough as long as they are kept in their place as servants.

I would like to have lots of money to spend and give away. I believe in generosity; I detest niggardliness or too much of this so-called economy. And I like business and proper business methods and principles.

Never mind if people "do" you; it is better to be "done" out of something than to be close-fisted. Anyway, private ownership is only an illusion. YOU own the world—it is jointly yours with the rest of Humanity. The Race is a Trust—and in time it will be recognized as such—with Things apportioned accordingly.

If people would only let go of their Selfishness for one day, they would see that the Wealth of the world, in the earth and in the forces of nature, is infinitely more than enough in every direction to supply All. Of course there might not be a great many diamonds for each person when passed around—but diamonds are not the most precious things in life.

However, conditions will not very soon be adjusted in this way. And it is doubtless well that they should not be. The race has got to grow; individuals have got to arouse themselves; people must think, and give birth to their own particular plans.

The earth is to be gradually inhabited by kings and gods—each man possesses the germ of rulership and mastery.

The Future is the continuation of the Present. Life's Evolution—Humanity's Redemption and Freedom—depend on the Ideals of To-day.

Therefore, it is urgent that we be alert; that we open our eyes; that we think.

It is urgent that we AROUSE ourselves; for there are most surely many Opportunities right within our reach.

Circumstances—circumstances—who is afraid of, who is tied down by circumstances? Only the man who does not take time to reflect.

So, Reflect! Look at your Self. Live up to your Manhood. Act out your Ideas.

The coming Empire is the Empire of Universal Love and Peace.—A. Z.

Life is Action. When things are too steady, they are pretty near dead.

No man is such a conqueror as the man who has defeated himself.—Beecher.

In Heaven there are neither Protestants nor Catholics, only God-loving Christians.

Religion's Real Danger

By Frances Power Cobbe

THERE is but one real danger to which religion can be exposed. It is, that its accredited teachers should so persistently cloak it and wrap it up in the garb of error that men will strike to kill it as a foe, when, if they but saw it in its own garments, they would welcome it to their hearts. Educated men, calm, studious, passionless men of leisure, may go on patiently year after year, dividing in their own minds the credible and the incredible in their theologies. But the masses of mankind, the busy, hard-trying men of the field and the office, will never do this.

They will make away with the whole matter (so far as man may ever make away with religion), if their teachers will obstinately go on forcing down their throats the doctrines they have once seen to be errors along with those eternal truths they would fain accept and feed upon as the bread of life. Safety here, as in all things beside, lies in the simple truth.

It matters not who expounds the truth, or the authority or proof upon which it rests; all teachings demand the scrutiny of the individual soul, the final authority for each one.

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BE GUIDED BY FAITH

By WILLIAM E. TOWNE

Written Especially for
THE MAGAZINE OF MYSTERIES

DOUBT, if recognized, will hang like a pall between you and the blessed light of Truth. Doubt will paralyze all your efforts to reach the higher life. Shun doubt as you would a viper. Put your trust in the Eternal Principle of Being, whether you can see with the intellect a clear path opening before you or not.

The very first step toward the higher wisdom is to have faith. If you have faith, "even as a grain of mustard seed," you have only to follow that faith and the Spirit will lead you into the Path of Wisdom and Truth.

"Blessed is the man who doubteth not in that which he alloweth." Lay aside all doubts, do the best you can and then leave results with God. Above all do not spend your time and mental energy in regretting things you have done in the past. Have faith in the Principle which inspires you. If you have made mistakes, as everyone does, do not dwell upon them, but put all your trust in the Divine Principle which works in you, and similar mistakes will be avoided in future.

The best way to overcome any bad habit, for instance, is not to indulge in self-condemnation or to rely exclusively upon the power of the mortal will, but to let go mentally of the material manifestation and seek the help and guidance of the Spirit. To condemn yourself for a habit is only to strengthen its hold upon you. It grows by your recognition of it, and condemnation amounts to recognition. Refuse to recognize a bad habit and it will drop away from you, provided you turn your mind-force into other channels.

Self-condemnation leads to the most unpleasant forms of inharmony. Carpenter, the great English psychologist, says: "When a man acts in opposition to his conscience he has taken his first step toward insanity." He has become a "house divided against itself," and sooner or later is bound to reap a harvest of inharmonious vibrations.

There is nothing that will help to harmonize you and bring you into a condition of poise like a firm belief in the oneness of all Life. As you progress in your understanding of this mighty truth, you will find all things taking their right places in relation to you. Doubt will cease to exist in your mind. Doubt cannot exist where truth has once gained a foothold. And the greatest of truths is this fact of the oneness of the Universe.

If you have no faith at the outset and yet desire to know more of this great truth, wait and listen daily in the silence for the voice of the Spirit to impress you and faith will surely come. Hold yourself passive to the higher forces. Do not try to realize the truth intellectually. Do not think too much. Do not get on any kind of a mental strain. Keep the mind on pleasant thoughts, or as near a blank as possible, and listen. By and by the "still small voice" of the Spirit will speak to you and faith will be born. Cherish this faith as your most choice possession. Do not allow doubt to blight it. Trust where you cannot see with the powers of the intellect.

No one can be full of faith who trusts to the powers of the intellect exclusively. The intellectual faculties belong to the personal, limited self. Intuition is of the Universal Life. Intellect is always limited. Intuition is unlimited. Intuition is the enlightener of reason. Intuition manifests in the silence. It is given birth when you are passive and when the clamorous voice of the senses is stilled. If you follow the leading of reason and intellect you will often be led astray—far from the blessed light of Truth. Great truths are often revealed to those who have not much intellectual capacity. If one lives a simple, clean life and is full of faith in God and his fellowmen he is a fit channel through which Truth can flow.

Intellect is a good instrument, but a poor master. Intellect accomplishes wonderful things, but unless the man of intellect is conscious of his spiritual powers his work will not have a permanent value. All that is material is temporal. The spiritual endures, and he who is full of faith in the power of the Spirit, whose faculties are attuned to catch the vibrations of the Infinite Life, will endeavor to work for something more than mere temporal benefit. He will realize that temporal well-being is not the end to be sought, but is itself dependent upon spiritual well-being. He will seek first the Kingdom of Spirit, knowing that "all these things will be added unto him."

To follow the leading of intellect is to fall into doubt. Make intuition your guide. Cling close to your faith in the Divine Principle. The intellect will tell you that you are sick. It is a slave to the senses. Your reason is hypnotized by the vibrations of the material world. Intuition says to you that you are an Eternal Soul at-one with the Principle of Being and that you (your real self) cannot be sick, that what you call sickness is a denial of Truth. If your reason is hypnotized by

the inharmonious condition called disease, you are in the same position that a man would be who was to stand with his back to the sun and declare that there was no such thing as a sun. The sun is there, but he cannot see it because he is looking in the opposite direction. So with the man who is sick. Through doubt and lack of faith he has allowed his consciousness to become hypnotized by the vibrations of disease, and thus built up a more or less permanent condition of inharmony—a real enough condition while it lasts. Yet during all this time his real self, his soul, is perfectly healthy, but his consciousness cannot sense the vibrations of the soul because it is so firmly fixed on the outward inharmony. The soul cannot control the body until the mind is passive and turns with faith to the higher self.

The material-minded person scoffs at faith, but the wise man, the adept and the seer know that faith is the mightiest power in the world.

Faith makes for happiness as nothing else does. Faith brings peace—the sweetest gift to man. From faith love is born. Study the life of a child and draw a lesson therefrom. Why is he so happy and care-free? Why is his face unmarked by the lines of disappointment, unhappiness, passion, etc., which show so plainly in the faces of his elders? It is because the child is full of trust and faith. He goes to sleep at night with a mind at rest. He does not worry about the morrow, or speculate seriously about the past. He lets go of his body fully and resigns it trustfully to Mother Nature who regenerates and renews him during sleep. On the morrow he wakes like a new creature. He goes forth to his play cheerfully, full of faith in the possibilities which the day has in store for him.

Man should try to regain the child-life. He should let go of care. He should learn to enjoy his work. Above all, he should have faith. Through faith you may enter upon the Path to Eternal Bliss. Give up your doubts. Give up your intellect altogether and try following your faith. When you are sick and tired of all other methods drop everything and just depend upon faith in the Eternal Principle which enfoldeth you at all times, which broods over you like a loving mother and will respond to your slightest recognition.

Brother Francis Leander King, of Worcester, sends us cheering words. He says: "I see in your Success Club the dawn of an era of co-operation for the betterment of man—the fruition of his highest hope." Our work, dear brother, is wide in scope and far-reaching, and we do it in a way that is lasting. As you say, "there is limitless psychic power in all men," and it will be developed, recognized and realized by all loyal and faithful members of this mighty Club. We thank you for your good will, the subscriptions, and the suggestion about the "co-operative resting-place." As to the latter, we cannot at present go into it. There are many sacred and mystical secrets that we cannot give to our members until they are well along the Path, and have fully worked out the Four Degrees.

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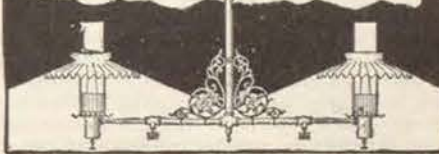
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1189 Hartford Building, Union Square, N. Y.

