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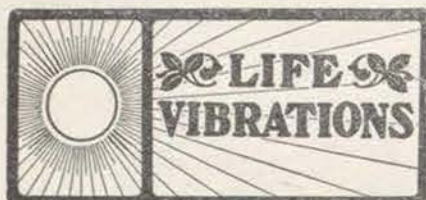
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FEBRUARY! A month short of days, but a blessed  
month to reach eternal bliss.May it remind us that life is not counted in days,  
but is eternal, yet that life here is too short for any  
bitter feelings.Come, let us crowd into this month of fewer  
days more and greater joys and blessings!

How?

By coming into God's Kingdom and stopping  
our foolishness; being more sane, kind, gentle and  
considerate.

"Life is too short for any bitter feeling;

Time is the best avenger, if we wait;

The years speed by, and on their wings bear healing;

We have no room for anything like hate.

This solid truth the low mounds seem revealing

That thick and fast about our feet are stealing—

Life seems too short."

ALL LIFE IS ETERNAL!

But how important for each and the All that we  
live every blessed moment of it with God and the  
Angels!

How important that we live in Love and Faith!

COME, ROUSE THEE!

Let us love, and work, and do, and live; God,  
the eternal Creator, is nearer to us than all else.

HELP AND POWER ARE EVER NIGH!

The great God is here while we read these words.

"No help!" says carnal mind.

"Nay, 'tis not so!" says the soul.

"Though human help be far, thy God is nigh,  
Who feeds the ravens hears his children cry.  
He's near thee wheresoe'er thy footsteps roam,  
And he will guide thee, light thee, help thee home.""The Lord is my strength and song, and He is  
become my salvation."

"To those who love and trust the Lord

His help stands forever sure;

From age to age His promise lives,

And the performance is secure."

I WILL TRUST IN THEE!

He is mine!

I am His!

Seek Him and He will be found within thee.

SEEK HIM AND HE AND THE ANGELS WILL SEEK  
THEE!And now, to-day, blessed February, is the time to  
seek, and—"Though Winter howleth at the gate,  
In our hearts 'tis Summer still."

PRAISE GOD FOREVER!

## Look Up

Look up—the sky is bright to-day.

The rain has passed. Can'st thou not say,

"Giver of Good, who cleared the way,

We give Thee thanks"?

Look up—to-day we break the sway,

Of Sin and Pain. For Life's one day

Is added strength. For this, Oh, may

We give Thee thanks.

Of Hope and Health and upward surge,

Of Life's great tide, so soon to merge

Into "the sea of glass," upon the verge

We give Thee thanks.

Look up, dear heart! All Life's a benediction.

Bright with Love

And hope and faith in the All-Good above.

Brood over us, O Heaven's Eternal Dove,

Spirit of Thanks!

—Mrs. W. V. Tompkins.

The very Present is of more importance to you  
than the Past or Future.

## She is 104 Years in the Body—A Beautiful Christian Life

Oh, how blessed is the spiritual life! It is always  
crowned with blessings, such as a long, useful, force-  
ful, happy and peaceful life here and now. The  
Mystics know that it is blessed to reach a sweet ripe  
old age of body while here in this great and beautiful  
world that God has given us. Here is an account  
of the earth life of a sweet Christian soul, taken from  
the Boston daily papers:"Nov. 27, 1903, at Berlin, Mass., was the anniver-  
sary of the birth of Miss Rebecca Whitcomb, which  
occurred in 1799, one year before the last century  
began. Living in three centuries, Miss Whitcomb  
is to-day at the age of 104 in remarkably good  
health and in perfect possession of all her facul-  
ties—probably the oldest woman in Worcester  
County. She received many friends during the day,  
and among others her pastor, the Rev. Charles E.  
White, with whom she sang hymns with a voice that  
still shows its former sweetness. Miss Whitcomb  
was one of eleven children born to Silas and Lucy  
Whitcomb, of Bolton, Mass. Hundreds of people  
now in their seventies and eighties remember her as  
a devoted Sunday school and day school teacher.  
For many years she lived in the family of Dr. Ed-  
ward Hartshorn, but of late years has resided with  
her nephew, Capt. Silas Sawyer, who, though ninety-  
two years of age, is wondrously active and youth-  
ful. Within a half-mile dwells another woman of  
advanced years, Mrs. Mary Crossman, who has just  
passed her ninety-seventh birthday."Oh Sacred Life, free from strife;  
Yet busy, devoted to the soul's needs.The spiritual man sees good in all things, all be-  
ings, all events, because he is coming into oneness  
with the omnipresent, omniscient and omnipotent  
One, who is in, through, under and above all there  
is. He who sees much so-called bad and fights  
and resists so-called "evil" may be entering the  
Path of Eternal Light, but is not yet Christ-like nor  
truly a spiritual man. In a while the resisting man  
will, through much failure and much distress, dis-  
cover that he cannot resist the *One Eternal Change-  
less Law* and will cease to do so, and change from  
mere natural man to divine man. This was the  
blessed teaching of the Master, iterated and reiter-  
ated; it is the teaching of all Masters. There is  
only power in love, and only weakness and failure  
in resistance. The blessed Quakers and Shakers  
are fine examples of spiritual development; so were  
the early Christians.—*A Mystic.*Work is not work if it obscures the vision of our  
seeing God in it.—*A. Z.*What's all this babble about God "scorning"  
this and that, and being "angry" and "wrathful"?  
God is love! God is the All in All! God is God!  
All is Good! Come, let us cease to label and libel  
the great God.—*Frank Harrison.*Strengthen your soul with eternal and universal  
love; all men need is soul-food, perfect love.—*A. Z.*In the last analysis we find that all the brain and  
body needed to make a perfect man, the image of  
God, was soul-food. The world to-day is lean and  
hungry only because it seeks all else but God, and  
is not willing to have all blessings added, in the  
scientific or spiritual way.—*Frank Harrison.*

## Ella Wheeler Wilcox Says "Luck" May Be the Possession of Everyone

**L**UCK is a mental state, or, rather, a spiritual state, for spirit is greater than mind or body,  
and governs both. All about us we may see people who are dwelling in the physical only, and  
who lead gross, immoral lives, ignoring both the mental and spiritual, and yet who seem to be  
what is generally termed "lucky." They have money, luxury and all the pleasures of the  
senses.

But this is only temporary. According to the philosophy which seems a sensible one to  
me—the philosophy of reincarnation—these people in past lives laid the foundation for the physical  
comforts they now enjoy. By the lives they now lead they are laying foundations of poverty and  
misery for themselves later in this incarnation or in another.

But I absolutely believe any man or woman may achieve success and obtain "luck" who keeps the  
thought of the Divine Self and its rightful inheritance of all the good things of this and other lives con-  
stantly in mind.

I have said this a hundred times, and I intend to say it whenever opportunity comes.  
In a little paper called *Revolution*, published by Robert J. Brown at Little Rock, Ark., I read the  
following inspiring words:

"In the will of God there is no evil. All good will is God will. Recognize that your purpose, con-  
ceived in truth, cannot fail. Realize the resources that are subject to your will. Draw upon them.  
Will to do and be Good; inasmuch as you do Good, you are God."

Robert Brown himself was a wretched man, sick and unsuccessful. Through agonies of suffering he  
came at last to suddenly realize the spirit of God which dwelt in his soul, as it dwells in each one of us.  
He began to assert the Divine Self, and life began to change. He began to have luck.

There are people who know nothing at all about these Higher Laws, and yet who naturally live in  
accordance to their rules. Such people are "lucky," but they do not know why.

I have had scores of women who have graduated from all sorts of schools and colleges and institu-  
tions appeal to me to get them pupils or patients, as they were on the verge of starvation—luck was  
always against them. But I know a dear little Swedish girl who came to America with small knowledge  
of our language, and no letters of introduction, nothing but her diploma as a graduate from the institu-  
tion where Swedish massage is taught—and though she found thousands of competitors in the field, she  
always has "luck." She is a born optimist. It never occurs to her that she can fail. She has a great  
respect for her work, and regards it as an art. She is full of good will toward the whole world, and  
always looks for good to come to her. She never heard of "Divine Science," and the "God within"  
means nothing to her, yet she is living Divine Science every day, and the God within her actuates every  
thought. So, of course, she is "lucky."

## INSPIRING POEM WORTH KNOWING

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

## Unseen Friends

A DEDICATION

By Henry Wadsworth Longfellow

As one who, walking in the twilight gloom,  
Hears round about him voices as it darkens,  
And seeing not the forms from which they come,  
Pauses from time to time, and turns and hearkens;

So walking here, in twilight, O my friends!  
I hear your voices, softened by the distance,  
And pause, and turn to listen, as each sends  
His words of friendship, comfort and assistance.

If any thought of mine, or sung or told,  
Has ever given delight or consolation,  
Ye have repaid me back a thousandfold,  
By every friendly sign and salutation.

Thanks for the sympathies that ye have shown!  
Thanks for each kindly word, each silent token,  
That teaches me, when seeming most alone,  
Friends are around us, though no word be spoken.

Kind messages, that pass from land to land;  
Kind letters, that betray the heart's deep history,  
In which we feel the pressure of a hand—  
One touch of fire—and all the rest is mystery!

The pleasant books, that silently among  
Our household treasures take familiar places,  
And are to us as if a living tongue  
Spoke from the printed leaves or pictured faces!

Perhaps on earth I never shall behold,  
With eye of sense, your outward form and sen-  
sibility;  
Therefore to me ye never will grow old,  
But live forever young in my remembrance.

Never grow old, nor change, nor pass away!  
Your gentle voices will flow on forever,  
When life grows bare and tarnished with decay,  
As through a leafless landscape flows a river.

Not chance of birth or place has made us friends,  
Being oftentimes of different tongues and nations,  
But the endeavor for the selfsame ends,  
With the same hopes, and fears, and aspirations.

Therefore I hope to join your seaside walk,  
Saddened, and mostly silent, with emotion;  
Not interrupting with intrusive talk  
The grand, majestic symphonies of ocean.

Therefore I hope, as no unwelcome guest,  
At your warm fireside, when the lamps are  
lighted,  
To have my place reserved among the rest,  
Nor stand as one unsought and uninvited!



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THE NEW YORK

# MAGAZINE OF MYSTERIES

A MAGAZINE OF HEALTH, HAPPINESS AND PROSPERITY

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Vol. 6

NEW YORK, FEBRUARY, 1904

No. 4



**A NEW YEAR'S TREAT.**—We are pleased to present to our readers a series of illustrated articles prepared by Mystic No. 7, who recently returned from a visit to Egypt. Valuable facts have been ascertained concerning the Pyramids, Mummies, Temples and Brotherhoods of Ancient Egypt, as well as the manners, customs and religion of the Egyptians. The first of these interesting articles appeared in the November Number.

The next article, appearing in the March issue, we promise you will be especially interesting. Each article will be illustrated with photographs taken by Mystic No. 7. Do not miss one of these articles or fail to speak of them to your friends.

**O**FTEN at night when the City of Cairo is folded in the deepening shadows, a monotonous chant may be heard, varied occasionally by a sharp cry of pain uttered by some ecstatic worshiper. The chant is an Arabic recitative called a song, and it is voiced by a group of dervishes as they gather about the tomb of a *walee* or saint, or in the midst of their strange contortions at some religious ceremony. The tombs of the *walees* are considered to have marvelous healing powers, and many cures are instantly effected.

During the birthday of the Prophet and other religious celebrations, Mohammedans of all sects and ranks attend. The whirling dervishes, in their sugar-loaf hats and white or black robes, whirl round and round in the midst of the praying and chanting of other worshipers. Frequently they whirl until utterly exhausted, and are then looked upon as *melboos*—that is, clothed with Divinity. And this is the object of all the contortions, dancing and frenzy. To be bereft of all the senses, to feel and think only "Allah," is their highest aspiration.

Do you not see, Brothers, how the very same hunger after God is in every form of religion? It has been voiced in the statements of philosophers, the prayers of the Mystics, the lives of the saints and the sufferings of all humanity. Even the "mysteries" practiced so many thousands of years ago in this old Egypt were founded on truths revealed only to the soul. Like a thread of gold through the gloomy warp and woof of human history has run this yearning search for more of the Divine Light, and all manners and methods have been tried in the searching.

We look afar over the stretches of the Libyan Desert to the Arabian Mountains and recall the life of that grand old monk, St. Anthony, who was the first of the Christian Brothers in Egypt, and recall how he loved his lonely mountain and the peace of the arid desert, because they enabled him, as he

thought, to live the purer life. This was his way of finding God. Here, in this rare, clear atmosphere, where the sun shines with such brightness and the stars leap like globes of celestial fire out of the black curtains of the night, it seems not hard to attain a nearness to the shining splendor of the Divine Presence.

The hermits of old Egypt wanted nothing near to cause other thoughts than those of abstract contemplation and reflection; the solitudes and the calm silence of the wide and high places of desert and mountain uplifted and illumined their souls; and in the earliest days of ancient Egypt, when there were monks and nuns who lived near Memphis and on the plateau where the Pyramids stand,

Of the occult and secret Brotherhoods we can say little, save that *they exist*, and their knowledge, power and spiritual influence are truly marvelous. Egypt is the cradle of all science, philosophy and religion, not even dividing honors with India, though the truths and principles anciently known in one were known in both lands.