Spiritual Faith

By HORATIO W. DRESSER
Written Especially for
THE MAGAZINE OF MYSTERIES

It would be difficult for the man of spiritual faith to tell when and how he began to believe in the spiritual order of things. The only conclusive evidence of a spiritual law is the appeal to experience, and experience is a matter of growth. Another dimension is added to life when spiritual faith becomes strong. This added world brings its own evidence and must be tested by its own standards. Hence questions of "how" and "when" do not apply, but belong rather to the world of space and time. To believe in an eternal order as a vitally real part of one's life, as the highest domain of the soul, is also to take a different view of the relative importance of this world. Just because one believes in a region which is made known according to its own laws, arguments based on sense perception are not regarded as fundamental. The faith of the one who has had evidence of higher things is sure to be scorned by one who has had no glimmering of anything beyond what he can see and touch. It is the peculiar kind of experience, rather than any reasonings in its behalf, which is of most consequence. The one who tries to prove that there is a spiritual order to a person who has not this peculiar evidence to fall back upon is sure to put himself in a ridiculous light.

Still, there is an evolution of spiritual faith, and as the years pass one can look back and discover some of the approaches to faith, and these hints may serve to guide those who are making the same transition. The simple fact is that the soul awoke one day to find itself conscious of an additional element in life. Then the mind began to see the coherency of things where it once saw chaos. Very likely it was some process of inductive reasoning which prepared the way. For example, the discovery of the universality of law may have been the starting-point. It is a momentous occasion when the mind sees the unity of things from the point of view of law. Previously one had a sort of vague idea that it was possible to sin and not to suffer, or that having sinned one could shift the burden of responsibility upon another by accepting a saving creed. To find that every thought and every act tends to bring its own reaction by a law as natural as that which characterizes the fall of an apple is to see the whole sphere of human existence in a new light. The unity of law clearly understood it is possible to go on to greater insights.

The satisfactory solution of the problem of evil is perhaps the next step. For if law reigns everywhere, if our conduct is conditioned by consciousness, it is clear that evil is relative to inner development; consequently that evil ceases to exist for us in so far as we remedy the defects of thought and conduct. That is, we learn that the responsibility rests with man individually, not with the universe. The universe gives back action for action. If we misuse our powers we suffer accordingly. But when we co-operate with the powers which make for harmony we turn everything to good. We may still have much that is unregenerate in us. We may still wonder how those who are immersed in the flesh are to be quickened. But, as we now see the law, the way of life is no longer mysterious; we no longer rebel, but begin to modify our little world by changing our attitude toward the universe. He who can regard the hurricane of passion in his own life and see the love of God therein, find the calm spot of spiritual faith, has made a long advance toward understanding the universe as the domain of the Spirit.

Again, the approach to the larger faith is somewhat like this: The mind is haunted by an ideal and laments because life cannot at once be shaped for its realization. Creatures of desire, impulsive, impatient, we see objects ahead and are eager to possess them immediately. Accordingly we get down in the dust and push and struggle to force

things in line. We make life miserable not only for ourselves, but for all who are connected with our impatient ambition. It is true we succeed in raising a dust. We manage to force a few things to obey our will. But in general the attempt is a pitiful failure. Therefore we fall back disheartened, and long for another kind of universe which offers "ideal" conditions.

Anon, events begin to take shape so that we are able to carry out our wish under particularly favorable circumstances. We look back and note how unfavorable were the circumstances in which we tried to force things into line. We see that events have worked out better than we could have planned. There seemed to be a "fitness" in things which surpassed our keenest insight. Accordingly we cherish the facts and press on, perhaps to make the same mistake and learn the same lesson a dozen times, until, at last, we begin to see that there is a law revealed in such experiences. What we called "luck" seems to be no more the work of chance than the awakening of spring after the long sleep of winter. Things somehow work together. There is a tide in the affairs of men whose current we may take when it serves, if we have the patience to watch and wait. Apparently our own will is little more than a hindrance till the right time comes. We are able to make life miserable by our impatience, but we cannot change the order of life's coming and going. We are free to let the opportunity slip, but other occasions come. The wealth of the universe is abundant, but we must learn to fall in line with its blessings. How foolish our lamentations seem in the face of such bounty! How unwise to try to run the universe when such an attempt is like Dame Partington's endeavors to sweep back the Atlantic Ocean! Emerson says, "I am constrained every moment to acknowledge a higher origin for events than the will I call mine."

The discovery of this higher law is succeeded by the conclusion that one may as well depend on the course of events and spare one's self the friction and worry. For if desire indicates probability of fulfillment, why not let our blessings come in their own way, why not await favorable occasions? As a matter of fact many have found that the more they trust to the sources of spiritual supply the more everything tends to be provided. The most striking fact in the lives of those who live by spiritual faith is the concord of events and persons. Congenial associates are found at times when they are most needed. One finds the right books at the right time. Financial resources are provided in the face of prospects which seemed utterly unfavorable. Sometimes one's faith is tested to the utmost. But the way never fails to open, and at a time which later proves to have been most favorable for the development of all concerned. The way opens for the realization of ideals which seemed "too good to be true." The conscious will plays less and less part. One ceases to plan, for no plans are needed. One reduces life to fidelity to the guidance immediately at hand. One asks for help and help comes. One seeks light and light is given. More and more one sees that there is a deep current in things whereby all is carried forward. If one feels and moves with that all is provided, one need be concerned with nothing else. Sometimes the way is dark, but when the sky clears again one sees why it was dark, why it was better to work out a certain problem by one's self than have it solved for one.

Thus the soul gradually grows in faith as the lessons of experience are learned. The great fact is that the supreme evidence is empirical. It is a question of understanding just such lives as yours and mine. When we see the law of our life we can begin to adapt our conduct to it. To begin to live faithfully is to add to our faith.

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THE PSYCHIC MAN.

PROF. R. E. DUTTON,

Lincoln, Nebraska, U. S. A.

Has made a late discovery to himself in which he has developed strong mental faculties and power to control the psychic faculties of the special senses. Scent, touch, taste, sight and hearing, the five special senses of the physical condition, have succumbed to the will and mind-power of myself. While I can control these senses psychically, or spiritually, and without any real means of exciting these special senses to control and action, I can, through simple Mind Control, produce the strongest scent, touch, taste, Mental Vision, or Clairaudient hearing and use of my Psychic faculties as though I were in use of the real senses in actual experience. The way I produce this control is by power of my mind to concentrate upon a thought for a few minutes. I become drowsy and begin to emerge into sleep, when this thought held in mind becomes as a great mental picture. At this point I am nearly to sleep, when this mental picture becomes as real as in a dream and begins to pass in succession various scenery of home, country and travels. I never go entirely to sleep, but remember myself enough all the while to control the nature of this vision and dream of the beautiful things as I choose to think the beautiful thoughts. Every one knows how dreams will control the sleeper so as to produce any and all of these Psychic faculties and make the dream seem to the sleeper the truest of reality until awakened. Just so it is that my Psychic faculties are controlled, only they are not controlled at random by unpleasant and hideous dreams, as I retain enough wakefulness and consciousness to make these dreams of the nature all the while that pleases and gives me great enjoyment. Thus my Psychic faculties experience the pleasant odor of flower garden, while my thought and vision are of it, or I can dream and sense the touch of ice or hot iron as the mind controls or is controlled by the thought and I see the thought, and if I want to see a gun fired off I will hear the deafening sound, or be blinded by the thought of looking at the sunlight. I can taste the delicious fruit of the orchard in this dream, I become overwhelmed with joy as never experienced in physical conditions, all at will, through the mental vision and mind control when partly asleep. This practice has developed my Clairvoyant Sight, Clairaudient hearing, and my Psychometric powers in general. It has given me success in Mind Reading and Psychometry and diagnosing of diseases, and I can read past, present and future.

The greatest gain derived from this mind power is that of causing sickness, pain and despondent thoughts to change into happy thought, good health, and be freed from pain and all mental sorrow, fears and doubts. I have written a course of lessons from experience, in which I give methods to practice this power, and I know most people can control their mental powers as I have in comparatively short time.

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Speak the Good Word

It isn't the thinking how grateful we are
For the kindness of friends come to bless
Our sorrow or loss
'Neath the weight of the cross,
It is telling our gratefulness.

It isn't the love that they have in their hearts,
And neglect or forget to reveal,
That brightens the lives
Of husbands and wives,
It is telling the love that they feel.

It isn't the thinking of good to mankind
That comes as a cooling drink
To the famishing ones
Of Earth's daughters and sons;
It is telling the good that we think.

It isn't the music, asleep in the strings
Of the lute, that entrances the ear,
And brings to the breast
The spirit of rest;
It is only the music we hear.

It isn't the lilies we hide from the world,
Nor the roses we keep as our own,
That are strewn at our feet
By the angels we meet
On our way to the Great White Throne.

It isn't the silence of hope unexpressed
That heartens and strengthens the weak
To triumph through strife
For the great things of life;
It's the words of good cheer that we speak.

—William J. Lampton.

Love never faileth.

To the Immortal Soul

AND in that far-off time

Thou shalt be I; when I am cold and dead
Thou shalt take up again life's silver thread.
If so, I charge thee, hearken to my warning—
For I have somehow missed the goal in life;
But thou, my other self, mayhap may profit
By these my failures in its war and strife.
The separate goal, the personal salvation,
Must seem a selfish end in the new eyes.
Humanity's great pulsating soul be thy soul,
To perish with it, or with it to rise.
For when thou wakest, I shall be far forgotten,
And when thou shalt get the coats of skin again,
And joy in life with all its glorious newness,
Unconscious of this life's grief or pain.
Ah, well! I merge my hopes and aspirations
In thee; and I will henceforth bring to thee
The sacrifice of all my lower nature,
That thou mayest rise unfettered, fearless, free.
Perhaps the one supreme initial effort,
The choice between the evil and the good,
That made thee possible, is marked by footprints,
Where my thorn-torn and bleeding feet have trod.

—From the Hindu.

Hope and pray for ALL.