In Egypt, as in India, are countless evidences of knowledge of occult law and mental practices, even such as are known and practiced to-day. Here is a brief extract from an old MS. on the "Natural Law of Miracles," written 400 B. C., which shows an understanding of the law of suggestion and mesmeric power:

"Wherefore, touching illusions and impressions, as also strong emotions of love, fear, despair or whatsoever, these nerve and brain sensations are easily conveyed from one human subject to another. . . . The subject will see exactly what you choose him to see, hear what you wish him to hear, etc., and if you understand the laws of light and sound and air vibrations, you will be able to continue the relation for an indefinite period."

And so of all deep and profound truths the Egyptians were masters and expounders. Looking beyond the veil of their symbology we find forever sparkling the light of the one Truth which underlies all statements of religion. The One Supreme, the Most High God, was known and praised in Egypt, as in India, China, Greece, Persia or Palestine.

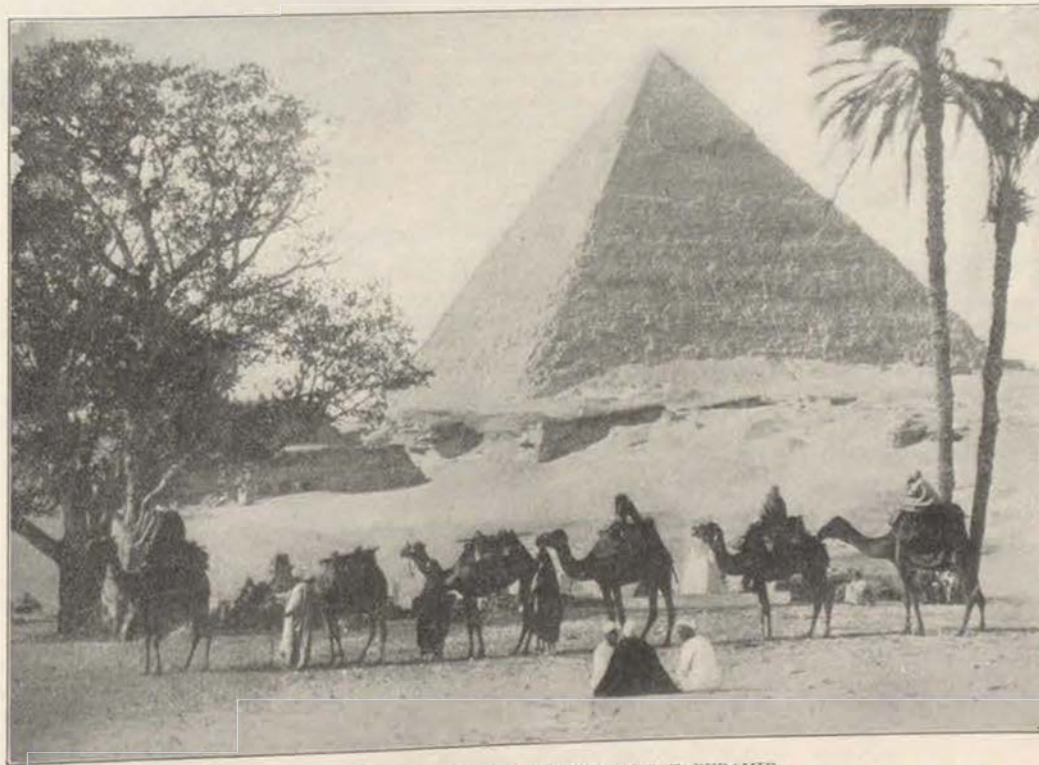
Compare the following hymn with our own and other Scriptures and see how beautiful is the expression concerning the Maker and Creator of all.

This is an extract from the hymn to Amen-Ra, the hidden Deity, the self-existent Light:

"Hail to thee, Ra, Lord of the Law, whose shrine is hidden; Master of the Gods; by the sending forth of his word, the gods sprang into existence."

"Hail, Gok Atmu (Light), Maker of Mortals. However many are their forms, he causes them to live; he makes different the color of one man from another. He hears the prayers of him that is oppressed; he is kind of heart to him that calls unto him; he delivers him that is afraid; he judges between the mighty and the weak."

"O Form, One, Creator of all things, O One, Only Maker



THE PYRAMID OF CHEOPS, OR THE GREAT PYRAMID.

they were actually walled in, with only a small aperture, in which could be inserted their food and drink.

In one of the old temples we visited was a small, dark room, where pious Brothers, even to-day, go for solitude and meditation. First one and then the other of us went in and shut the door, and even the few moments we remained brought vibrations of peace and power indescribable.



of existences. . . . He maketh the green herb to make the cattle live and the staff of life for the (use of) man. He maketh the fish to live in the rivers, the winged fowl in the sky; He maketh birds of all kinds to live, and the reptiles that creep and fly. . . . Hail to thee, O Maker of all these things, thou Only One."

Not only was the unity of the Godhead known by the priesthood of Egypt, but the triune aspect also was emphasized in their teachings.

"I am Tmn in the morning," says the Creator in a passage in the Ritual, "Ra at noon, and Harmachi in the evening."

This was interpreted as being a reference to the



FIRST VIEW OF THE PYRAMIDS OF GIZEH.

dawn, noon and sunset as three distinct forms, co-existent and co-equal in the substance of the sun which illustrated the three divine attributes which exist co-eternally and co-equally in the substance of uncreated Light.

The whole vast system of temples, definite and co-ordinate in every relation shows the worship of Egypt to have been fundamentally based on universal Fatherhood and the conception of a majestic and all-embracing Unity. But the doctrines of the One God and the Divine Trinity are not the only secrets of the Ritual. The Divine Motherhood, the spiritual birth and many of the deeper and profound mysteries which can only be understood by the advanced soul, were taught with marvelous and indescribable clearness.

Back of the civilization of to-day, back of all that the world knows of the truths of soul and life and the powers of mind, the wonders of the heavens and the laws and principles governing the universe, stands Egypt, the morning land where the sun of knowledge first dawned upon the minds of men. The true mystics of to-day are reviving the ancient lore and putting into form that which will prove the oneness of the Light of Ages.

At last we visit the Pyramids! Out through the broad, more modern streets of the city, past the new Egyptian Museum, where the treasures of centuries are on exhibition, where the real Pharaoh who drove the Israelites into the Red Sea lies as though but sleeping in his mummy case, out to the wonderful Nile Bridge, which is guarded by a majestic carved lion on either side of the entrance, out to the broad roadway bordered by thick-branched *lebbek* trees, where we take the tram or street car to the Pyramids of Gizeh. This roadway is one of the principal thoroughfares entering Cairo, and on market days is crowded—as you see in the picture—with throngs of merchants and their donkeys or camels, with overflowing paniers of fruit, grain, vegetables, hay or corn. The scene is one of ever varying and deeply interesting variety. On one side of the road lie the green fields of the Nile farm lands; on the other, grounds and gardens belonging to the Ghezireh Palace Hotel, which formerly belonged to the Khedive. There is a high fence about the Ghezireh gardens farther on, but the palms, banana and other trees tower above, giving a hint of the beautiful grounds within. By some, this is considered one of the most beautiful gardens of the kind in the world. At frequent intervals, as the car sped on through the avenue of

stately *lebbek* trees, we passed poor women beside their heaps of fresh melons, (which had been brought by a loaded camel and deposited in the shade of a friendly tree), where they sat hour after hour, the close, black veil over their faces, and patiently waited for customers, while the children played in the dust near by.

The eight-mile car ride was nearing its close. We gazed spellbound at the sand-colored cones towering toward the sky. At first they seemed so much smaller than we expected. Was it possible we were at last able to look upon the Pyramids—that we were really in the land—yea, at the foot of the Pyramids themselves?

As we approach nearer they increase in size; they become immense, vast, overpowering. Can it be true that St. Peter's at Rome could stand within the Great Pyramid if it were hollow, "like a clock under a glass dome"? or that "if the Pyramid were pulled down a wall could be built all around the frontier of France with the stones"? Yet this is what has been said by those who know.

With our first moment of descent from the car we are surrounded, almost taken possession of, by the chattering Bedouins, who vie with each other in offering donkeys and camels on which we may ride the few remaining yards; but we find our faithful Sobh Mensi and Abdul Hassan and their good little donkeys which are to take us nine miles over the burning sands of the desert to the Pyramids of Sakkara, so we walk slowly up the hill, take a long look at the immense mass built by the great Cheops, and its two companions, pass the Sphinx crouching in the hollow several hundred yards beyond, and then, mounting the donkeys, start on the long ride farther north. To Sakkara, Memphis, Bedrashien and back to Cairo by rail is our plan, so reluctantly we leave the fascinating Pyramids of Gizeh, with the camels, the palm trees and Bedouins, with the anticipation of returning to this place of wonders on the morrow.

That ride over the hot sands of the desert! Shall we ever forget it?

Trackless desert? Yes; not a trace to guide our footsteps, except the general direction given by our goal, the Step Pyramid, away in the distance. Occasionally we came across queer, wavy lines in the sand, which, Abdul Hassan said, had been made by a serpent.

Two hours and a half, with the hot wind blowing from afar over the sandy plains almost scorching our faces, and the heat of the sand like that from an oven; yet we reach the old house of Marriette Bey at last, and, dismounting, are met by our Arab hosts, who bring cool water and delicious coffee for our refreshment. Then, while the boys and the poor little donkeys rest in the shade, we start out with a guide who will take us to the old Apis Tombs which were part of the subterranean portion of the old Egyptian Serapeum. Apis, the sacred bull of the god Ptah, was worshiped in a special temple at Memphis, and these tombs were built especially to receive the bodies of the sacred animals. It was in the Serapeum, also, that the ancient hermits or monks dwelt in the strictest seclusion, occupying small cells which were without light or air, except what might come through very small apertures or air holes. These men were learned in the mysteries of religion and attained to marvelous occult powers.

The Apis Tombs of to-day are all empty, and a feeling of melancholy awe possessed us as we entered the dark and silent temple cut out of the solid rock, deep down under the golden sands of Sakkara.

The long, vaulted passages are so deep and so

far into the rock that the temperature remains the same all the year round. Once inside, the darkness, with the help of our tallow candles, becomes luminous enough for us to see one by one the imposing granite sarcophagi, twenty-four in number, each carved out of a single stone and large enough to receive the body of a standing bull. Both inside and outside surfaces of these royal tombs are highly polished, some of them having inscriptions in hieroglyphics. The stones came from the Syene quarry, five hundred miles up the Nile. Just how they were transported and placed where they now are, no man can say.

The *mastabas* (tombs) of Ti and Ptahhotep are deeply interesting, containing some of the clearest cut and best preserved hieroglyphics that we saw anywhere.

The great Step Pyramid is the oldest monument in the world, and is the largest of the group of eleven pyramids composing the Sakkara group. It is only 196 feet in height, and evidently is a pleasant elevation for a dwelling place. A family of Arabs live in a little hut they have built almost at its top, and came scrambling down to see who and what we were as we drew near to inspect it.

The Step Pyramid is built of sun-dried bricks and constructed in a series of six successive stages or platforms, from whence is derived its name.

But the afternoon is waning. We still have several miles to travel to the old site of Memphis, and so we again mount our patient steeds and leave the dreary wastes of desert sand, and, with a farewell glance at the marvels time has spared, canter away toward the oasis of palms in the foreground, our faithful Mensi and Hassan running behind.

Memphis! Alas! it is indeed but a name of the past. All we can see of the ancient Temple of Ptah are some huge, flat slabs of granite, a few carved and broken pillars scattered, massive, square cubes, which are imposing even in their pathos, and the broken remains of the two Memphis colossi of Ramesis II. One of these is tolerably well preserved, and, although lying on its back and with one leg and the crown broken off, still inspires awe and admiration for its age and preservation. You can, perhaps, imagine its proportions when we say the setting of the ring on the third finger of one hand was a comfortable seat, as we can testify through experiment.

This image of Ramesis II is enclosed by a wooden



ON THE WAY TO THE PYRAMIDS. THE PALM AVENUE FROM GEZIREH TO GIZEH.

fence which has recently been built for its protection, but its mate is lost beyond repair, the poor, decapitated and broken head lying in neglect and ignominy in the open field, where goats, cows and donkeys are its boon companions.

Our good boys gathered fresh dates from the heavily laden palm trees, and, after a drink from the freshly filled water jar at the well near by, we hastened on to Bedrashien, where we, with boys and donkeys, took the train for Cairo. So ended a never-to-be-forgotten day, of which we have only told the poorest part. The best is beyond words to describe. Yours in Holy Love, BROTHER No. 7.

### In the Silence

WHAT is the Silence? It is those moments when we close the mind to all external things of the outward world, and open it fully to the eternal Light within our own souls. It is those moments when we fervently pray to God for only Love, Light, Guidance, Direction, Understanding and Wisdom. It is those blessed moments when our hearts are filled with love for God, for all men, all beings, the world, the universe. It is those moments when we are free from all hate, all anger, all selfishness, all lust, all greed, all envy. It is those moments when we stand firm in love, faith, hope and courage, fearing neither God, the devil or man, but *loving ALL*. It is those holy, calm and silent moments when we aspire with holy love to be free from impure desires. Go frequently into the Silence if thou wouldst know sweet calm, sweet peace, sweet bliss. —The Blissful Prophet.

### Are You Lonely and Sorrowful?

ART thou, beloved, passing through the Fields of Sorrow and Loneliness? Art thou in the Valley of Darkness? Art thou alone upon the mountain? If thou art lonesome in the Valley or the Mountain, knowest thou this, blessed eternal pilgrim: thou wilt soon hear and see God. Thou art about to enter the inner Temple where dwelleth the Most High. "Resting awhile in these lonely places, the eternal pilgrim (you) will taste of sorrow and learn its secret; harshness and hatred will pass from him; his heart will grow soft, and the first faint broodings of that divine compassion, which shall afterward absorb his whole being, will overshadow and inspire him. He will begin to feel with every living thing in its strivings and sufferings, and gradually, as this lesson is learned, his own sorrow and loneliness will be forgotten in his great calm love for others, and will pass away."

Great is he who loves God so much that he is perfectly content to work with joy and fill the place allotted to him—the needed work nearest at hand—to do His Will.

Blessed indeed is he who lives in a land where there is Free thought and Free speech and a Free press. America is nearer that blessed state than any other country in the globe, and hence its growth, greatness and progress.

"We will speak out, we will be heard,  
Though all earth's systems crack;  
We will not bate a single word,  
Nor take a letter back.  
Let liars fear, let cowards shrink,  
Let traitors turn away;  
Whatever we have dared to think  
That dare we also say."

—James R. Lowell





Love of God gives one psychic and occult powers to convert or transmute his lower nature into the purest, sweetest and highest life, which takes us on the Path of Absolute Freedom—eternal freedom from all error. Love of God—fervent and holy and persistent love of the Most High—is the only and lasting cure for all mental and physical dis-ease. Wholeness, health, ease, morality, calmness, serenity, bliss and real religious truths are fully realized when we fully and completely and solely love God. The perfect delight that comes into our whole being when we really love God is indescribable—it is a state of transport that poor, weak words cannot describe. The soul then ascends to its natural and essential sphere—oneness and unity with the ALL.

The holy, calm and serene man who has realized oneness with the Eternal One sees in the complex web of human activities order and progress. A well-ordered mind—divinely ordered—is animated by Universal Spirit and dwells in Universal Mind and not in parts—is not partial. Wholeness and oneness takes the mind beyond all limitations, and then, in complexity it notes simplicity—in diversity, unity. Therefore, a freed soul is always a unifying and harmonizing power in the universe. The nearer we approach God the nearer we are to perfection and the more order and perfection we see at every hand; pessimism, doubt and fear pass away, and we are filled with blissful optimism. By loving God we realize His Omnipresence, Omniscience and Omnipotence, and thus cool and sober our minds, and cease forever to suffer. Not only that, we help in an occult and psychic way the great Whole.

In all ages the great and positive men who made a deep and lasting impression on the world were Spiritual men. Such were Moses, Socrates, Plato, Pythagoras, Buddha, Jesus, Mahommed, Shakespeare. The soul is never negative. Great intellectual giants come and go in countless numbers and are soon forgotten—not so a great soul. A strong mind and a strong will that is not spiritualized is more or less negative and disturbed. There is only great and lasting force and power in what we call psychic-mental power—the merging of soul, heart and mind into harmonious relation and oneness with God. Man is negative and colorless without love for God. He may gain all the honor, all the fame and all the wealth of the world, and unless he loves God all these things will be bitter and empty to him, and bring him misery instead of happiness. A negative man is powerless to attract joy, peace and bliss.

In time, each and every soul will realize every ideal and live in universal peace, harmony and melody with the ALL. Universal love, in a while, will win all souls. Not one soul can forever resist the eternal burning love of God. Sometime, somewhere, each soul will come into oneness and harmony with the eternal Blessed One. Blessed Truth! all will realize the ALL and come into indescribable Eternal Bliss. "God is Love!" Praise His blessed Name forever!—*The Blissful Prophet.*

A high order of ethics, and morality, and philosophy, is the natural outcome of a spiritualized people—individually and collectively. And it is like putting the cart before the horse to commence with ethics, morality and philosophy instead of soul culture. Let the soul first strive to unite its self with God in fervent love and adoration and worship of the Most High; as soon as the union is made all the virtues will be natural to man without any effort in acquiring them. Nature, internally and externally, is controlled and permanently kept in check, not by suppression or contraction of our natural tendencies, but by the power of the Love of the great God within the soul. Much time, much struggle and much sorrow are saved by seeking God first—commencing at the fountain-head of our being. Soul culture is the first and only culture that leads man to all perfection—infinite perfection.—*The Blissful Prophet.*

Pure and high thinking and right action can only come to man when his mind is spiritualized by the great God of love that dwells within the soul—the real man. "The sources of all our moral judgments and aesthetic perceptions lie in the Self in man." The essence of all orderly and perfect actions—all justice—is in the soul of man. Eternal bliss, sweet bliss, can come only from the soul—the psychic-mental power which directs and guides all our thoughts and actions in a harmonious way. Peace, harmony and melody come when the soul is united with God. The more soul power we possess, the greater the bliss. The pleasures of the senses are short-lived and painful compared with the eternal and supreme joy, and peace, and bliss of the soul that is at-one with God.—*The Blissful Prophet.*

The basis of all we see, feel and know is Spirit. All the aims of human life, when deeply analyzed, really have back of them Spirit. Men desire and aspire and commit acts of love, and even crimes, feeling that they can thus better their condition or state. Man's one aim should be to love and know God and Spirit—realize his whole nature, so that he will live in Supreme Bliss.

To all aspiring Souls, the adept says: "Seek God and nothing else." Love God, do thy duty, by rendering service for the good of the Whole.

The ultimate analysis of all that we can see, hear, taste, feel or sense in the universe is that all is good. Hence the soul's expression "All-Good" for God. The Vedas teach that the Universe has the three-fold characteristics of Existence, Intelligence and Bliss.

We are always happy in work and duties well performed—cheerfully performed. The more spiritual we are the more and better is our work. Spirituality does not decrease our power nor inclination to do; indeed, it gives us more strength, more power, more inclination, and more wisdom in our efforts and actions, on whatever plane of existence we may be working.

The spiritualized man is naturally free from all low and base acts; his normal and natural state is free from all that is low, vulgar and base. Such a man is subject to all that is pure, sweet and holy within him, and he is a blessing to the world. "Act in such a way that thy act may be made an universal rule," say all the actions of a whole (holy) man.

To live in time we are bound, and not free; to live in the Eternal, without the fetters of the past or future, is to live in the Blessed Now. To the freed soul there is neither beginning nor end, creation nor death—All is.

The power of spiritual unfoldment is within thy choice and free will now and here. O sweet soul, turn to the God within thy soul and attain to perfection—the Most High—now and here, forever breaking all the links of the chain of the senses that binds thee to fear, doubt, woe and misery.

Eternal and Blessed Life in its highest and fullest and most perfect expression is reached through the portals of the soul. Whosoever liveth in the spirit hath reached realization of eternal and blissful Life and is eternally free and no longer bound or limited by Nature—internal or external Nature. The Blessed State is reached from within and not from without. Look within, silently pray. Listen in the Silence, obey the sweet, silent Voice and realize all truth, that will eternally free thee.—*The Blissful Prophet.*

The finite mind, by patiently and persistently contemplating and dwelling on Infinite Mind, in a while ceases to be finite and becomes one with Infinite Mind.

Blissful life is never realized until we recognize and realize that Spirit is the true basis of life—aye, is life. "Life has its origin in spirit, death roots in the flesh," and "Light and goodness is the life of the spirit; evil and darkness is the life of the flesh." Hence, all that is great, good and lasting can come only when we fully recognize Spirit as the Supreme and Sovereign Good. Ultimately all beings will come to recognize and realize the blessed truth that they are eternal spirits and thus reach the blessed State. Some souls reach it now and here; all others sometime, somewhere.

### The Soul's Way of Speaking

THE soul often speaks in epigrams. The mind or intellect is more or less involved, pedantic and dogmatic. The soul has nothing to do with argument—it is and knows. It says what cannot be said by mind alone. Its vocabulary contains a few simple words—Love, Life, Light, Truth, Knowledge, Wisdom. Eternal Bliss are its essential words. At times it appears to speak in paradoxes—but this is only an appearance to the yet unspiritualized mind. The New and Now is its theme, and it sings glad songs of Progress, with tone and dignity. Its language is often mystical to the unawakened, when in truth it reveals all and conceals nothing. Its words are mild, sweet and gentle because they stand as symbols of love. Calm, serene, positive and authoritative are the words of the soul, transcending all conventional modes of speech. It always speaks without fear or doubt and has no concerns about its words being received or not. All who are ready for its words will receive them with joy; others will not be disturbed and will pass them by with complacent indifference. So soulful them by with disturbing to even those who are not yet awake; it encourages all and discourages none; as it is simple purity, it sees good in all beings, all things.—*The Blissful Prophet.*

"Kindly tempered justice, goodness and love are the only redemptive powers in the universe."

### From Light on the Path

Do not fancy you can stand aside from the so-called "bad" man or the foolish man. They are yourself, though in a less degree than your friend or your Master. Adepts know the meaning of these words. You, dear soul, strive to know their meaning. If you allow the idea of separateness from any so-called "evil" thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. God loves all, and is in all, and through all. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; you are a part of the Whole; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours to-morrow. And, precious soul, if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain, not that yourself shall be kept clean. Thus speaketh the ancient and Eastern wisdom; thus do mystic adepts and holy men write and say—that all is one. Man suffers when he thinks he separates himself from his brothers and becomes self-righteous, because his heart and soul is bound to the great heart and great soul of the Universe which vibrates through all men.

Thoughts are mighty things! They are the source of all our joys and all our woes. To control and regulate and order the mind is our main object at present in this Psychic-mental age. Even to those who aspire to live in the higher mental spheres there come moments when thoughts, in their tremendous weight, appear insupportable. At such times our relief is in the soul; in stopping the action of the mind for a while on all things but God; to pray to and calmly meditate on the Most High. Such exercises, when entered into with fervency, will calm and order the mind and free and lighten it of the oppressing pressure of too weighty thought. THOUGHT is either a demon or an angel, and all our mental science is for the purpose of stopping the demoniac vibrations and letting the mind come up into the higher vibrations—angelic or Heavenly vibrations.

Be sure, in all Nature, that wherever danger increases, the care of Providence is redoubled.

### Mamma's Sunbeams

By Helen Van-Anderson

A RHYME or a jingle,  
Either double or single,  
Oh, give us one, mamma, to-night!  
For outside 'tis raining,  
So no fun we're gaining,  
And only you, mamma, look bright.

Tell something real funny,  
Real jolly and sunny—  
It's nice as a good splashing bath!  
There's nothing that chases  
The wrinkles from faces  
Like a hearty and frolicsome laugh.

We'll sit still and listen;  
What makes your eyes glisten?  
Why, mamma, I do believe you'll cry!  
Now, Tot, we'll not hear her—  
'Tis our turn to cheer her—  
Come, mamma, we'll laugh and not sigh.

We'll make our own sunshine—  
We have done it sometimes—  
Why not begin now when it rains?  
There! Tot, be a sunbeam,  
And do not waste one gleam,  
For sunshine cures all kinds of pains.

Now we'll tend to our shining  
And melt the dark lining  
Of every old face cloud away:  
There! mamma is bright again!  
Everything's right again,  
And each of us smiling and gay.

Holy lessons of wisdom often come when we least expect them—in the dark hour when all search for Truth has seemingly failed. Come, courage! sweet soul, the very next moment may be the brightest thou hast ever had.—A. Z.

He hears continuously the Voice of God and the Angels who continuously aspires to know Him, and continuously obeys the small inward voice of his own soul.—A. Z.

It has been said "No heaven for a very long time is free from clouds"; but a new and blessed truth has come into the world of an eternally cloudless heaven—of an eternal bliss that comes when man reaches the Blessed State of Freedom. Come, precious souls, let us think a while about the heaven that we can reach now and here by living in the New and the Now.