The Advance says the Bible, if it had been a human book, made wholly by human hands, would long ago have been relegated to a peaceful sleep. It is because it has great truths in it, which take hold upon all time and eternity, that it stands in the forefront of the battle.

Rev. C. C. Connor says, in the Universalist Leader, that the Christian life is the companion of the highest reason. It gathers in one name the qualities referring to which the apostle exhorted, "If there be any virtue, and if there be any praise, think on these things."

The Watchman says sensible ministers do not want to be praised and flattered. They do not want to be told that their sermons are "magnificent efforts" or in any way to be petted or coddled. What they want is to have their work judged by true standards.

Christ, says Bishop Potter, did not denounce wealth or pauperism, though he denounced love of money, lust of riches, greed, luxury, arrogance and self-indulgence. He did not say that all men were equal, but that they had diversity of gifts.

Our President, Mr. Roosevelt, is a broad-minded, liberal, progressive man, and a Christian Gentle Man in every way. He did much for religious unity by the sending of an American diplomatic commission to the Holy See at Rome.

It is not hereafter only that God invites men to dwell with Him; and while walking in this world, indifferent to none of its concerns, careless of none of its interests, with all the marks of its citizenship upon us, our spirit need beat against no earthly barrier, nor, to find rest, need we fly away; and yet all the while be building upon the everlasting foundations, and more and more have our conversation in heaven, while only keeping close to the spiritual aspects and opportunities of every mortal day!—
John Hamilton Thom.

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The Expression of Life

In countless forms (simple, complex and more complex), on countless planes, in countless places in the universe, and in countless ages, Eternal Life is manifesting and expressing itself.

From everlasting to everlasting, this endless Life manifests and expresses—in you, in me, and the ALL. We are all manifestations of this one eternal beginningless and endless Life. Emerson says:

"All form is an effect of character; all condition of the quality of life. Here we find ourselves, suddenly, not in a critical speculation, but in a holy place, and shall go very warily and reverently. We stand before the secret of the world, there where Being passes into Appearance, and Unity into Variety. The universe is an externalization of the soul. Since everything in nature answers to a moral power, if any phenomenon remains brute and dark, it is because the corresponding faculty in the observer is not yet active."

As man awakes and is not ignorant he observes that all Life is One; that all are eternal; that Dualism is an illusion; that all is progressing; that there is not and cannot be a backward or degenerating movement in the whole universe.

The monistic philosophy of to-day is clearly solving all the problems of Life and revolutionizing the world for the good of the Whole.

The logical result of the present Higher Thought will be a much better world and a much higher civilization; much more progress, much more prosperity, and much more happiness. In a while all poverty and drudgery will cease, and we will all live now and here in joyous peace, harmony and melody.

We have now by far the highest and best religions the world has ever seen, because they are far broader, more comprehensive, and more universal in their scope; in a while all these religions will merge into one grand universal religion that will teach universal love—the true Fatherhood of God and brotherhood of man.

This is what Universal Life is doing this very minute—unifying, uniting, harmonizing and merging and blending all into One—eternal universal Life.

No matter in what degree of evolution man is he ultimately will come to monism—the Oneness of eternal Life and Being—and will then know and realize the omnipresent God and be eternally freed.

It is then he comprehends the so-called "Unknownable"—all knowledge is his.

All mysteries and all problems are wrapped up in eternal and universal Spirit—universal Life. Sow to the Spirit if thou wouldst reap all knowledge—omniscience.

The omnipresent, omniscient and omnipotent Spirit, when fully recognized, realized and honored, carries the soul into all the secrets of the Ether—all the eternal secrets and mysteries of Life and Nature—the secrets of the beginningless Past, the beautiful Present and the Endless Future. Thus leadeth the eternal evolutionary expression of Life.

Self-Dependence

WEARY of myself and sick of asking
What I am, and what I ought to be,
On this vessel's prow I stand, which bears me
Forward, forward, o'er the star-lit sea.

And a look of passionate desire
O'er the sea and to the stars I send,
"Ye who from my childhood up have calmed me,
Calm me, ah! compose me to the end.

"Yet once more," I cried, "ye stars, ye waters,
On my heart your mighty charm renew!
Still let me as I gaze upon you,
Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault of heaven,
Over the lit sea's unquiet way,
Through the rustling night air came the answer,
"Would ye be as these are? Live as they!"

Unafraid by the silence round them,
Undistracted by the sights they see,
These demand not that the things about them
Yield them love, amusement, sympathy.

And with joy the stars perform their shining,
And the sea its long moon-silvered roll,
For self-poised they live, nor pine with noting
All the fever of some differing soul.

O air-born voice! Long since severely clear,
A cry like thine in mine own heart I hear:
"Resolve to be thyself, and know that he
Who finds himself, loses his misery!"

The ass is used in the Bible to illustrate Experience. It is the beast of burden. Experience carries or includes all our loads—our trials and afflictions. They do not belong to the real being, only to the soul.—Ursula N. Gestefeld.

Leave Heaven to decide whether you are to rise in the world—decide for yourself to seek not wealth, but simpler pleasures; not higher fortune, but deeper felicity; making the first of possessions self-possession—honoring one's self in the calm pursuits of peace.—Ruskin.

WONDERFUL WATCH OFFER.

We sell all makes and grades of watches and jewelry at about one-half the price charged by others. We ship subject to examination, allow 30 days' free trial and furnish the most BINDING GUARANTEE. A great opportunity for JEWELERS, STOREKEEPERS, TRADERS AND OTHERS to get watches in any quantity at ONE-HALF THE REGULAR WHOLESALE PRICES. THE FOLLOWING ILLUSTRATIONS ARE ABOUT ONE-THIRD THE NATURAL SIZE.



69c FOR 69 CENTS we sell this gent's full size, open face, stem wind and stem set ALL-AMERICAN WATCH. THIS IS A RELIABLE TIMEKEEPER, made by one of the largest watch companies in America. It is not a big, clumsy clock watch, but a gent's regular 15-size, stem wind and stem set, not the clumsy kind of a watch that sets in the back with a thumbscrew; in fact, it is worth a dozen of the cheap watches so widely advertised at \$1.00 to \$1.50, a better nickel watch than jewelers generally sell at \$2.00 to \$3.00, such a watch as was never before offered at anything like the price, just the watch to buy for your boy or for a man to wear at rough work.

AT \$1.79

1.79 Duerber 3-ounce, 16-size, open face, screw back and bezel (or jointed), stem wind and stem set, GENUINE SILVERINE CASE accompanied by a binding guarantee signed by John G. Duerber, and all complete with a five-year guaranteed, stem wind and a stem set, jeweled, high standard American movement. THIS IS A WATCH THAT RETAILS GENERALLY AT \$5.00 to \$10.00, a watch there is practically no wear out; absolutely dust proof, heavy bevel crystal, and our \$1.79 price for this watch is an offer heretofore unknown. YOU CAN MAKE BIG MONEY by buying these watches to sell again.



1.92 FOR \$1.92 we sell a gent's full 18-size, handsome, elaborately engraved, gold plated, Stem Wind and Stem Set WATCH, complete with a five-year guaranteed, stem wind and stem set, jeweled, high standard American movement. This exact same watch is often advertised as a 5, 10 or 20-year gold filled watch, often advertised as the equal in appearance of watches that sell at \$25.00 to \$50.00, and it is always advertised at prices ranging from \$4.00 to \$7.00. There is no handsomer appearing watch made than this. The movement is thoroughly reliable and our special \$1.92 price is about one-half the price at which these watches are sold by others.

Dealers, traders and others can make big money by buying these watches to sell again.

2.98 Buy this High Grade Gent's Full 18-Size, Stem Wind and Stem Set, SOLID COIN SILVER WATCH, elaborately engraved and decorated as illustrated and all complete with a five-year guaranteed, stem wind and stem set, jeweled, high standard American movement. Our special \$2.98 price for this complete watch is about one-half the price jewelers generally get for the case alone, a price so low that jewelers, traders and others can make big money by buying these solid coin silver watches to sell again.



2.77 Buy this gent's full 18-size, elaborately engraved, genuine gold filled STEM WIND AND STEM SET WATCH. This watch is made of two plates of solid gold over an inner plate of fine composition metal, elaborately engraved and decorated, stem wind and stem set, gent's full 18-size, is covered by our written binding signed guarantee. Comes complete with a five-year guaranteed stem wind and stem set, jeweled, high standard American movement. It is worth a dozen of the cheap gold plated watches so widely advertised at \$3.00 to \$5.00, a watch that is often traded off at \$10.00 to \$20.00. JUST THE WATCH FOR JEWELERS, DEALERS AND TRADERS to make big money on.

12.50 Buy this 14-KARAT SOLID GOLD WATCH, complete with a five-year guaranteed, jeweled, stem wind and stem set, HIGH STANDARD QUALITY MOVEMENT. This watch is guaranteed 14-karat solid gold through and through, including backs, center, bow crown and stem, all 14-karat solid gold, and each case is stamped with the United States mint assay as 14-karat solid gold. Our special price of \$12.50 is about one-half the price charged by others.

We sell all makes and grades of watches, including Boss, Duerber, Fahys and others; also Elgin, Waltham, Hampden and other high grade movements; also everything in high grade jewelry, silverware, diamonds, etc. For our astonishingly low prices, 30 DAYS' FREE TRIAL PROPOSITION, the most liberal offer on all kinds of watches and jewelry ever made, write for our Free Watch and Jewelry Catalogue. Address, SEARS, ROEBUCK & CO., CHICAGO.

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Peace

HAVE you ever felt a quietude—a sweet passivity—overcoming you at a leisure moment when alone or in an enclosure free from all outside disturbance, both physical and mental?