## ABOUT THE MYSTIC SUCCESS CLUB

Read and Think It Over

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

Brother Charles C. Chase, Seattle, Washington, in sending in a club of three subscribers and his own subscription with \$4.00, has many kind words for our work. He says:

MYSTIC SUCCESS CLUB—I wish to join your Club, and enclose \$4.00 for list of names below. I have been reading your Magazine for over a year, and have been inspired by the loving thought and suggestions given out through its pages. It is full of it. I feel I can and will be benefited by joining the Club, for I am one of those filled with aspiration and energy that fears no privations or hardships for myself, and yet that energy must not be misdirected. So far in life, my efforts have led to but a succession of failures, invariably when engaging in pursuits or ventures on my own responsibility, and yet my hope is by no means dead, for I seem to feel that though I fall repeatedly (in business and in ventures), yet some day I may be able to stand and walk steadily without falling. I lack something. What is it? I am enjoying a heaven on earth in the possession of a dear wife and two children, a boy and a girl, who love me dearly, as I love them, and to tell the truth, I am joining the Club to see if I can develop in myself the power to make money faster than \$2.50 per day, which is the most I have ever done when working for wages, for others, and less when doing for myself. I wish to give those whom I love a few of the advantages and luxuries that *now* are labeled for me as "Look at them, but you can't have them." I am honest, do not smoke, chew, drink, or gamble. Those in my family love me, but I realize a disinclination to cultivate and make new friends. I do not think I am lacking in persistence, either, when I get started. So much for my tale of woe. Does its exhibition indicate a lack of self-esteem and a weakness of character? Maybe it does. Please send me your Magazine for one year, too.

*The First Degree, which we have mailed you, will inspire you with new thoughts that you now lack. In a mystic way we see that you are lacking in certain things, and in the ancient method which we give in this First Degree we will rouse your mind and spirit and inspire you so that in a very little while you will reach a receptive attitude. The Unseen Forces can aid you to a marked degree. The secret of making money is given in detail in the Fourth Degree, but we desire to caution you now to not have too strong a desire for money. It is always well to possess money, but not to have an insane desire for it. You will understand, after working through the four degrees, the secret of success. We thank you for your kind words, and know that you will realize much for yourself and family by joining our Club.*

F. L. K.—We thank you for the money sent to our fund provided for paying for subscriptions to increase circulation in foreign countries. We send out each month many sample copies where they do much good.

"Each man makes his own stature, builds himself." Come, join THE MYSTIC SUCCESS CLUB and listen to the simple Ancient Truths (all truth is eternal) which any child can comprehend, and build a noble stature.

Sister A. L. Brainard, 154 Sacramento avenue, Chicago, writes, at the end of her work in Second Degree: "As each day passes I grow more and more enthusiastic over 'our Club,' and the results of the practice. May the All-Good grant untold blessings to the founders and members of our grand Mystic Success Club. I am delighted with the Third Degree." The Spirit makes us *always* earnest, enthusiastic and optimistic.

Sister C. Belle Norton, Urbana, Ill., writes: "The First and Second Degrees have helped me very much; I am stronger mentally to will and do. I am glad indeed that your blessed work is being appreciated by so many. I send love to *All*." Blessed spirit, your prayers will be answered. Our Club is growing, and doing a great work. Thousands of aspiring souls are now preparing to join us.

How blessed is a successful life *here and now*; and how sad is failure to realize our ideals *here and now*! Come, brother and sister, and join the great and mighty MYSTIC SUCCESS CLUB, and realize *now*. Read about our Club elsewhere in this issue of the Magazine.

THE MYSTIC SUCCESS CLUB IS HELPING THOUSANDS OF ITS MEMBERS TO PEACE, JOY AND SUCCESS.

## 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.

Men of an extraordinary success, in their honest moments, have always sung, "Not unto us, not unto us."—Emerson.



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



Practice yourself, for Heaven's sake, in little things; and thence proceed to greater.—Epictetus.

THERE is a simple, easy mystic Way to grand Success.

Men are failures because they will not listen to nor heed the advice of men of great success.

Anyone with one grain of reason, who reads the thousands of letters we are now printing from members of The Mystic Success Club, cannot for a moment doubt our most perfect plan. Read these letters, printed on these pages, each month.

Send for our large free Book, entitled, "FROM DISEASE, POVERTY AND DRUDGERY TO HEALTH, WEALTH, POWER AND SUCCESS." It will be sent to you, beloved, free for the mere asking. It is a great inspiring book, and is helping thousands.

This Club is a tremendous Power for good. Upward of one thousand new members are joining each month—think of it, ONE THOUSAND NEW MEMBERS EACH MONTH!

This growth is largely due to the fact that our simple work so quickly transforms and changes men and women from disease and suffering into health, power and success that others desire to have the same blessings and come and fellowship with us.

You, brother or sister, are invited to share with us our Peace, Joy and Success.

Unless we know how to invite blessings and open our whole being to them they never can touch us. Can the brilliant sunlight touch him who persists in hiding in a deep, dark cave? Can we see the beauties of life and enjoy its rich blessings if we refuse to listen to those who have fully realized all blessedness?

"God and nature and all things are friendly—yes, still more, loving—but we cannot realize that great truth until we vibrate with them."

To be successful we must vibrate with men and women of tremendous success. The founders of this Club are tremendously successful, and we thank the great God for our success, which has come in answer to very simple but fervent prayers and right acting.

No one who follows and lives our simple way can help but have health, wealth, Peace and Joy *here, now and there*.

This is not an experiment; there is no guesswork or chance work about it; it is a DIVINE WAY to Success and not a mortal way.

This is the great Twentieth Century Spiritual Movement that is to do so much for humanity.

By our mystic, psychic and occult way, in only four months we place the loyal member on the Path of Eternal Success.

This is our plan as formulated and carried out by great Mystic Adepts, Seers, Sages and Prophets:

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

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

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

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

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

This is the beginning of the great Golden Age of Co-operation; competition and strenuous strife will from now on gradually give way to co-operation, and then the world will be truly successful.

We are leading thousands of blessed souls from darkness to light, from poverty and drudgery to opulence and freedom, from disease, nervousness, fret and worry to perfect and permanent health, a serene and calm life—a peaceful, powerful and blessed, blissful life every minute here and now.

AGAIN, WE ASK YOU TO READ ALL THE TESTIMONIES ON THESE PAGES, AND REMEMBER, WE HAVE NOT SPACE TO PRINT ALL WE RECEIVE.

No more dark days for our members! What a blessing!

The loyal members of this Club have no dark days. How full and complete and joyful is a life lived in the pure, clear WHITE LIGHT!

Now, aspiring souls, it will be well for you to know this one truth: The owner, publishers, editors, writers and great Mystic Adepts connected with THE MAGAZINE OF MYSTERIES are men and women who have RECOGNIZED and REALIZED—who are pre-eminently successful—who can help YOU.

This Magazine came to the world unannounced and unheralded, and is the phenomenal success in magazine publishing—all glory be to the Light of the Spirit—to God.

For a long time we have been formulating and perfecting plans to make THE MYSTIC SUCCESS CLUB the most perfect, forceful and helpful organization in the world.

AND LIKE ALL THINGS WE DO IN SPIRIT, IT, TOO, IS SUCCESSFUL, AND IS A FITTING AND BEAUTIFUL DEMONSTRATION OF THE INNER POWER OF MAN.

This Club is a tremendous success; all its great number of loyal members are reaching success; and through it we are doing a part of the blessed works promised for this Twentieth Century by the Sages, Seers and Prophets—healing all diseases and abolishing drudgery and poverty.

All who join THE MYSTIC SUCCESS CLUB, and do the easy and simple work of the Four silent, sacred and mystic Degrees, will reach great success; if you are loyal to our simple teachings your success is assured.

YOU CAN BE SUCCESSFUL!

You can have perfect health, and hold your body indefinitely in the joy and beauty of real Life and be a great blessing to the All.

Never doubt it!

The ancient occult and mystic writings (sacred secrets) we send you will help you



open your eyes to all light, will help you open your heart to all men, and open your mind to that knowing which all is known, and all power to attract, possess and hold the real riches of life will be yours.

We know the psychic and occult law of union, co-operation and reciprocity. We desire you to become one of us at once. Read these great words of Emerson:

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

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

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

What is that mystic something that makes for success?

THERE ARE BUT FOUR STEPS TO SUCCESS, VIZ.:

First Step—PERFECT HEALTH.

Second Step—RECEPTIVITY.

Third Step—ATTRACTIVENESS—PERSONAL MAGNETISM.

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

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

You are also held in a psychic and occult way by master adepts for health and success. But you must read and re-read the occult and mystic writings we send with each degree to fully realize success.

Much time and money have been expended in organizing and formulating our plans and preparing the Four Degrees so that they might be simple and comprehensive to anyone. A child can comprehend them.

BELOVED, YOU CAN BE SUCCESSFUL.

Thousands 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 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 the fulness 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.

With holy love, peace and good-will to all beings in the universe, we are, always for grand success, THE MYSTIC SUCCESS CLUB, Care of THE 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.

## ABOUT THE MYSTIC SUCCESS CLUB

Read and Think It Over

There is nothing so uplifting as to join The Mystic Success Club.

The Mystic Success Club helps one to fix and hold the mind on success.

Cheer up, beloved, cheer up! What a blessed privilege is now presented to you! You can become a life member of The Mystic Success Club. Read about it in this issue of the Magazine.

THE MYSTIC SUCCESS CLUB, in a simple, comprehensive and positive way, lifts its members on the highest planes of thought and action, and helps them to rescue themselves from the mire of despondency—from failure.

The tremendous success of this Magazine is due to its spiritual strength rather than to its mental powers. We know that God is Love; we know that all beings are eternal children of one God; we know that the goal of all spirits, all beings, is the same—infinitesimal perfection; we know that angels minister to men, whether they are conscious of it or not; we know that there is only order, improvement, advancement and progress along all lines in the whole universe; that at the heart of everything is God, Eternal Spirit. What we know, we teach in holy love—hence our great success.

Why not know and live by the One Simple Eternal Great Law of the Universe? You can never escape adverse and painful conditions until you know and live under this One Beautiful Law. The simple Mystics teach the Simple Way. More than that—they help you comprehend and follow the Simple Way. There is but One Way in which you can have enduring success and happiness. Come, beloved brothers, and fellowship with the blessed spirits in The Mystic Success Club and build that which cannot be destroyed.

There is a cause for success and there is a cause for failure. Certain small and simple acts lead to failure or success. Listen to the Holy Mystic Adepts; they can help you to lead yourself out of all woe, misery, chaos and confusion. Why live continually in disease, failure and misfortune? Why be a slave of grief, pain and despair? Why not live in a continual and blessed state of Peace and undeviating success and good fortune? Come, beloved one, join The Mystic Success Club and live in a full and rich life here and now and forever.

Right thyself!

Turn thyself!

Cure thyself!

Wake thyself!

How?

Join The Mystic Success Club and forever banish all the woes and miseries of life; restore to thyself peace, joy and happiness; come into the All-healing Joy of the Holy Mystics.

THE MYSTIC WAY teaches that all your woes and sorrows are contained within yourself; that there is an easy and simple Way to permanent Peace, Joy, Success and Happiness. Read about The Mystic Success Club in this issue of the Magazine.

This Magazine has a message of gladness for you. You may realize health, peace, joy and success now, here and for all time. Dost thou know the inner Law of Being? Dost thou suffer from disease, poverty and drudgery? All success is within you. Learn the Mystic Way of Life. How? By fellowship with the members of this great and blessed Mystic Success Club. Read about it in this issue of the Magazine.

Where the materialist sees nothing but endless death, the Mystic sees pulsating and eternal life, says James Allen. And that is the reason why The Mystic Success Club, at the head of which is one of the greatest Mystics in the world, is helping its members to reach here and now Peace, Joy, Health and Success that come from the highest life pulsations and vibrations. Read about this great Club.

Do you want to do some good? Are you yearning to help your brothers and sisters? Do you want to bring more Love, Light, Truth and Wisdom into the world? If you do, help spread the gospel of Love, Light, Truth and Wisdom. How? By helping to increase the circulation of this hopeful and soulful Magazine. We are pledged to God and man, by a holy bond of holy love, to do all we can to bring Love, Light, Truth and Wisdom to all we can. The larger our circulation the more power we have to spread the doctrine of universal love, the Fatherhood of God and the Brotherhood of man. Remember, beloved reader, this is the Age of brotherly love and co-operation. The Word is always printed in each issue of this Magazine.







## About the Mystic Success Club

Sister Katie Clarke, 1055 Barclay street, Van Couver, B. C., writes in Holy Love as follows: "The work in our Club is simply grand, and the most beautiful and inspiring work anyone could take up, and I am so thankful and grateful that I am a member of such a great and blessed organization. I have learned so many truths that I never knew. I am now being led by the Spirit—by God—by Love. I am talking about THE MAGAZINE OF MYSTERIES whenever I get a chance. I have got the promise of some subscribers and also another member of our Club, who will join shortly. I am not ashamed to testify in praise of your work or what God has done for me. I send from my heart love and God's blessings for one and all." Why is it that all of our thousands of members work for our Magazine and Club so diligently and earnestly? Why do those thousands continually pray to God for our success? Why do these thousands of letters of the highest praise pour into us continuously? Why does our work appeal to the most ignorant and illiterate brother as well as the most highly educated and intellectual? Why do we have on our membership rolls beloved brothers of all nations, all colors, all religions, all sects, all churches? Why does our membership extend all over the world and comprise men and women of all callings and professions in the World's Work? It is because we live and work and teach on the broad universal plane, with a great and mighty loving God who is the eternal Father of ALL—a God that is really omnipresent, and is not a respecter of persons, of creeds, dogmas or traditional and conventional doctrines. He is in all these, to a more or less extent, as He is the All in All, but is not limited by any one of them. The eternal Limitless One, the eternal and Universal God, cannot be limited to any one book, any one religion, any one sect, any one church or any one man, or any one being. From Everlasting to Everlasting God is the All in All of the Universe, and there is no being, no thing, no event, no place, no space in the universe where God is not. How silly, how puerile, for any man to say God is only in his religion, his sect, his church! Sane, sober and thinking men never belittle the great God of eternal and universal love, who the Apostle St. John called Love.

Brother J. C. Singleton, Bluff Dale, Tex., is applying, according to our directions, the blessed truths of Life by living them daily, with grand results. Our brother writes: "Although I have been a student along these lines for about eight years, I have now been remarkably benefited by making a close application of its truths. I have long since believed them, but have never earnestly tried to make them my own. But now I rejoice to say that I am making these truths my own by living them, and I feel stronger and better every way, every day. May the Love, Peace and Calm of eternal and universal Life reach each member of the Mystic Success Club, that they may be a blessing to the world." Mere belief in Truth or Love or Life carries us only a little way on the Blessed Path. We must live and make Truth, Love and Life our own. Live the Life, if thou wouldst be blessed and bless others. Live the Life in the simple, humble, Mystic Way if thou wouldst be blest with all the blessings of the universe. Live the Life and come into oneness with Prosperity, Peace and Power. We show you how to apply and own the great truths and realize blessings hourly, daily, weekly, monthly, yearly and eternally.

Sister Rose Frambes, 348 Ogden avenue, Flat K, Chicago, Ill., writes: "I am daily realizing great and blessed benefits and progress which comes with this degree work. My health is very much better than it has been for a very long time, and I feel an increase of spiritual magnetism and power; I have also been enabled to move into better surroundings, and my clairvoyant powers are increasing; also, my clairaudient powers are much better, and I now get a great many beautiful manifestations of the fruits of the Spirit. I received an important spiritual message one day which was fulfilled the next day. Oh, there is so much in the work of the Mystic Success Club that is blessed, that is divine, and gives me such delight. I cannot tell it all or express my thanks and gratitude strongly enough. To recognize and realize the guidance of Spirit and its loving forces and intelligence brings a joy that has to be experienced to be understood. My heart sings for joy! It is a divine blessing to belong to such a grand union of God-loving souls. I send love and good will to all." Yes, beloved, the power of the Spirit is indescribable. Unawakened souls cannot believe it, because they have not lived in the Spirit and reaped its blessed fruits. Neither can a wild savage living in the wilds comprehend the blessings of progress and civilization. A cave-dweller told of the precent people who inhabit this great and beautiful planet could not have comprehended that such beings could live. Ignorance is always stupid, dull and arrogant—asleep. Countless gifts and fruits come from the one eternal same Spirit. Our blessed St. Paul said: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord, and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing severally to every man as He will." Now, we would add to the above, this blessed truth, that there are many different bibles, religions, sects and churches, but the same God is in them all.

Sister Nellie F. Page, 11 Fremont street, Somerville, Mass., writes: "The Club has done wonders for me. I feel far more than I can express. A cloud has been lifted, a burden gone, and I feel New Life, New Hope and New Courage. May the Father bless you abundantly for the grand work you are doing." Praise God! Praise His blessed Name forever! How He lifts our cares, clouds and burdens when we take them to Him in love, trust and faith! "Cast thy burden upon the Lord, and he shall sustain thee."—Psalm lv, 22.

And shall I still the load retain  
Which Thou hast offered to sustain?  
No; at Thy bidding I will flee.  
And cast my burdens all on Thee.

"Casting all your care upon Him, for He careth for you."—1 Pet., v, 7.

Sister Alice A. Drumm, 1812 East Thirty-eighth street, Kansas City, Mo., writes in holy love: "I have conscientiously and lovingly studied, worked and tried to live the beautiful lessons you give, and I know I am much benefited spiritually and physically, and I am more than pleased with my work in this great Club. I have had much help and inspiration from our blessed soulful MAGAZINE OF MYSTERIES. I feel I could not get along without its comforting words. It was surely inspired and came just at the time the world was ready to receive and appreciate its blessed teachings. I am so happy to be a member of this really progressive Club, and send love, peace and good will to each member, and hope later to have the privilege of being one of the workers for the common good of all." And so you will, beloved sister. We have much blessed and joyful work for all of our loyal and faithful members a little later on. Under the eternal Law of Reciprocity all who help in good works—works free from the seeds of selfishness—are not only a blessing to the world, but also attract great blessings and privileges; the blessed fruits of the Spirit cannot be described. "Be not weary in well doing." The Mystic Way is the Right Way; we teach love, justice and righteousness to all men. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1 John, iii, 10.

Sister Annie Dempsey Price, Neodesha, Kan., writes us in holy love that she is realizing many blessings. She says, in part: "I rejoice in proclaiming to God and you the many blessings which are coming to me since I joined the Club. I am stronger in so many ways. Oh, the holy, heavenly calm that now fills me as I feel the presence of ministering angels who comfort and strengthen me! So many blessed changes are coming into my life. My former home was Seneca, Mo., where I was living in a small, cramped, three-room house, barely earning an existence by taking in washing and sewing. Now we are renting an eight-room house comfortably lighted and heated by gas, keeping boarders with success. I am sure the Success Vibrations are felt by other members of our family. I have two sons who now have good positions in the 'Frisco round-house, who came here strangers and without any money. These boys have been prodigals, but now are so different. I am now having many opportunities to spread sunshine. Last night one of our boarders asked me what I thought of the Club (he has been reading our Magazine), and I told him it was grand, and then and there boldly declared the truth to him in the presence of my husband; I told him how I was blessed in so many different ways. He is a bricklayer, getting five dollars a day, and said he intended to send you subscribers and join with us. He said he had been watching me, and he suspected I was a member. I keep our Magazine lying around where our boarders can see it at their leisure moments. This Club work is so pure and mighty, and is melting away so many of the mountains. Oh, bless you, dear ones, I am so grateful for this opportunity of drinking the pure water of life. My husband says he intends to join our Club. I hope he will, for then harmony will reign supreme in our home. And now, dear ones, with a heart overflowing to you for your loving work and loving help, I yield up to the Father my whole being to be used in blessing others." Let us praise God for His mighty works; for His power to change and transmute the dark clouds into golden sunshine. "And I will dwell in the house of the Lord forever."

Sister Phoebe C. Chaves, 82 Wooster street, New Haven, Conn., writes: "I can sincerely say I feel much better in every way since I joined this great Club. I am stronger, more contented and happier. I feel the unseen forces around me at all times, and when I read the degrees I can feel the spiritual vibrations clear to the soles of my feet. I cannot tell you how happy I am. I never knew how to live until I joined this blessed Club. I want to thank Mystic No. 7 for his prayers. We all need the prayers of the good. I do not worry or fret but leave all things in the Father's Hand. May the eternal God bless all the members of this blessed Success Club." The seeking and aspiring soul meeteth the loving and seeking God, who is man's only help, only strength and only power. When love is in the soul, heart and head is full and ripe, the mighty power of God, which answers to that attraction, must come. Learn the simple Mystic Way to love and attract all the blessings of life.

Sister Sarah E. Boyd, Bloomfield, Mo., is making great progress. She writes, in part, as follows: "This Club has been a great help to me, and I can never thank the dear Mystics enough for their kindness to me. I am so glad and joyous in belonging to this Club. I am always so glad to receive THE MAGAZINE OF MYSTERIES, as it is such a great help to me." All spiritual writings are good for the soul, as they take our minds off the small, petty things of life that cause us so much worry, disease and apprehension. The Mystic Way is a mighty and powerful Way to lift us up into permanent peace, health, strength, vigor and force.

Brother A. L. Shannon, Spiritual Healer, Brunswick Point, Miss., writes: "I do the Club work with all my heart and soul, and I now feel better and more peaceful and happier than in all my life before. God bless you! I will work all I can for the Club's success the balance of my life and get all I can to join it. Since joining the Club I have had much greater success in my healing; I now have success with every case. I have come into more knowledge and wisdom. THE MAGAZINE OF MYSTERIES is a great help to me. May the blessings of God, our Father, reach every member of our Club and all beings." Many great Spiritual or Divine Healers will in time be developed by the help of the teachings in the Four Degrees of this Club. There is no spiritual man or woman who cannot receive more love, more light, more understanding, more knowledge and more wisdom by fellowshiping with this large and great body of aspiring souls.

Brother E. T. Anderson, M.D., Kerbyville, Mo., is one of a number of physicians who belong to our Club. He writes: "I am very thankful for the peace of mind I have enjoyed during my work in this Club; they have been among the happiest days of my life. What a blessing to know that God can care for us better than we can care for ourselves; or, rather, that he gives us Light, Knowledge and Wisdom to help ourselves. When I received the First Degree I was confined to my bed with illness of my lungs and throat. In less than two weeks I was up and about, able to attend to my practice, and I have had health ever since. I ascribe this cure to the high and pure motive of this work. Our motive, oh, it is glorious! Brotherly Love, Co-operation and a helping hand and thought for all souls on this planet. Kindly accept my thanks in the greatest love for what you have helped me gain." Beloved, praise God for all thy blessings. We merely point the holy Mystic Way to Love, Peace and Freedom forever and ever.

Sister Aurelia J. Edgecomb, 68 Beaufort street, Rochester, N. Y., writes in Truth, as follows: "Since joining our Club I have been greatly helped in many ways. My health is now perfect. I am free from care and worry and thank God and the blessed Mystic Success Club every day of my life for my many blessings. Oh, how THE MAGAZINE OF MYSTERIES helps me! God bless its editors and writers and founders forever. I send love to all beings in the universe." The universal God-lover gives freely of his love to all beings, all things, in the universe. He is in peaceful and harmonious relation with the All, and the All is in peaceful and harmonious relation with him, and he is forever free and forever blessed. No more pain, grief, sorrow, or dis-ease can touch him. The Mystic Way is the Way to Eternal Bliss, here and now.

Sister Martha A. Maddox, 146 Warren street, Jamestown, N. Y., is an earnest and enthusiastic member. She writes: "I can truly say that at last in this Club work, I have found the peace and happiness I have so long been looking for; I have certainly found in it a pearl of great price. I thank God, the Father, for my many blessings, and I pray that the time may be short when the dear Mystics will be able to convert the whole world." Beloved sister, the God-loving Mystic is not a "converter" nor a "reformer," in the general acceptance of that term, and hence he is never perniciouly active nor a disturber. He is merely a simple child of God that sings but one simple song, the song of Love, tells but one simple story, the old, old love story, about God and His mighty love and tender mercies and great power, and we leave all reforming and converting to God. We do try to awake and win our brothers into consciousness by love; but never by threats nor fear. We love all beings, so-called "saint" and "sinner," and know that all beings, sooner or later, reach the same goal, infinite perfection, oneness with God. Love is the only force in this Universe and must win all in time. All of us are children of one family, eternal children of one eternal Father. The difference in men is that some are asleep and dreaming of God, while others are wide awake and see and know Him. Some day, somewhere, all will be awake.

Sister F. Marie Langdon, 1617 Dodge street, Omaha, Neb., writes in love for all beings as follows: "I have been greatly helped in holding the blessed truths you teach. It is blessed to know and feel that I am one with such a great host of strong loving souls. Oh, how I have needed the quiet and calm of the degrees!" Every soul in the world needs more peace, more calm, more quietness and sanity of mind, more health, more orderly force and power that comes out of an ever-abiding love for the All. The Mystic Way is one of the Ways to help men to love and serve God—the Whole.

Sister Susie Parker, Weaverville, Cal., is receiving great strength and many blessings from God and the Unseen Forces through her work in this Club and regularly reading the truths contained in THE MAGAZINE OF MYSTERIES. Our sister writes us a long letter full of love and praise. She says, in part: "My work is hard, but I now work more and harder than I have been able to do in years, and my life is now happy and free from fatigue and vexations. I am surprised at myself that I can now accomplish so much, and but for the great help I receive from unseen forces I would not be able to do so much. I watch with delight the coming of THE MAGAZINE OF MYSTERIES as I would for a dear friend, and a friend, indeed, it has been for me, for it first came into my life in a time of great need and is helping much to lift me out of the mists of darkness into light. My prayer is that the Magazine and the Club receive the success they so well deserve. I send love and good will to all." Oh, how the Spirit quickens our hopes and makes us strong to do!

Sister Mary Bell Gilmer, Gainesville, Ga., writes us in the "love of the Christ." She says: "Oh, the wondrous glory this Club has brought into my life! He leadeth me in the Paths of Righteousness." I am a much happier woman than I ever was before. My health is much improved. My home is more peaceful and happier. God bless the Mystics! I will never think myself a failure again, for I now know how God is with me, and all, always. I have secured another subscriber for our dear MAGAZINE OF MYSTERIES, and it will delight and rejoice me to work for the Magazine and Club whenever I can find an opportunity." It is a psychic phenomenon that all who help to circulate spiritual books, papers or magazines out of pure love and without expectation of a reward in the way of a prize or premium, are wonderfully blessed.