That tells of a higher influence surrounding you—either spirit or mortal—self-attracted or inherited.

Spirits freed from passion, worldlyism or self-love exude this influence and impregnate the atmosphere, surrounding you with it. It portends a mission of peace—endeavor to catch the vibration.

If sensitive to influences, you will. If inspirational, give way to meditation and the thoughts accumulating will tell a tale—convey a message from the spirit present. If intuitive, you will feel its message by the vibrations touching your heart—love telling of a sympathetic friend near, to impart strength or health; and impulse to take up a task, that that is your mission for the moment—either to benefit you personally, or some one else; and the latter will also bring its reward; for we cannot act for others without benefiting, in that it opens the valves of the soul for more light, often a much needed truth for an emergency.

If it is only a mortal thinking of you, it betokens one with good intentions, and inspiration often betrays the mission, though a spirit were giving it. If he or she is simply thinking of you with regard or love, you will know it by an uplifting sense of feeling—a happiness—a token that somebody has kind feelings for you, wishes you well or loves you for your own sake—not for selfish reasons.

If there is neither inspiration nor a sense of happiness in the aura, it bespeaks of your own natural surroundings; that all is well with the soul; that your materiality is temporarily at rest; that all is pointing in the right direction; that you are momentarily in a heaven of your own and may retain it thus, if you continue your present course, or as you are momentarily inclined.

Our peace of mind and heart depends on our inclinations. If they are good our aural surroundings will be of the same hue or fabric. If they are right, all is well. If inclined to be at peace with the world, we generate an atmosphere of peace around us—like creating like, as in the attracting of such conditions.—A. F. Milton.

The world, generally, is made up of prodigal sons and daughters, for they waste their living substance and possessions upon that which availeth not. They recede farther and farther away from "the Father's house," feeding upon husks. At last poverty of soul compels them to return to "the Father's house," when they must begin as spiritual infants to learn the way of true life.—L. A. M.

This Magazine, when read thoughtfully and regularly, will inspire any one with hope and new life, as we aim to teach a doctrine full of hope—optimism.

Oh, aspiring soul! listen, I pray you; listen only to the Voice which is soundless.

Our silent prayers—aspirations and meditations—together with our occupations, open the doors of Truth. "Our books approach very slowly the things we most wish to know." It is the Spirit alone that inspires us and guides us to the Most High.

Why search hither and thither to find happiness? She is not foreign to our natures; she dwells within the soul and heart and only requires the mind to sober itself that she may possess and be possessed. It is the mind, then, that leads us to all woe and misery and to all joy and happiness. Know this, then, that mind must be the obedient servant of soul, and not its master, ere we can be calm, serene, powerful and happy.—The Blissful Prophet.

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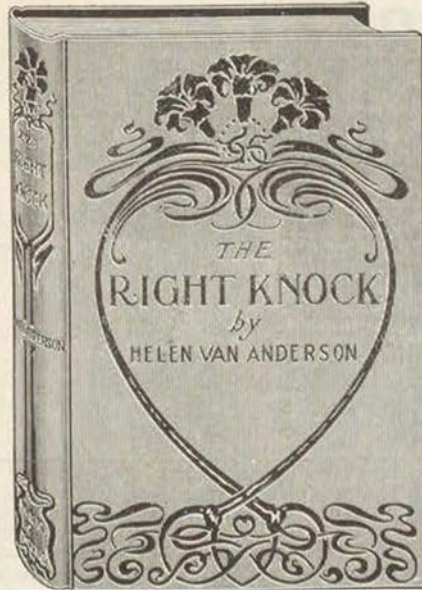
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"THE RIGHT KNOCK"

Teaches How All Diseases Can Be Permanently Healed and Cured by the Power of Spiritual Healing

TWELVE LESSONS ON CHRISTIAN HEALING

"THE RIGHT KNOCK" By Helen Van Anderson



This inspired book teaches you HOW TO BE HEALED through Divine power; shows you HOW TO LIVE the happy successful life EVERY DAY. "THE RIGHT KNOCK" has healed and helped thousands of people by its simple, direct interpretation and application of the Master's Gospel. "THE RIGHT KNOCK" tells you EXACTLY what to do TO GET WELL WITHOUT DRUGS, M. DICINES OR DOCTORS. It explains the true Christ life. It tells you the relations between sin and disease, and why love is the fulfilling of the Law. It tells you how to heal yourself and others by the Eternal Divine Power.

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Notwithstanding the great expense and care of producing this great Psychic mental-mystic work, it will be sold at only \$2.00 per copy. For a little while, to get a good many copies circulated quickly, we intend to make this

SPECIAL OFFER TO YOU

If you will send us only \$1.00 for one year's subscription to THE MAGAZINE OF MYSTERIES, we will present you "Absolutely Free" one copy of the greatest of works of "Spiritual Healing." Remember, you send us only \$1.00 for one year's subscription to THE MAGAZINE OF MYSTERIES and we send you the Magazine for one whole year and this great "Two-Dollar Book" Free.

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In Conclusion Remember this book of "Twelve Lessons in Divine Healing" will help you to heal your own ills, no personal experience. Practical, simple directions of healing self and others. This is one of the first and most popular books in the Metaphysical field. Thousands testify benefits received and cures wrought by reading it. One lady wrote that her husband had been cured of pneumonia, while another says that she had thrown aside her glasses, etc., etc. **One feels wonderful Health and Life Vibrations by merely handling this Great Spiritual Book.**

This is a Special Offer to You for a Little While As we earnestly desire to secure your subscription to THE MAGAZINE OF MYSTERIES, we have concluded to make you this Extra Special Offer, namely: if you will promptly send us \$1.00 to pay for one year's subscription to THE MAGAZINE OF MYSTERIES, we will mail you, postpaid, as a free gift or premium, one copy of this excellent "Two-Dollar Book." By accepting this unusual offer and becoming a subscriber to THE MAGAZINE OF MYSTERIES, you will help to spread the knowledge of Health, Happiness and Prosperity, besides securing Free one copy of this most excellent 320-page work. (Elegantly bound; regular price, \$2.00.) We know that you will appreciate the liberality of this splendid offer and promptly send us your subscription to THE MAGAZINE OF MYSTERIES. We are printing the greatest Magazine and Books in the whole world for "Health, Happiness, Prosperity and Progress." Address THE MAGAZINE OF MYSTERIES, 92 North William Street, New York City.

Reserve Force

It is not the mere matter of finding health and strength that is so difficult, but the keeping and using it for high purposes. There are few cases so deplorable and hopeless that could not be helped or made nearly perfect if sufficient strength of mind and will were present to hold the new forces when they enter the body. Herein lies a great principle which the army of so-called "healers" take into consideration very slightly, if at all. The healer will not hesitate to seek to restore health of body, but he loses sight of the fact that by so doing he leaves the will power exactly as it was before. The true and only permanent method of healing must take into consideration the development of will. It may point out the way to get back to perfect health, but it must leave the subject to do the entire work.

A person with a sufficient amount of reserve force becomes a magnet around which still more strength and power gathers. He is a living illustration of the saying, "He that hath, to him shall be given." If we could fully understand this principle, which, differently expressed, means, "like attracts like," the mysteries of life would no longer be mysteries, but all would be peace and true success. It is the same in building up physical and mental force as it is with business or anything else in the objective world. A prosperous business firm feeds upon its own success, and as it grows in prosperity it increases in strength and draws from similar enterprises, and oftentimes enspheres them within itself. Thus with the human mind and body, the slightest effort to add force is promptly met by influences from the subjective world, and the next higher step may be still more easily taken if we are true and consistent to the higher monitions of the spirit within and do not stop by the wayside to dabble with temporary pleasures. It is right here that the most dangerous phase of temptation to the aspirant to knowledge is met, namely, in the same general manner of temptation for fleeting joys as beset the original species of our race.

The growth into the Divine-conscious relationship would be a comparatively easy matter if we would only keep the will steadily upon the goal, instead of hesitating continually for the pleasures of the moment. By this it is not to be understood that I counsel neglect of present duties, nor indifference to the innocent diversions of life which come to us unsought. But it is the seeking of these temporary and harmful things which leaves depressing and injurious effects. God is generous and forgiving to an extent entirely beyond our ability to comprehend. Thus we may sin times innumerable, and still we are accorded an opportunity to do better.

Many of us are in the position of a person who imagines that he is the beginning of the scheme of creation! All that has gone before is of no account! This is not only very egotistical, but such thoughts held day by day and year by year will have a most weakening effect and will finally plunge us into that state of semi-consciousness from which we may not emerge for ages. The "hell" so graphically imagined by Dante is a state more desirable than the lethargic condition of many of the people I have met who occupy positions which are considered well up in business and social circles. It is this dangerous tendency toward a sort of social sleep that we should guard against. We are living examples of the final efforts of the Almighty. All that has gone before has been for our benefit, and we should so live that no further voluntary attention of God need be directed toward us. The aspiration should now be wholly from us toward Him, and an active desire should be perpetually present with us to come into conscious touch with the divine spark within us, which spark is infinitesimal God, and as we earnestly seek to envelop our temples within this light we shall the more quickly solve the mystery of all mysteries and hold within our grasp, once for all, the key of heaven.

There is no incident of life which is not a lesson for us to learn in such a manner that the same may be a step to something higher. We are beings of free choice, and thus we may learn our lessons perfectly or we may "skip" the hardest portions and return again and again to the same experience until we are ready for the next higher grade. All is for the purpose of bringing us up to the point of awakening, and although the blows of experience seem hard, and at times unbearable, yet the more severe they are and the better grace with which we take them the sooner will we come to the time of consciousness when we may "graduate" and take part at last in the realities of life.—C. H. Mackay.

Lived to His 114th Year

THE death of Refugio Hernandez Pontolongo, who is said to have been the oldest inhabitant of Mexico, is announced. The records of the parish in the State of Guanajuato show that he was born in 1779. He lived for 113 years in the same house. One of the special features of THE MYSTIC SUCCESS CLUB is to teach its members how to live in perfect health, in happiness and success for great periods. Be sure to read about this wonderful Mystic Success Club in another part of this issue of the Magazine.

My Kind of a Man

Who is the civilizer of our race?

The man who cries about the awful power of disease, the man who dissects the flesh, to see if he can find a microbe that has destructive power, and then speaks about the many incurable diseases, thus filling the children of the earth with fear and corruption, is not the civilizer of the race. The man who preaches creed and dogmas, who goes wild in the pulpit preaching about hell and destruction, is not the civilizer of our race, for that is not glad tidings; but the man who came in the name of Truth, who comes like the Sun, declaring the unreality of disease and death, who believes and teaches that disease is a mere nothing, who says to the man that cannot heal himself and others, "Oh, ye of little faith!"—he is the civilizer of our race; he is the one that brings good tidings, he is the one that declares the kingdom of heaven at hand and within. He is the one that rends the veil of sor-

row and makes plain that God and man are one, that there is not one atom in the universe that can go to decay. Thus declaring, fear not, "no harm can come to thee."

He is my kind of a man, he makes me realize the song of praises sent up by the multitude of angels: "Glory to God in the highest and on earth peace and good will to men."

To resurrect is to civilize. The man and woman who talk about sinners and wicked men, who say "He stinketh, there is no use to try to resurrect him," who speak about impossibilities, are not civilizers of our race; but the man who comes forgiving and healing and raising the dead—he is the harmonizer and civilizer of our race.—The Golden Rule.

Father Taylor's prayer: "O Lord, deliver us from bigotry and bad rum; Thou knowest which is worse—I don't."

Mothers and fathers, do you realize that in order to maintain the perfect health of your children, they must receive the proper proportions of heat, bone and muscle-making and nerve and brain-building food?

SHREDDED WHEAT BISCUIT

contains all these food properties in correct proportion. In providing it, you are supplying a food that properly and completely nourishes the whole body and that will make men and women with sound teeth, strong bones, firm flesh, elastic muscles and good nerve and brain power.

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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.

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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.

"ONE YEAR AGO I WAS ONLY A SHADOW OF MY FORMER SELF."

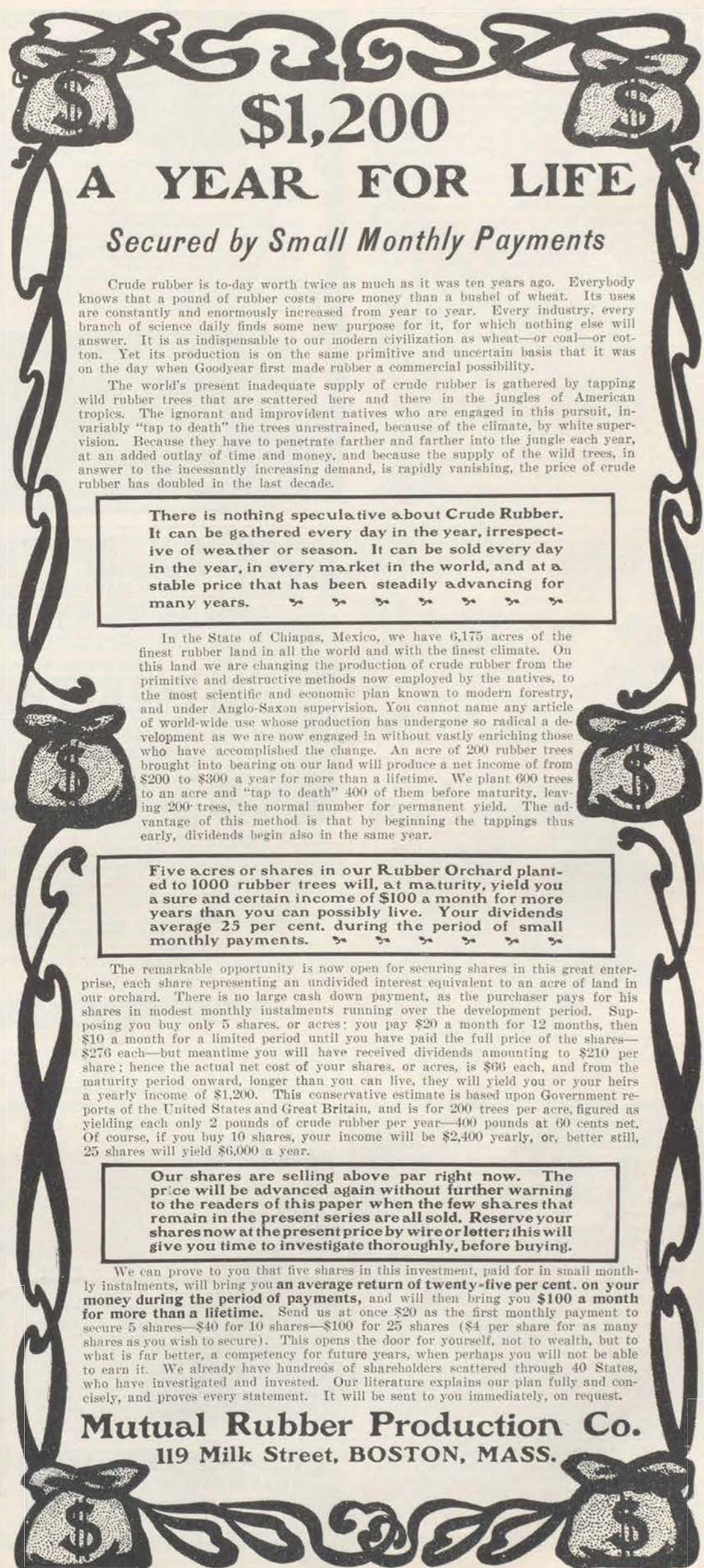
Dear Brother Mystic No. 12—One year ago I was only a shadow of my former self, not weighing over one hundred pounds.

While lying on a bed of sickness, could not use either hand, both arms being broken, and with heart trouble, so that frequently it would palpitate for from eight to thirty hours without rest; and often when it would become quiet it would begin skipping beats, until it would seem that it would never beat again. Twice I was given up for dead. Whether it was caused by the heart trouble or broken bones, all the nails came off my fingers. Now for the cure. One day, while looking at some of the periodicals our people used to send to us, I saw the advertisement of NEW YORK MAGAZINE OF MYSTERIES. And it attracted my attention and I wished to see a number, and became so much interested that my husband subscribed for it for the very reason that it was the first thing that I had seemed to have any interest in for a number of days. The first number brought its words of cheer and hope. Its "I can and I will" impressed me in this way: "That will encourage some poor soul that is not so near the change from this life to the passing over the river of life to the great beyond, but not for me."

Through the perseverance of my dear husband bringing sentences from THE MAGAZINE OF MYSTERIES, and the sayings of some of the Mystics, I slowly but surely began to take on new life. Then we wrote dear Mystics Nos. 1, 7 and 12, that each in their way would interest themselves in my behalf. And thanks be to God and all good influences I have received through their ministry, I am now able to do my own housework, spend a great share of my time caring for the sick. I now weigh over 100 pounds.

Returning health makes me feel as if I must say something to encourage the sick and despondent, and for that reason alone I have taken this liberty, and feel that if anything I can say will encourage one despairing soul to take courage it will make me very happy. For if it is in the power of outside influences to raise one that was so low as I was, I know there are many poor souls that can be helped by the aid of the special treatment of our Mystic Adept Spiritual Healer, and hope all sufferers seeing the "How We Help the Sick" will not doubt, but immediately put themselves in touch with the healing vibrations; then, trusting in God, their restoration is assured. Yes, dear brother, I am growing in health. Your sister in the love of God and His goodness, Queenie M. Wheat, Moab, Utah.

"I have experienced what I would take to be clairvoyance, quite a number of times. A satisfaction comes over my soul that never rested there before."



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Mutual Rubber Production Co.
 119 Milk Street, BOSTON, MASS.

NATURE'S INVISIBLE RESOURCES

By J. H. Lucas

The primal resources of Nature are in abundance and ever existing. All the elements and powers are in invisible, spiritual being, necessary for the growth, development and enjoyment of man, both as to his physical wants and spiritual improvement. One of the things of very especial urgency is that he should speedily learn to adjust himself to the necessary conditions through which he can reach normal relations with those occult laws and spiritual forces, which in their efficient operation will bring into external realization the things imperatively necessary to happiness on the physical plane. All supernal causes and creative energy lie back in the spiritual world, and are unlimited in power and efficient operation. The resources, therefore, of the invisible and spiritual universe are inconceivable and immeasurable in their marvelous results and grand totality. This seems to be unknown to the great majority of mankind, because effects come only within the range of their perceptions, and original, primal causation is ever veiled in mystery or obscured entirely by ignorance.

It is utterly impossible for the finite mind to fathom the depths of infinitude or measure the power and wisdom of the infinite Spirit, because in the realm of spirit ever exist boundless resources and possibilities beyond all computation. And yet, doubtless, all knowledge can be obtained during this mundane life to answer the purposes of mortal existence. Because, by honest research, guided by the love of truth, one may so penetrate and so clearly discover the Eternal Principles of Nature underlying all phenomena that he may receive a complete emancipation from the darkness of superstition and false beliefs.