Brother D. Van Sickle, Box 54, Broadway, N. J., writes: "I am very much pleased with THE MAGAZINE OF MYSTERIES, and still better pleased with the degrees of the Mystic Success Club. I cannot tell you of the great good they have done me; they are next to the Bible to me. If I had means I would spread THE MAGAZINE OF MYSTERIES far and near. My health is very much better since I began to read the Magazine and work the four degrees. I need your prayers. Pray for me that God's will may be done in and through me." God be praised! here is another blessed privilege, brothers and sisters, to pray for a brother. Let us all pray for Brother Vansickle with all the love of our hearts. He asks for the highest and purest prayers: "That God's will may be done in and through me." Blessed is he who completely surrenders his mortal mind and will to God. That man is forever free. For him there can be no more pain or sorrow.

Sister Ada Lafferty, Garnett, Kas., is making splendid progress. She writes: "Since coming into the Psychic Vibrations of this great Club I have been greatly benefited. I am now able to accomplish much more without weariness; am much stronger and more capable and better in every way. My business (millinery) is much better and more harmonious and more successful. In short, this Club has been an agency of great good to me. My health is now perfect." Such is the great and mighty power of Spirit. The Mystic Way to peace, bliss, health, wealth and happiness is the blessed Way. Great wealth does not spoil a spiritual man or woman. Such do good with it. Wealth brings woe, misery, fear and distress to the carnal-minded. Wealth is either a curse or a blessing, depending upon whether you possess dollars, or dollars possess you. The Mystics know how to possess and use great wealth because they are non-attached to material things. They use, and enjoy the use of, much money without being attached to it or possessed by it. The secret to great wealth is a simple one with the Mystic Adepts.

Sister Elizabeth Evans, 818 North Diamond street, Jacksonville, Ill., is an earnest and enthusiastic member. Our sister writes: "Words fail to express the great good that has come from God through my membership in this Club. I am growing stronger spiritually, mentally and physically each day, and your vibrations of Love, Hope and Courage are felt more and more. My great desire is that I may be a help to those about me who are asleep, weary and depressed, that they, too, may walk in the beautiful Light of Truth. I am so thankful that I am a member of this great Club, and I know that God will ever bless those who strive to do His work." Beloved sister, as we grow in Spirit we become finer, more beautiful, more perfect in health, more enduring, more practical, more purposeful, more useful to the world, and more prosperous. That is not love for God nor religion that makes one weak, with moaning and groaning. Oh, no! True Religion or Spirituality makes us loving, kind, gentle, cheerful, happy, prosperous workers and doers of great things. In the Spirit we live long, useful and blessed careers here on earth, a blessing and a benediction to the world and ourselves.

Brother E. J. Pfeifer, 1040 Church street, San Francisco, Cal., writes: "The blessed change that I have experienced in my work with this Club is really marvelous. I am receiving so much benefit that I am entirely wrapped up in the work; I enjoy it more and more every day." Once we enter the blessed Eternal Path of Bliss our joys are intensified from day to day, and our powers to do and have plenty of the good things of life grow and increase daily. Only the Spirit can lead one to the fulness and richness and beauty of life in this world, or any other world."

Sister Emma Helene Nelson, Janesville, Wis., writes in holy love as follows: "I have received many great benefits since I joined the Mystic Success Club. I have become far healthier; my understanding and insight has become very keen; I have become more calm, more receptive and more thoughtful. I have slept beautifully and sweetly, and all because I have come to know that God has love and only love toward me and all in the entire universe. I am peaceful, joyful and full of hope and courage because of all these blessings. I thank God! It is, indeed, a great privilege to belong to such a grand work. I am also delighted with THE MAGAZINE OF MYSTERIES, as it has done me a great amount of good, and I shall do all I can to get subscribers for it. One of the many great blessings that has come to me since I joined the Club is: Any perplexing question that I do not understand—I mean if there is something that I do not know whether it is best to do or not—I think about it at retiring and refer the matter to God, and I will get a true answer the next morning." In all ages, all spiritually minded men and women when in doubt or trouble have always turned the doubt or trouble over to God and patiently waited with trust and faith for a solution of the doubt or trouble, and such always get a true answer. The Mystic Adepts get immediate answers to any question. The nearer we get to oneness with the blessed Omnipotent One the more we know and the quicker we know. In trouble go to God and ask Him to help you, and then rest easy, feeling that all will be right. The best time to pray is at night, just before retiring. This is explained in the four degrees of the Mystic Success Club.



## PSYCHIC CAUSES

By LESLIE R. MUTCH

VERY unsatisfactory to the more thoughtful minds of our day have been the deductions of the so-called standard works of modern science, that have coined the language of the laws of being. In the discussion of scientific questions materialism has, until recent years, held supremacy, monopolizing the space in encyclopedias and other volumes of information. Many conclude, to-day, that evolution can be explained only in the light of premises very different from those so long held by Tyndall, Huxley, Haeckel, Helmholtz, and others. Spencer says: "Natural selection is utterly incapable of doing what artificial selection does." This is equivalent to saying: "Higher intelligence is the competent means of improvement; or, psychic direction, received from the supreme source of knowledge and power, can elevate existence."

The recognition of a continued activity of the creative power does not imply that of unnecessary special creation. Divine energy can be considered to use psychic possibilities as a means of uplifting, hence of evolution. This is a constant miracle, through natural channels, with existing conditions utilized when available. Progressive stages of existence can result more naturally from psychic causes than from environment only. It is utterly unreasonable to suppose that progression can exist without both cause and object. Divine purpose is certainly the first, and perhaps both cause and effect.

A parallel may be seen in the true causes of "mode of motion" as applied to sound, which is really akin to light, heat and electricity. Considering sound as truly an entity as is fragrance, we have a real, energy-laden emanation—perhaps a type of magnetic force—quite capable of producing all the "waves" and other incidental phenomena associated with its movement. The "wave" is not the sound, nor yet is "mode of motion" either the sound or its cause, being instead only effects of it. Sound—a direct creation of some power, some source of energy—is real, as is the energy of the nervous system; but, as with any vehicle, the cause of action is not seen, being invisible. The instrument and the phenomena, only, are within reach of the sense perception.

Science and theology appear to have endeavored to occupy irreconcilable positions. Nearly all that is called science in our day is rooted and nourished in materialism. Most investigators in the realm of mind have apparently overlooked the fact that the mass of evidence used is largely drawn from physical and not psychical realms—a misfit, inasmuch as the powers producing psychological phenomena are not themselves material. The error of the material scientist starts here. Causes are merely suggested in the phenomena, being themselves not visible. While there are many points in common in these apparently opposite grounds of thought, it is not true that the laws and phenomena of material states are either cause or illustration of the primal forces in the province of mind.

To an increasing host of people who now venture to observe and reflect along the lines of heredity, the conclusion is drawn that this problem has barely been entered upon. The idiomatic sayings, "Like begets like," "Like father like son," etc., are severely criticised by many who truthfully observe: "The child of the great is rarely such in life; out of unrecognized obscurity arise nearly all our great names." Many are consequently questioning the "laws" of heredity. "They fail to prove! Perhaps it is all environment?" they say.

Within the past few years some eminent writers in materialistic philosophy have greatly revised and even reversed their opinions on this subject. Herbert Spencer takes a new position when he writes: "Close contemplation of the facts impresses me more strongly than ever with the two alternatives—either there has been inheritance of acquired characters, or there has been no evolution." He has also said: "It is now the fashion in the biological world to deny inheritance of acquired characters." This attitude was undoubtedly due to the manifest fact that "character" is psychic; it consequently makes necessary the recognition of a constant aggression by a cause and force more potent than any "mode of motion." This is the almost universal expression that must assume the load of the many conditions and phenomena inexplicable upon a materialistic basis. It is the ultimate idea in this pseudo-philosophy that measures causes from the standpoint of effects. Seeing only the material side of the question, Spencer further says: "Evolution of the higher types of life is inexplicable by 'survival of the fittest,' while clearly so as resulting from inheritance of acquired characters; this conclusion is conspicuously warranted by the methods of inductive logic." Hence do we conclude that mind, not body, causes changes in both; and, therefore, that the mentality is the primal architect and supervising builder of all its physical vehicle—including the use to which it will be applied and its capacity therefor. The premise has long obtained

in the scientific world, however, that mind is caused solely by energies that appear to exist within the body, as supplied by that presumed primal source of energy in this solar system—the sun.

No arguments are needed to prove to the majority of thoughtful people, who have already observed, that two children may have very similar bodies with very different mentality. The ancestral physical facts were alike for both, but the psychic states of the parents varied constantly. Conscience-stricken parents have sought to hide the fact that their own natures were the origin of undesirable conditions in their children, and they have used as an argument the theory that at some remote period their ancestors may have possessed similar traits. This supposed law of heredity can depend only upon "exceptions" for its proof. Twin children, having close resemblances to the vehicle, and wide psychic differences, are so constituted from paternal variations of the psychic and its effects. In such cases the influence of the mother must manifestly be similar or entirely identical with both—the only sufficient explanation being that body is not cause, but vehicle only. John Le Conte wrote: "That deepest of all questions—the essential nature and origin of natural forces—is a question for philosophy and not for science." Science, which can investigate the material realm, is thus pronounced powerless to view (or to conclude upon) ultimate cause, having neither the fitness of ability nor of possibility to find essential (or primal) originating influence.

Taking as premise the postulate that mind is cause rather than result, we may hope to show that heredity, and hence all evolution, must arise from and exist in the psychic, instead of in the physical, whose soul place is that of evincing the varied phenomena of the earth-life. So shall it be made evident that disposition, impulse, inclination, ambition and other character elements are the levers of the "power behind the throne" in all that is lived forth into acts, however diverse and unending they may seem. The wish becomes the cause of effort, and hence of change. All discipline, and therefore the development and utilization of power—all active capacity—must arise from this source rather than from bodily development. "Capacity" may be evident, but inert. "Brain and brawn" acquire effective power only through the effort that, being put forth, both develops and utilizes strength. Inclination is therefore everything; it tends to realize that which is possessed, and disciplines through effort to multiplied powers.

Upon such a premise alone can we establish a formulation of the laws of hereditary genius and character. Great differences do exist in the children of mutual parentage. It is amazing that scientific writers have seen only the perpetuating side of heredity, ignoring or blindly failing to discover the greatest of all its verities—the *efficiency in working changes*. Since a sufficient cause must underlie any result in nature, it follows that, with variations in character, body and phenomena psychically induced, a similar predisposition existed in the impulse-energies of the immediate parent life.

Edison, the great mechanical inventor, when asked, "What is genius?" replied, "Go at it and keep at it." This definition is manifestly confined to the realm of inclination; hence of wish and ambition. Bodily capacity is never a measure of the inclination to use the powers possessed. Nowhere in living animal nature can the will to do and to achieve be found innate within the special organism that carries such purpose into effect. The hand does not handle because it wishes to do so. The eye does not choose to see, nor the tongue to talk. We do not see with the eye, but through it. All physiologists concede that the forepart of the brain is the seat of the intellect, but we do not reason because of the wish to reflect on the part of this department of the cerebrum—used as the vehicle for the formulating of conceptions. There must be some cause or object for reasoning, some end to reach, some purpose to be gained, some ambition to attain, some victory to achieve, some love to satisfy. This premise, so self-evident, has been overlooked by many writers on the subject of heredity. Thus their conclusions have been necessarily erroneous.

With the basic thought, "The wish is father to the deed," and its co-foundation—*wish inherited from its kind*—we can banish all exceptions that have appeared as difficulties and have arisen from the manifest falsities of those postulates that have held a conspicuous place in late works on materialistic philosophy. Psychic heredity seems to be sufficient to account for all conditions not resulting from other manifest and well-understood influences. It is not the purpose of this article to consider, for example, the verities of the influence of environment and education.

Those who feel themselves out of harmony with their surroundings, and hence have conscious need to strive, have an emphatic invitation to reach a higher place in life—because the one occupied is unsatisfactory. They are therefore impelled to put forth greater effort, and will give this disposition by heritage to their offspring, together with increased ability to do accordingly; for there are no misfits in nature. Herein is contained the very kernel of heredity. It applies to all the more important items that concern the possession by the child of the factors of psychic being. It is manifested both in mind and character. It may cause the greatest of

variations as well as the perpetuation of character. The only limitations seem to be those of race, for anthropology presents some barriers that appear immovable. Races, not nationalities, refuse to mingle, any attempt being followed by a pitiable degeneracy.