In contemplating the interior and invisible Life of the universe we discover both latent and active forces, unseen except through material manifestations, and that physical and outward changes are the products and external demonstrations of an invisible and often unimaginable and incomprehensible Power. This Power, in its spiritual essence—which ever eludes the keenest research of the materialist—is everywhere present in the measureless depths of infinitude, and is the eternally regnant life of the universe, undiminished by the expenditure of energy, possessing an utterly imperishable vitality.

There are no bounds to the Life permeating and encompassing all things. No sounding line can measure the depths of this shoreless ocean. It is not an empty, vacant Life; because in it all fullness dwells. It includes power, intelligence and infinite resources.

All material forms proceed from the deft hand and architectural skill of omnipresent Life. Look in whatever direction you will, you behold the evidences of the handiwork of Life's incessant activity, faultless wisdom and unflinching energy. With generous exercise of unseen force it draws upon its boundless resources and establishes everywhere, in vast profusion, forms of beauty and usefulness, from the smallest flower that blooms by the wayside to the greatest system of worlds that floats in space. In a word, Life's possibilities have no limits and its resources are infinite. But how to manipulate and externalize the invisible elements of wealth all about us and utilize them upon the material plane for the benefit of mankind is a question of vast importance.

And yet we confidently believe that in the evolution of the race, and in the advancement of the arts and sciences, and in the progress of human discovery, the time will come when these questions will be solved. It will be when the world arrives at a knowledge of the existence of universal natural laws and how they can be rendered available for practical and useful purposes in every-day material life. And, furthermore, when it is discovered that Nature has a vast reservoir of invisible elements and opulence of resources, which, if evolved into material forms, accessible to all of earth's children, would thereby banish poverty and want from our fair world, and as a consequence destroy the immense train of evils which spring therefrom, we shall see that the race has taken a long step forward in the line of progress and happiness.

And as a prophecy of the fulfillment of this view of the future, we may note that occasionally, and at long intervals, some progressive minds, of independent thought, have left the worn and beaten path of fossilized conservatism and looked into the realm of the hitherto hidden powers and the wealth of invisible forces of Nature, and by the wise and practical use of their discoveries have become the benefactors of mankind. Illustrating this, we may refer briefly to Dr. Benjamin Franklin, the American statesman and philosopher, who was able by the power of his genius to discover some of the subtle, invisible forces of Nature and practically use them for the benefit of others. He thereby promoted human interests. He did this in two ways. First, he stimulated inquiry along new lines of thought. Secondly, the knowledge and inventions he gave to the world was a legacy of immense value to coming generations.



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Death and Immortality

THE Melbourne Age reports an able address by His Honor Sir Hartley Williams on "Death and Immortality," delivered in the Australian Church, Plinders street. After reviewing and rejecting the doctrine of the resurrection of the physical body, the lecturer said:

"Four hundred years before the birth of Christ, Socrates had said to his friends, when they were discussing his funeral, 'If you can catch me you may bury me.' Expanding that idea, he (the speaker) said to the world, 'Look at my face and form. Do you see me? No; you only see a physical manifestation which the real 'me' inhabits.' 'God is a spirit,' said the Bible; he (the speaker) was God's offspring, for it was correct to say, 'I have a soul.' It should be, 'I am a soul.' It was incorrect to say, 'I am a body'; but it was right to say, 'I—the real Me—the Ego—the individuality—have a body.'

"When people 'died' they merely changed their environment and attained to a plane on which they must discard their physical 'bodies.' What was called death was not so, for the Ego, the individual, had never ceased to live. It was the same 'I' that went on living. Writing to a famous man, Professor Rowlandson, Charles Kingsley had said, forty years ago:

"I am glad to see that you incline to my belief, which I hardly dare state in these days, even to those who call themselves Spiritualists, viz., that the soul of each living being down to the lowest secretes the "body" thereof as a snail secretes its shell, and that the "body" is nothing more than the expression in terms of matter of the state of development to which the being—the soul—has arrived."

"In regard to a future state there were two points on which mankind had reasonable assurance: (1) They would have a 'body,' but (2) that body would certainly not be material. When we left 'the shell' and went on to the spirit or soul plane we should be neither better nor worse than on the physical plane. We should know no more, but would have just the same individuality as ever, set in a different environment, with perhaps more favorable conditions for progress. Those who led vicious and purely sensual lives would retain their coarse and wicked desires, but they would have no means of gratifying them. That would be hell. There were, perhaps, many stages on the spiritual plane, and as the translated Ego gradually developed it would pass from stage to stage, as Christ had clearly indicated when He said, 'In My Father's house are many mansions.' Arnold had put the thought well in his line—

Veil after veil shall lift as we progress.

"If there was truth in Spiritualism—and he had little doubt that there was—it must be that much of the twaddle recorded of the cult had been communicated by the foolish, wicked, low-plane spirits. We knew that there must be a higher and also a lower Spiritualism. Those who had passed over were, perhaps, nearer to, and not farther from us, acting in a way as spiritual guardians and guides. He did not regard Spiritualism as all delusion, or as a religious fraud, although personally he had never attended a séance, private or public. In the next life, on the spiritual plane, we should each experience exactly what we each deserved. Let us remember that true religion consisted in deeds, not in creeds; in actions, not in professions, and that the highest duty was to do good and to be good."

Change is Rest

How great is the need of young Americans that they should put in practice the advice given by Renan, the eminent French philosopher, to his students, when he said: "Joy and work are two healthful things. Work, then, work incessantly, but amuse yourselves, too. Do not fatigue yourselves. Let the idea, the thought, come to you in its natural garb, and do not hurry it. Rest yourself from one kind of work by another. Have various subjects of study. Is the head full of one subject, there are, nevertheless, spaces left which can be profitably filled up by another work." An old rabbi of the first century said, "One can pour several measures of oil into a barrel full of nuts."

There is religion in everything around us; a calm and holy religion in the unbreathing things of nature which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart. It comes quietly and without excitement; it has no terror, no gloom in its approaches.—*Ruskin.*

The liberty with which Christ makes us free is a liberty from the old yoke of bondage. It is freedom from the direction of any body of men who shall presume to dictate to us our opinions.—*Rev. Edward Everett Hale, D.D.*

All the while keep the upward windows open.—*Brooks.*

Not always can flowers, pearls, poetry, protestations, nor even home in another's heart, content the awful soul that dwells in clay.—*Emerson.*

The New Day

By Rev. Edward E. Hale

MEN will not be content to live every man for himself, nor to die every man for himself. In work, in art, in study, in trade—in all life, indeed—the children of God, called by a Saviour's voice, will wish to live in the common cause. They will live for the common wealth—this is the modern phrase. They will bear each other's burdens—this is the phrase of Paul. They will live the life of Love. And it will prove true, as it was promised, that all things are added to the community which thus seeks the Kingdom of God and His righteousness.

An eminent surgeon used to remark to his assistants, when everything was "laid out" ready for an operation, "Don't be in a hurry, gentlemen, for we have no time to lose." One can accomplish so much by keeping steadily at it, and not trying to do more than one thing at a time. "One step, and then another, and the longest walk is ended."—The housekeeper or home-maker, more than any other, should cultivate a habit of self-control. A lady who has charge of a number of servants told me recently the secret of success in managing them. "I manage myself," said she, "and the rest is easy." This is just as true of the management of children. When everything goes wrong, take a moment to get self in order, and see how quickly all else will become orderly.

"My only desire is to know the truth. My only fear to cling to error."

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Words of good cheer from our friends when renewing their subscriptions.

Mr. Ernest C. Hicks, P. O. Box 282, Gastonia, N. C., in renewing her subscription for another year, says: "I cannot praise your paper enough for what it has done for me. It has cheered me in times of distress."

Mrs. Jennie L. Kadz, De Land, Fla., in renewing her subscription for another year, says: "I consider your magazine superior to any that has ever been published. It is grand, sublime, inspiring, uplifting

and soul elevating. It is spiritual food—food for the soul. In coming into its vibrations one cannot help feeling God's divine love and holy influence surrounding them. Words cannot express the joy and comfort I receive in reading your most excellent magazine."

Mr. Mortimer Augustus Brown, Colon, Ky., of Columbia, S. A., in renewing his subscription for another year, says: "All hail to the Magazine of Mysteries, the dispeller of doubt and fear and the instiller of renewed hope and courage! Long may that magazine flourish, increasing its circulation to the utmost end of the earth. In token of gratitude for the peace of mind that you and the astrological delineation have brought to me, enclosed you will find one dollar greenback, U. S. currency, for which you will please extend my subscription one year further ahead."

Mrs. A. F. Jackson, 28 Jefferson St., Taunton, Mass., in sending in her renewal subscription, says: "Enclosed you will find the renewal for my subscription to the Magazine of Mysteries, and I am pleased to

tell you how beautiful it is to me. There is no magazine I have ever read that I have gained so much strength and uplifting power from. It makes you think deeply and helps to open the way to understanding some of the mysteries of this grand life."

Mr. Herman Ury, Schenectady, N. Y., in sending in his renewal subscription for another year, says: "With great pleasure I enclose one dollar for the renewal of my subscription for the Magazine of Mysteries. I can only express my highest admiration for it since I read the magazine and ever since reading same I have had wonderful success in my affairs, and it seems something invisible assists me. I look at things with different eyes and always trust to God Almighty. I hope and pray that this wonderful book will assist me further."

Mrs. L. R. Vermilye, Hawthorne, Conn., in sending in her renewal subscription for another year, says: "I wish that everyone could have the magazine and enjoy it as much as I do. I have very little time to read and have kept all of the copies very close in hopes of the time to fully read and enjoy them as I wish. I would not part with them for anything. Every one is worth the price paid for all. I read a little at times and feel so happy and contented after they drive all blues, all unhappiness and difficulties far away and leave peace and joy instead. What more can be desired?"

Mr. Chas. L. Whistman, 1625 Noble St., Anderson, Ind., in sending in his renewal subscription, says: "I herewith enclose express order for one dollar for a renewal to the Magazine of Mysteries. It has been a great help to me and my family and cannot think of being without it."

Mr. James Bastow, 37 Abbott St., Nashua, N. H., in sending in his subscription for another year, says: "I assure you it is an interesting paper to me; in fact if I see one on a news stand before I get my own I cannot wait, but have to buy one. I wish it every success."

Mrs. Eliza Mills, 443 R St., N. W., Washington, D. C., in sending her subscription for another year, says: "I love the magazine most of all I ever read. I find great help and strength and success come after reading it and an uplifting to happiness. I would rather do without other things, than this magazine."

Mr. Theo. Mathias, Box 130, Middletown, Pa., in sending in his renewal subscription, says: "I send my magazine each time to a friend of mine and he says that he does not want to miss one copy. As for myself, I am wrapped up in it."

Laura E. Ingersoll, Indiana State Soldiers' Home, Lafayette, Ind., in sending in her renewal subscription, says: "I enjoy reading your magazine and I would not do without it. It is so uplifting in its readings, and the vibrations are so helpful, and as I read a peace comes over my troubled spirit which passes all understanding."

Mrs. L. W. Jackson, Gainesville, Fla., in sending her renewal subscription, says: "Your magazine has been to me an inspiration and teacher, and daily I ask God's blessing upon you and your work."

Harry Trappböhner, 1427 S. 21st St., Phila., Pa., in sending in his renewal subscription, says: "I can't tell in words the appreciation I feel for the Magazine of Mysteries, since I find only expressed what was slumbering in me, and wish everybody could find the truth in it, as I do."

J. S. Short, Perla, Ark., in renewing his subscription for another year, says: "Enclosed find P. O. money order for \$1.00 for a renewal to your valued paper, the Magazine of Mysteries. I could not do without it now, for I think it is the finest magazine I ever read."

Mr. Thos. J. Robbins, Box 213, Sullivan, Ind., in sending his renewal subscription to the Magazine of Mysteries, says: "I think your Magazine of Mysteries and wonder unfolding writers intensely instructive. I feel that it will be of great benefit to me and all who will read and study its productions."

Laura R. Smith, Platteville, Wis., in sending in her renewal subscription, says: "I have been a faithful reader of your magazine for the past year and it has been of such benefit to me mentally and physically I feel I cannot do without it."

Herbert L. Grinnell, Little Compton, R. I., in sending his renewal subscription to the Magazine of Mysteries, says: "The Magazine of Mysteries is a source of wonder to all who see it. They say it is the nearest to their belief of any paper they ever saw. It is a great help to me in my Christian life, both as a church member and a Sunday-school teacher. There are so many spiritual and God-like readings that no one can read it and not be profited by its holy teachings. I am thoroughly interested in the Magazine of Mysteries. It is a source of comfort to me. Long may it prosper in its holy work, in its uplifting and upbuilding of mankind and its holy and Christian-like teachings. It is a noble work. Thanks to the day that I became acquainted with the Magazine of Mysteries."

Mrs. Annie Widmer, 633 11th St., N. E., Washington, D. C., in sending her renewal subscription to the Magazine of Mysteries, says: "I am very fond of the Magazine of Mysteries and I can hardly wait for the time to come when to expect it."

All persons born from December 23 to January 20, inclusive, were born in Capricorn. You are high-minded and self-confident; lover of the beautiful; love literature and science; public-spirited; independent and a natural leader; executive and aspiring. Read bottom of this page showing you how to get, absolutely free, a full and detailed Astrological Delineation by one of the greatest Mystic Adepts in the world.

All persons born from November 23 to December 22, inclusive, were born in Sagittarius. You are earnest, frank, jovial, fearless, honest, generous, friendly; very quick-tempered and outspoken; curb your anger; you are often misunderstood. Astrology can help you; can point the way to success for free Astrological Delineation, as per offer at bottom of this page.

All persons born from October 23 to November 22, inclusive, were born in Scorpio. You have great vital forces; magnetic and hypnotic powers which can be developed in a scientific way. Read our free offer of a full Astrological Delineation printed at bottom of this page.

All persons born from September 23 to October 22, inclusive, were born in Libra. You are moderate and retiring; your inner nature is receptive, intellectual, sensitive and poetical; you can develop tremendous psychic powers, and we would advise you to give attention to metaphysics, occultism and modern spiritualism. Listen to the Mystic Adepts, as they can help you. Read notice at bottom of this page to get great help.

SHORT ASTROLOGICAL DELINEATIONS, COVERING THE TWELVE PERIODS OF THE YEAR.

All persons born from January 21 to February 19, inclusive, were born in Aquarius. You are a good judge of human nature; are fitted to deal with the public; are conversative; are fond of public entertainments; are a good companion; show you how to achieve great success. Public relations are practical. We can help you. Read notice at bottom of this page about our offer of a free Astrological Delineation by a great Mystic Adept.

All persons born from February 20 to March 21, inclusive, were born in Pisces. You are sensitive and thoughtful; anxious in your ability; have a sensitive nature; are very successful in your business; are very successful in your business; are very successful in your business. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from March 22 to April 20, inclusive, were born in Aries. You are earnest and active; full of life and activity; can do wonderful things if you study occult and psychic forces. The Mystic can help you in a wonderful way. We are offering a lengthy Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from April 21 to May 20, inclusive, were born in Taurus. You are practical and business-like; you are very successful in your business; are very successful in your business; are very successful in your business. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from May 21 to June 20, inclusive, were born in Gemini. You are sympathetic and emotional; you are very successful in your business; are very successful in your business; are very successful in your business. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from June 21 to July 20, inclusive, were born in Cancer. You are very successful in your business; are very successful in your business; are very successful in your business. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from July 21 to August 20, inclusive, were born in Leo. You are very successful in your business; are very successful in your business; are very successful in your business. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from August 21 to September 20, inclusive, were born in Virgo. You are very successful in your business; are very successful in your business; are very successful in your business. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

HOW TO GET A FULL AND DETAILED ASTROLOGICAL DELINEATION OF YOUR LIFE FREE



THE MAGAZINE OF MYSTERIES will give, absolutely free, to each person sending one dollar for one year's subscription to the magazine, a lengthy Astrological Delineation, prepared by a MYSTIC ADEPT ASTROLOGER. Be sure to send the month and date of your birth with your subscription.

These Delineations are of great value to anyone who desires to know the Mystic Rules for having Perfect Health, Wealth and Happiness, as they are prepared by one of the greatest Mystic Adepts in the world.

With this wonderful Delineation and the magazine you can learn how to have all the Unseen Forces and Occult Powers help you. There is not a greater blessing than perfect health, prosperity, long life and general success. These Mystic Astrological Delineations show you how to get wonderful Psychic Power. They show you what to do, when to do and how to do to command all of the great planetary, solar, magnetic and psychic forces of the universe.

With your Astrological Delineation, as given by this Mystic Adept in astrological and occult science, YOU CAN AVOID DISEASE, FAILURE AND MISFORTUNE.

Astrology is an exact science, and a Delineation prepared by a true Astrological Adept, who is honest, sincere, learned and conscientious, will be of great value to you.

Remember, you get this magazine one whole year for one dollar, and we send you free your Delineation.

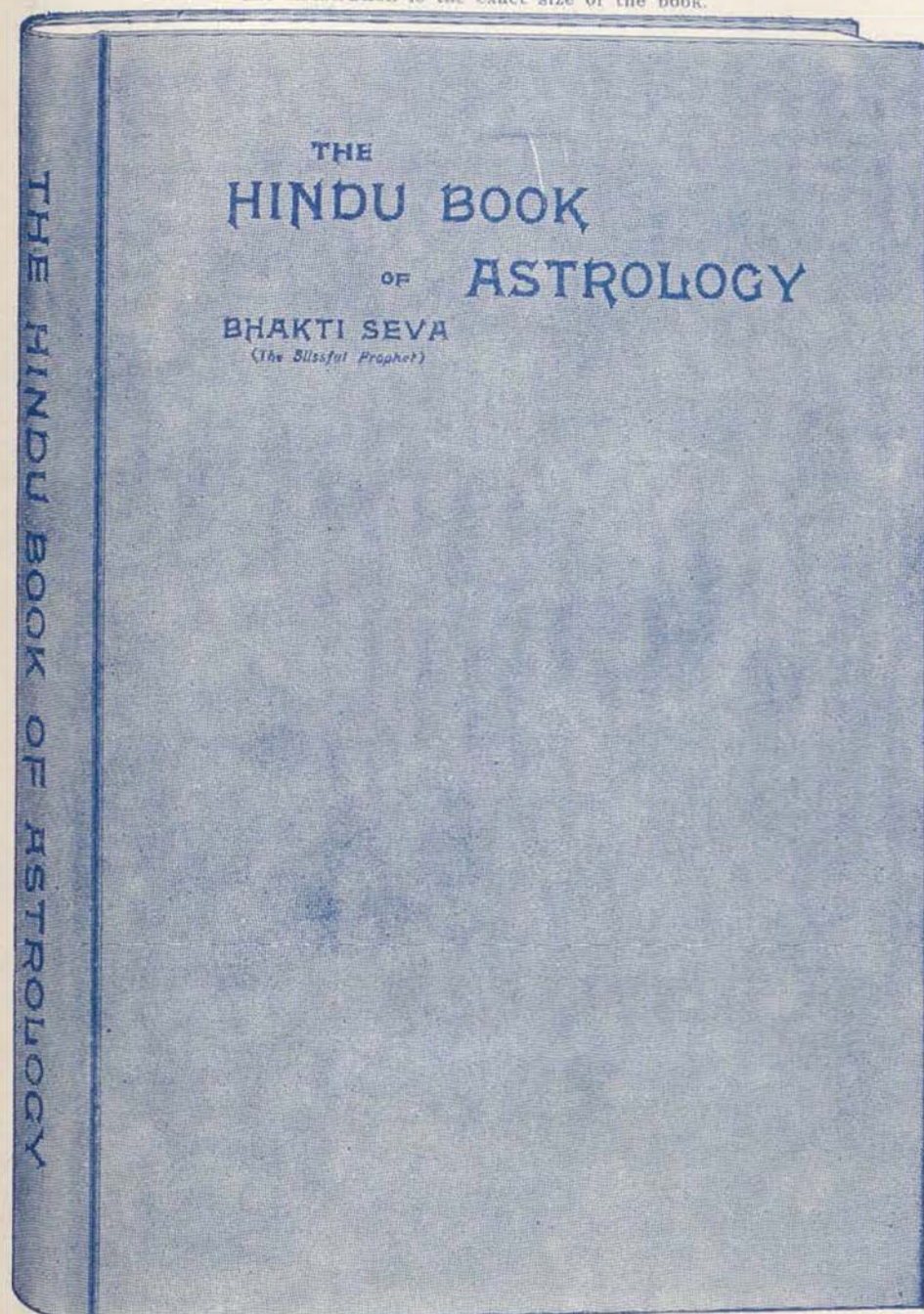
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THE MAGAZINE OF MYSTERIES,
22 North William Street, New York City.