With the above exception to the psychic evolution in heredity may be classed the terrific effects of some follies and the violations of natural laws. All else may be included in the following: Who has clearest consciousness of need to struggle against adversity will deem it most imperative to strive; and therefore, by putting forth the necessary effort, does eventually triumph—led to do so by the wish for better adaptation. A child from such parental attitude of mind or purpose must assuredly inherit similar psychic purpose, together with an increase of bodily power, fitness, etc., necessary to attain the end in view. The psychic is architect and builder of the body, which it constructs in harmony with the effort and desire inherited. On the contrary, the child that receives physical being from a consciousness that he has already risen above adversities, and overcome all real obstacles, will (in wish or ambition) see little to achieve; hence, he will have little need to struggle in doing so. Manifestly such a child will not strive, nor develop power. Strength is possessed in attitude toward utility by those who have cause to put forth effort in overcoming, without which none are ever strong to do or achieve.

There is another very important cause of inherited disposition that is usually overlooked. Those who have achieved success are so situated that they have the position and right to command. Such people do not receive orders, instructions, influences, etc., but give them. These do not, therefore, take to themselves the uplifting suggestions that come from those around them, because they feel conscious of being already above their usual associates. The child of such parentage will not learn from the experience of others. The barrier is not seen in a lack of inherited brain capacity, but instead in the fatal lack of inclination—the direct heritage of parental indisposition. "No need for instruction" is inherited as well as "no wish for it." This is the unfortunate result of the attitude of *no desire*.

Every era of history has given us illustrations of these principles. One is now just fresh in memory. From the dawn of history, China has given what civilization she had to Japan. Japan received freely, and gave little; one was receptive and the other was not. When Western civilization is offered to them both, only one makes any attempt to receive. Here "disposition" did strongly inherit, through hundreds of generations that pushed it onward, thus continuing again and again the effect attitude as cause. It cannot be said that China lacked capacity—she had more of that than Japan; but she had the fatal lack of inclination.

The teacher—in the school-room, pulpit, rostrum, bench, or editor's chair—will thus lift others upward and consign his own child to a lower place; for the heritage given to his posterity is: *disinclination to receive* of any form of knowledge or experience. He has less wish, less purpose to rise above environment; he is satisfied by heritage. The child of such comes into life as must all who are unlearned and untrained; hence, not possessed of the developer of capacity (desire), is less inclined to receive training (power); and so must fall behind in the race of life.\*

In decided contrast are the children of those who have not yet risen to the places in life that they have earnestly desired. These are at once more willing to learn—to receive the discipline, born of effort, that alone can give a realization of the power to rise.

Let it be remembered that all rules of anthropology go to show that when a generation has risen above its fellows there is more brain-capacity and other possibilities. Every race on earth proves this. In mental realms, latent energy is a misnomer. Disinclination is fatal. Utility of power is contingent upon disposition. Therefore may we positively conclude that, when the children of the eminent do not remain as high as they should or rise still higher, the problem of effective genius and character-force is not solved by estimating cerebral capacity (which is true between races), but instead, by the existence, in the individuality, of this heritage of the inclination to undertake; and hence, in doing so, insure the development of power.

Those who are perfectly willing to pass out of the body at any moment hold the body for great periods. Fear of the transition called death always hastens it. He who knows death of the body is the rebirth of the soul into a higher and better state of existence lives in heaven *now* and *here*, and has a clean, pure and beautiful body—not a "pretty" body, but beautiful with the radiant light of the Holy Spirit. A man may be ill-shapen in form, yet beautiful in radiant intellect.

\* The theoretical postulate that some writers have volunteered as a way out of the dilemma here explained, is as follows: "Great attainment by the parentage weakens the nervous heritage, the brain capacity, so that the child is deficient in the actual power or physical strength so to strive;" a conclusion that, in view of the facts, it seems amazing anyone could believe, much less teach.



## FOR THE SILENT BROTHERHOOD

Thought to be held at 12 M.

"I will this day bring my tithes into the storehouse of the Lord."

Thought to be held at 9 P. M.

"The Lord in the midst of thee is mighty."

**B**RING ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room to receive it.—Matt., III, 10.

Beloved, to understand and live this beautiful text every day of your life would mean the abundance of all good things, both spiritual and material. The real secret of appropriation lies not only in the ability to receive but to GIVE. BRING YE THE TITHES. What are these but the portions of your possessions, seen and unseen, which you are willing to SHARE with the LORD? You ask how this can be. How can you share visible things with that which is invisible?

HE THAT GIVETH A CUP OF COLD WATER UNTO THE LEAST OF THESE GIVETH IT UNTO ME.

So it is humanity you are to share with—the poor, sick, helpless, struggling "little ones"! Yes, and remember the sharing is not merely through a grudging gift of what you no longer need or do not want. It is the giving of that which is of real value to you, that which you could use or enjoy, yet which you are willing to share. It may not always be a thing you can give; it may be a service you can do. It may be a door of opportunity you can open. Always, it is the expression of your desire to give to the Lord. For example, this daily bringing of tithes is the habit of living with your eyes open to see the need, your heart open to fill it lovingly, and your hand open to fill it tangibly. Is there a brave soul struggling to accomplish an unselfish work? It is your privilege to bring your tithe, your recognition of her motive as well as her deed. Perhaps you can buy something or send her a purchaser if she has something to sell. It may be a child trying to work for a noble end, an education; an old grandmother, a little sister. Your encouragement may be as manna to his lonely heart, for remember all souls are lonely till they find God, and your sympathy, encouragement or substantial gift may help them to find Him. Is there a worker, possibly a stranger to you, who is seeking to teach something of benefit to humanity? It is your opportunity to pay a TITHE TO THE LORD by making the way easy for her, introducing your friends, or perhaps in some quiet way, by a word, a look or a note of appreciation. Or you may be called upon to participate in a grand united work, that will mean untold benefit to the city, community, state, nation. Can you refuse to identify yourself in SOME WAY with the Lord's Cause, even though you may not have time to give active work?

Perhaps you go to a strange church. Are you ready with your contribution when the basket is passed? The fact that it may not be your church, or bear the name of the one you attend, does not signify. All churches belong to the Lord. It is TO THE LORD you are bringing your tithes.

As a result your windows ARE open toward Jerusalem and they are the windows of heaven. That which is heavenly floweth into your soul and out to the world. As you are open to receive you are open to give, and as you give you receive.

Beloved, let not a day pass without bringing your tithes. Deserve the open windows. Let this daily noonday text place you more closely in touch with the Giver of every good and perfect gift, that you may give for Him and to Him.

With a day of blessings given and received, how can you enter into the sanctity of your evening devotions WITHOUT saying to your little human self, THE LORD IN THE MIDST OF THEE IS MIGHTY?

Note the wonderful effect of this meditation. It turns your attention from the petty to the great, the majestic Soul side. It helps you to become acquainted with the God-like nature. It helps you to turn every aspiration into a realization. It softens and melts away your prejudices, your doubts and fears. It enables you to look into the far broad vista of perfection and daily walk with more of patience and serene faith toward it. Nay, more, it calms and strengthens you for the daily routine of work and duty, by taking from you the sense of littleness, that which makes the frets and worries and hurts of life seem so hard to overcome. Yes, Beloved, these key-words for the month to come will be splendid training words, and more than all will leave you at the end of the month not only stronger and wiser, but more loving, more trustful and more vitally alive to all that makes life beautiful and good. You will be able to see the beauty of patience and the glory of opportunity and can make true to yourself and others that—

"All things are good. To use aright  
Is the true secret of the Master's might;  
And he who with sincerity  
Still follows well the light within,  
Shall make and shape the greater light  
For which we wait."

Yours in holy love,

MYSTIC No. 7.

## Let Me But Live My Life

LET me but live my life from year to year,  
With forward face and unreluctant soul,  
Not hastening to, nor turning from the goal,  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils, but with a whole  
And happy heart, that pays its toll  
To Youth and Age, and travels on with cheer.

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

## Music in My Heart

I've music in my heart, dear love,  
And music all day long;  
It doth to me a comfort prove,  
And makes me blest and strong;  
For when at morn you go to work,  
You leave a smile behind,  
And in that glance a song doth lurk,  
To haunt with joy my mind!

Oh, little seems the fond good-bye,  
And word that then is said,  
Yet music's in the smiling eye,  
For all the ways I tread;  
And just a kiss beside the door,  
With word of greeting strong,  
Will help the heart of rich or poor,  
And give it angel song!

## The Need of Change

By James Russell Lowell

THE time is ripe, and rotten ripe for change;  
Then let it come. I have no dread of what  
Is called for by the instinct of mankind;  
Nor think I that God's world will fall apart  
Because we tear a parchment more or less.  
Truth is eternal, but her effluence,  
With endless change is fitted to the hour;  
Her mirror is turned forward to reflect  
The promise of the future, not the past.  
He who would win the name of truly great  
Must understand his own age and the next.  
And make the present ready to fulfil  
Its prophecy, and with the future merge.  
Gently and peacefully, as wave with wave,  
The future works out great men's purposes:  
The present is enough for common souls,  
Who, never looking forward are indeed  
Mere clay, wherein the footprints of their age  
Are petrified forever. Better those  
Who lead the blind old giant by the hand  
From out the pathless desert where he gropes,  
And set him onward in his darksome way.  
I do not fear to follow out the truth,  
Albeit along the precipice's edge.  
Let us speak plain: there is more in names  
Than most men dream of; and a lie may keep  
Its throne a whole age longer, if it skulk  
Behind the shield of some fair-sounding name.  
Let us call tyrants tyrants and maintain  
That only freedom comes by grace of God,  
And all that comes not by His grace must fall;  
For men in earnest have no time to waste  
In patching fig-leaves for the naked truth.

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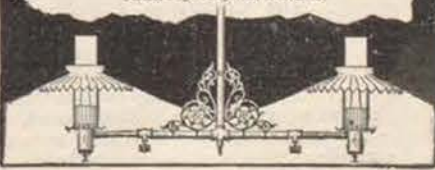
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## The Greatest Thing in the World

SERMON BY

DR. D. DONALD MACLAURIN

**D**R. DONALD D. MACLAURIN, of Rochester, in a sermon, said: I read to you the thirteenth chapter of Paul's first epistle to the church at Corinth; and this morning you will find our text in the first verse of the first chapter of First Corinthians: "If I speak with the tongues of men and angels, but have not love, I am become sounding brass or a clanging cymbal."

Nor must we not think that we shall become tired of this wonderful theme. Did you ever know anyone to become weary of a diamond? Among the gems of the Lord God is found this chapter, and though I do not profess to be a skilful lapidary to bring out its flashing facets, I think, with the aid of the divine spirit, we shall find something fresh and helpful.

This chapter has been, in all ages of the church, especially admired; would that it had received in all the ages of Christian history that more practical and valuable appreciation which would have been experienced by a practice of its principles and an acceptance of its precepts. Tertullian said: "It is uttered with all the force of the spirit," and the great thinker is right. As I have pondered it for several years with ever growing interest, I have come to feel that, indeed, mortal faculty could never have written it. It never could have sprung from the brain or heart of even so great a man as Paul, unless heaven had given him the inspiration. It is, dear friends, an utterance of heaven, through Paul, a servant of God, to the sons of men.

It is a glorious hymn or psalm in honor of Christian love, sung, as we have intimated, by the Apostle Paul, when soaring up on the wings of inspiration into the very heights of Christian eloquence. Like the Forty-fifth Psalm, it may be fittingly called the "Psalm of Love," and not infrequently your speaker will so designate it. It has the form of poetry; it has the inspiration of poetry; it has the coloring of the finest poetry. And if you could read it in the Greek you would catch the fulness of its imagery, as it is impossible for you to do in the best English version. It seems a profanation to attempt its exposition. It seems like analyzing a rose or dissecting a nightingale to take these principles apart one from another for the necessary analysis in the progress of our work. But it is so full of the very heart of the gospel message that we would be cowardly were we not to attempt the exposition.

The position of the psalm in the book in which it is found heightens its effect. You find it in the midst of lengthy argument. It reminds us very much of an oasis of towering palm trees and springing flowers and running brooks in the midst of a desert of sand. On either side is argument, is tumult; and right in the midst of all bursts forth his sublime song. It is very much like the song of the sweet-voiced school children in the midst of their hard work and the babel of their games. Or, better, like the very sound of the song of heaven's choir in the pit of Wall Street on a panicky day. We can easily imagine the deepening hush that must have fallen on the Corinthian church as they read this chapter, and we can imagine, too, the consternation produced in the minds of those Christians as they discovered one after another their favorite gifts or favorite possessions swept away by the great teacher. For Paul here shows that love is the one essential of Christian life. Love, did you say? Love! that soft sentiment that hard-headed men say belongs to women and children. Do you mean to say that this is the spirit of his language? That is precisely what the apostle formulated. He affirms most explicitly the absolute worthlessness of life without love. Love at the beginning of it; love at the end of it; love filling the whole space between. Love at the end is not the same as the love at the beginning. It is richer, grander, nobler, diviner. But without the first love the other could never be. The blossom and the fruitage bespeak the rootage, and the seed and the flower and the tree. And unless you have the first love—love for God—in your heart, the love that shall engage our attention will be a stranger to your experience. "If I speak with the tongues of men and angels but have not love I am become sounding brass or a clanging cymbal." It would seem as if all the Corinthian church were eloquent speakers, or, at least, were eloquent hearers; and let me say that eloquent hearers are as essential as eloquent speech. The Corinthian Christians were distinguished for their gifts in this direction; and so the apostle, knowing it, knowing them right well, for he was their father in the gospel, he supposes them capable of speaking in every tongue that rose from the lips of men or angels. That were they to have all and were destitute of love they were nothing but sounding brass or clanging cymbals. How hard this must have been on those people who cherished eloquence is more easy to imagine than to describe, for they placed great store by their gift of tongues and their eloquence of speech. And, do

you know, we are often placing the emphasis at the wrong place. We are often guilty of that characteristic folly. These Corinthians were often putting the emphasis where the emphasis should not be. What Paul affirms and what the Gospel affirms over and over again is that it is not speech, that it is not doing but being that God regards. Being is finer than doing, finer than saying, finer than any expression which it is possible for it to make of itself. So it is not speech but reality that God looks for and the church waits for and the world is hungry for in you and in me.