The Hindu Book of Astrology

GIVEN AWAY FREE.

The illustration is the exact size of the book.



To introduce this Wonderful Book, we are Giving Away the First Edition (5,000 Copies). Send One Dollar Promptly for a Year's Subscription to The Magazine of Mysteries, and a copy of this Great Book will be sent you FREE.

The Author of this book is Bhakti Seva (The Blissful Prophet), one of the Greatest Astrological Seers that the world has ever known. Read carefully the following letter from Bhakti Seva (The Blissful Prophet), explaining his new book of Hindu Astrology:

AN OPEN LETTER TO MY FELLOW-BEINGS.

By Bhakti Seva (The Blissful Prophet),

Author of The Hindu Book of Astrology.

DEAR BROTHERS AND SISTERS:

For thousands of years HINDU ASTROLOGERS have by their knowledge of the Solar System been enabled to formulate a system of Astrology which enables them to speak with Scientific authority and certainty with respect to the Planetary influences upon mankind.

Each person is born in or under one of the twelve signs of the Zodiac, and is thus influenced more or less throughout life by the Planetary conditions at the time of birth.

In my new book of HINDU ASTROLOGY I give the natural tendencies of each person, and in a certain way indicate what they should do and what they should not do to make life a success.

By referring to your sign in my new book of HINDU ASTROLOGY, which is indicated by the date and month when you were born, you will see

what your natural tendencies are and what is the best for you to do to attract the use of unseen forces and powers, which are your birth-right and which will aid you to make your future bright.

Each and every person is naturally endowed with peculiar and great powers which make for good, and also are born with tendencies which must be corrected in order that the higher and good powers and forces may be able to work to advantage. No matter how bad your lot may seem to you, and how difficult for you it is to get along in the world, you can readily change all darkness to sunshine and happiness if you will only go about it in the right way.

No matter which one of the Twelve Signs of the Zodiac you were born under, you can develop into a good and successful person if you will pay strict attention to the Golden Truths printed in my new **HINDU BOOK OF ASTROLOGY**. Scarcely one person of the large and growing human family pays enough attention to questions bearing upon individual happiness, prosperity, harmony and health. This book should be read many times and carefully studied, as it contains vital truths, and points the way to perfect health, happiness and prosperity.

Everyone occupies a place in the Universal Zodiac, and all our sufferings and misfortunes are due entirely to a lack of knowledge and wisdom. Now, my sole aim in writing this **HINDU BOOK OF ASTROLOGY** is to wake people up out of the delusions in which they live. I will tell YOU all—you are greater beings than you imagine you are; that your dormant or latent powers and forces are great and wonderful; that YOU, and YOU alone, limit yourself and suffer because you will not rouse yourself to the grand truth as laid bare by Astrology, which wise and good men have taught for thousands of years.

May peace, joy, health, prosperity and happiness come to all my readers. I am, BHAKTI SEVA (The Blissful Prophet).

FREE WE ARE GIVING AWAY THE FIRST EDITION (5,000 COPIES) OF THE HINDU BOOK OF ASTROLOGY. SEND ONE DOLLAR PROMPTLY FOR ONE YEAR'S SUBSCRIPTION TO THE MAGAZINE OF MYSTERIES, AND THIS GREAT BOOK WILL BE SENT YOU FREE.

ADDRESS **THE MAGAZINE OF MYSTERIES,**

22 North William Street, New York City.

P.S.—Present Subscribers can obtain this book by extending their subscription one year, or by sending \$1.00 for a new subscriber and having the book themselves.

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, gasgets 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 Canada, England, France, Germany and Mexico. A machine the size of a sewing machine, which makes CORKS out of waste paper and paper pulp. 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 far superior to the old style of corks in every way. 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 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 a few days the price will be advanced to \$2.00 per share, and within a year will, we believe, be worth many times that, 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 is sure to 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 worth 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.



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.

The Reason Why We Offer This Stock.

Any new article which depends on public use for its success must be introduced. The usual method of doing this is to advertise it for years at a cost of thousands of dollars. By selling a little of our capital stock to the people from Maine to California, we are not only securing funds for establishing branch plants at once, but we are securing a pushing, driving force that cannot be equalled. One lady purchased ten shares of our stock, and showed the sample corks to a pickle manufacturer whom she happened to know, and he became so interested that he at once wrote us, and we now have his standing order for thousands of gross of our corks. Almost everyone has some friend who uses quantities of corks in his business. We want the name and address of the cork users you know, and if you are a stockholder in our Company we are sure of your help. Not over \$500.00 worth will be sold to any one person, and only a limited amount of stock will be sold. We ask you to write us and let us tell you about it, then use your own judgment.

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 some of the foremost users of cork in America, the banks of our own city and to the many bankers, manufacturers, chemists and publishers of great newspapers and magazines who have not only thoroughly investigated our business, but have also personally invested a considerable sum of their own money in this stock. We also refer to the Germania Trust Co., of St. Louis, one of the largest banks there, 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 a short time 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. The amount offered for sale is limited and we could sell it to one great cork user alone if we wished to. What we want is a stockholder in every city, town and village; some one who, being interested in our enterprise, will write us whenever any new user of corks starts in business in their vicinity and who may have friends and acquaintances who are users of corks. In this way we will gather information worth thousands of dollars to us and which would cost us a great deal of money to get in any other way. You might have but a single share of our stock and yet get hold of information which would enable us to sell thousands of gross of our corks and in this way make money for us and for yourself. We believe we have taken the best possible method to get our new corks into use throughout the entire country at once. Our paper corks are clean, anti-septic, handsome and perfect in shape. Cork corks are dirty, scarce and imperfect. We constantly improve our corks, while cork corks are getting poorer and scarcer each year. We pledge ourselves to treat you honestly and fairly, and that you, even though you hold but a single share of our stock, will receive exactly the same proportionate profits and dividends as we do, who hold the controlling interest. We ask only a fair-minded investigation of us and our enterprise, and will give you every opportunity to make it.

EDWARD GUDEMAN, PH. D.

TELEPHONE, HARRISON 3132

Chemist and Chemical Engineer

GENERAL CHEMICAL WORK
PATENTS AND CONSULTATION
FOOD PRODUCTS AND BEVERAGES
RECOVERY AND UTILIZATION OF BY-PRODUCTS

OFFICE AND LABORATORY
SUITE 704 RIALTO BUILDING
CHICAGO, ILL., March 13, '03.

Mr. E. G. Lewis, Pres., U. S. Fibre Stopper Co., St. Louis, Mo.

DEAR SIR:—After a carefully and exhaustive personal examination of the U. S. Fibre Stopper Co.'s processes and plant for the manufacture of paper pulp fibre stoppers, I beg to report as follows:

I see no difficulties whatsoever that will interfere with immediately turning out a continuous supply of these corks and stoppers. The technical part is so well developed and worked out, that further improvements will have to come with continued manufacture and will be based on meeting special requirements of consumers. The mechanical part offers no difficulties either, as the machines, as now constructed, and which were in actual operation during my examination, will turn out a perfect, uniform stopper, and in a very large quantity.

I believe you have an excellent thing in this and that you will have no trouble in introducing them to the trade, as these stoppers are equal to cork stoppers and have many advantages that the other stoppers lack. The pulp stoppers are clean and perfectly sterile; its uniform texture and tensile strength is such that it will not break nor crack, and having no holes nor channels, will hold fluids or gases in any kind of containers. The only suggestion that I can make at the present time is to increase your capacity as quickly as possible and to bring the stoppers into the market.

I remain, yours very truly,

EDWARD GUDEMAN, PH. D.

Dr. Gudeman, whose scientific work for the Borax and Glucose Trusts has attracted national attention, making him one of the foremost chemists of this country, was retained by us to make an exhaustive examination of our processes and product and give us a fair unbiased report on them.

UNITED STATES FIBRE STOPPER CO.

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 Bldg., St. Louis, Mo.

UNITED STATES FIBRE STOPPER CO., St. Louis, Missouri.

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.

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