Now let us consider, if you please, in the first place, wherein love is superior to the most eloquent speech. "If I speak with the tongues of men and angels but have not love, I am become sounding brass or a clanging cymbal." What is Christian love? It is more easily described than defined. That is precisely what the apostle has done in this great psalm of love. He nowhere defines it. He simply describes it, giving some fifteen characteristics of it. Indeed, I do not know where love is defined in the entire Bible, nor do I know a definition for it. You have heard the story of the teacher of psychology, who upon receiving a new class at the beginning of the term, instead of giving them a lecture, he asked one of the members of the class to define the human soul; and the young man rose and said: "The human soul is that faculty that thinks and feels and determines"; another member of the class added that the soul is immaterial. And then he said, "Will you tell me what the soul is not?" and the young man had the sense to say, "I do not know"; and the great professor, whose familiarity with the subject is felt throughout the continent, replied: "Nor more do I." And I fancy that the first theologian in the world, were he asked to define love, and if he was honest and candid as the teacher of psychology, he would say, "No more do I." That which comes nearest to being a definition of love is the summary of the divine law of the Old Testament and the New. Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength, and thy neighbor as thyself. But this is not a definition of love; nor would it apply, especially the former part of it, to the love under consideration now. It is not the reverent love of the heart to God, but it is that mysterious bond that unites men, the one to the other. A love that exists between people of a common spiritual experience. It is as Dr. Dodds well says: "The ligament by which the body of Jesus Christ is bound together. It is the cement by which the stones in the temple are united into one." That is as near a definition as you will be able to get from any known writing. It has Christianity in it. And so we sing, and we sing it heartily:

"Blessed be the tie that binds our hearts in Christian love,  
The fellowship of kindred minds is like to that above."

But though we may not be able to define this Christian love, we know it when we see it, when we hear it, and we know how it appears in the earth. We know that love seeks with total self-forgetfulness the happiness of the object loved, and so long as we know what it does and how it behaves itself in the social fabric, we ought to be quite content. And I want you to notice at this point wherein love is superior to the most eloquent speech. Eloquent speech may mean self-advertisement. Love always means self-effacement. "The gift in question," says the brilliant Drummond, in his book entitled "The Greatest Thing in the World," and which I commend you to read, "was once splendid and dazzling. It was a brilliant faculty drawing all eyes to the speaker and all ears to his voice." It is the gift of eloquence by which a man sways the mind and thrills the hearts of his hearers. Now you can see how a man without love possessing such a power gives to himself advertisement, and the fact is that some of the most brilliant orators of fame, and among them occupants of pulpits, are so fond of themselves and glory so much in their eloquence that they forget the other elements that go to make up a manly Christian character. And I want to say to you that the man possessing that eloquence is in constant danger. The attraction which he has for the people always tends to centre his mind upon himself; and by-and-by he gets to be greater, if he is not aware, than the Master himself whom he professes to serve and represent.

Love, on the other hand, is self-effacement. Love goes forth in beneficent ministry, alleviating the wounds of broken lives all around. In perfect harmony with this thought is the teaching of the Master Himself. You remember that marvelous sermon on the mountain, in which He says: "Even so, let your light shine before men that they shall see your good works and may glorify your Father in heaven." The word "so" is to be emphasized as indicating the manner of the shining. Light may be held so close to the eyes as to dazzle the eyes; light

may be held so close before the eyes of the world as to dazzle the eyes of the world. You are not to see the shining one, but you are to see the fruits, the results of the shining. This is the way with the old sun itself. You look out upon the lawns in the parks and the country side. You look out upon the grass and the growing grains and the vegetation and the flowers, and you feast your eyes on the beauty and the wealth of the earth's surface; and you begin to say, Whence came all this; who is the worker; who produced all this? and you undertake to look up at the sun shining yonder in the zenith of the heavens. And the old sun, for your temerity, will dart his red hot fire into your eyes and will leave a mark upon you that you will not forget for many a day. Do not look at me; look at the grass; look at the growing grain; look at the trees—look at the work, not at the worker. So with God Himself. No man has seen God at any time; we see Him only in Jesus Christ. No man has seen God the eternal at any time; but we count the stars that bejewel the dome above us when the great daylight is gone, and the more we study them the more are we thrown back on the teaching of our childhood, when we learned to sing:

"Twinkle, twinkle little star,  
How I wonder what you are,  
Up above the world so high,  
Like a diamond in the sky."

You see the stars and the glory of them transports your wondering soul, but you do not see Him who made and keeps the stars. If God is invisible in Himself, he is not invisible in his ministry. We are sons and daughters of God, and we please Him most when like Him we efface ourselves and are seen only in the beneficent ministry of our lives, in our homes, in our communities, in our churches, in our city, in the world. Then, under this first point, we say again that love is of greater value to the church and to the world than the most eloquent speech. Now I may not say that eloquence is not valuable. No one of us would refuse it if proffered to us. I may not say—neither would Paul say—that eloquence, even the gift of tongues, was anything to be despised. In the apostolic age it served to attract the attention of men to the divine manifestations among the sons of men; and it was greatly coveted because of this force resident in it. But I want you to notice that only a few people can be eloquent and the great majority of us in regard to speech will have to exhibit reality rather than eloquence in speech, and serve our generation in the most practical manner available to us. Now I might establish this point by argument and by declamation, but I prefer to give you a few illustrations, to fasten what I mean in your mind.

A woman in New York City, some years ago, came to the City Mission Society and sought the secretary. "I would like to do something for God. I am not eloquent in speech, but I think I could distribute tracts among the poor and needy. Give me a suitable supply and I will render this service to my Lord." She was supplied abundantly. On going down the street, she saw a policeman taking a poor woman to the station; she went to the station house and there learned the facts in the woman's case and when the woman was to be discharged. When she came out she was met by this good woman who threw her arms around her neck and kissed her; and the woman said: "My God! Why did you do that? No one has kissed me since my mother died; why did you do that?" And the humble Christian woman said: "I do not know, unless it was Jesus who sent me to do it." Without going into further detail, let me say that that life was redeemed by the kiss of that Christian woman, whose heart was full of love for her kind. This is the kind I mean. No eloquent preaching from the most brilliant preacher that you have ever had in the city could have reached that life as did that kiss. That reminded her of her departed mother. A poor young girl was dying in the City of Paris and on seeing a Christian woman who was a stranger to her said to her: "You know I hate you Christians. You have nothing to give but good advice. You build fine institutions for us when we have fallen, but you do nothing for us to keep us from being thrown into the path of temptation." And no one but that good woman, acting with Miss Hunt in her beneficent work in the gay City of Paris, understood the dying energy with which she uttered those words. By and by this woman won her into the kingdom of God, and just before she died said to the Christian woman, who represented for the first time Christianity unto her: "Let me die on something that is yours. Won't you let me put my head on your pillow? I would like to die with my head on such a pillow as your pure head has rested on." It was granted. That is what I mean. That is the ministry that is open to love. Over in the City of Detroit a reporter called a little bootblack in the street to polish his boots. The little fellow came, but as he got out his brush and was about to begin, a big, brusque fellow came along and said: "You go away, Jimmy; you go away. I will do this." And the reporter became indignant and said: "What do you mean by this?" "Oh, that is all right, boss. Do you know that Jimmy has been sick in the hospital for more than a month and he is not very strong and we boys when we are not doing anything turn in and help him. Is that right, Jimmy?"



"Yes, that's right." And so he said: "All right, go ahead," and as the boy was plying his brush and his cloth and while he was doing so the reporter plied him with questions: "What per cent. of what you earn do you give to Jimmy?" "Eh?" "What per cent. of what you earn do you give to Jimmy?" "I don't know what you mean." "How much of the money that you receive do you keep and how much do you give to Jimmy?" "Do you think I am a sneak? I give all of it to him, and so do all the boys; we don't keep any of it." So when he finished the reporter said: "You are a pretty good fellow; here is a quarter, and you keep ten cents and give fifteen cents to Jimmy." "No, you don't," and he gave the quarter to Jimmy. That was diviner, that was nobler far, than the grandest eloquence that you ever heard.

Now notice, in the second place, and I will make this point brief, the comparison by which Paul sets forth the superiority of love to eloquence. He says: "If I speak with the tongues of men and angels, but have not love, I am become as sounding brass or a clanging cymbal." The gift without the grace is likened to the sounding of brass, to the clashing of cymbals of bronze. A great many preachers boast themselves of their soundness, sound in their theology—and I am not saying anything against soundness in theology. And one is sometimes tempted to say, "Sound, yes, that is what it is, but it is without a ministry and without meaning for a hungry world. A clanging cymbal—noise, confusion, but no ministry, never helpful for a weary, hungry world." Let us be something more than jangling voices, clanging noises. Let us have reality, genuineness of heart, genuineness of love, genuineness of religion; that is what tells. That is what the world wants. That is what it is looking for. That is what God is begging for. I read a story some months ago in a newspaper: Two men had met to talk on the corner of the street. While they were talking, a hand-organ began to grind out its dismal music. One of the men said, "Let us go on and get away from that wretched stuff." And the other said, "Now, I will not let you talk like that about that music. Why, do you know that that was 'See, the Conquering Hero Comes,' composed by the great Handel. And his friend said: 'I want you to come with me to a Handel festival.' So, a month later, he invited his friend to the concert, and so when the lively choruses were sung and the great symphony went on, this friend of his became enraptured. And he said, 'Isn't that glorious, isn't that beautiful?' "Yes," said his friend; "do you know what it is? It is 'See, the Conquering Hero Comes.' It is what you heard on the organ." Let love conquer your hearts and the world will make way for your coming, and we shall startle the world by the originality of our unselfishness. "If I speak with the tongues of men and angels, but have not love, I am become as sounding brass or a clanging cymbal." Let us have love.

### Trust

By J. A. Edgerton

To be content!

That is the best.  
Not to be indolent  
And simply rest,  
But having done what duty calls to do,  
And having been to your soul-impulse true,  
Then worry not because you do not see  
Results. Leave these unto the time to be.  
Do what you can. Trust God for the event.  
And be content.

To be content!

Who in his soul  
Learns this accomplishment  
Has gained the whole.  
He who can master self alone is great;  
He who can work and who likewise can wait.  
Greatly deserve, and weary not the Lord  
By constant intercessions for reward.  
Know all will be returned that you have lent  
And be content.

To be content!

Is wisdom true.  
Know what for you is meant  
Will come to you.  
Cry up the heights your motto, "Onward, on!"  
Then climb nor pause to count the distance gone.  
Think not of self; but if some other soul  
Is faint, assist and point him to the goal.  
Thus mount and help until Life's day is spent  
And be content.

To be content!

This is the best.  
Life's sun and storm are blent  
And both are blest.  
All glory, love and joy that soul secures,  
Who strives, who overcomes and who endures.  
For God is all and you with Him are rife—  
Know this and you have gained the goal of Life.  
Take you this blessing that is heaven-sent  
And be content.

Nothing makes a man so large, so great, so noble,  
so generous, so unselfish, so righteous, as the religion  
of eternal and universal love, a belief and faith in a  
great God.

## The Inner Self

THE composite nature of man has been a subject which has engaged the minds of thinkers in all ages. A dim recognition of an entity within man's being, in a sense distinct from the personality of flesh and blood, is the theme of numerous writings. We find many various titles given to this conception of an invisible being acting behind the veil of matter, among which are: genius, angel, spirit, soul, subjective mind. The office of this inner or higher being is understood to be that of guide and counsellor, says Frederic W. Burry.

That such a conception of a second nature which has the element of a determined distinction should be so widespread and existing in all times, it would seem must have a foundation of truth. And it means so much for us, giving a plain interpretation on certain problems of life.

It means that man can never be alone; the dual nature which he bears within him gives him a companionship which once realized gives a continuous sense of security.

This inner being is his real Self, while the form reflected in the mirror is an image thrown upon the canvas of Existence and is in a sense the shadow of the real entity as yet behind the scene of vision.

It is the mistake of many scientists that their research is confined to the mere dissecting and external investigation of phenomena. Their deductions are the result of the most superficial experiment; they ignore the inner side of life; and because of their one-sided view their conclusions are incorrect. And how shall the inner side of life be explored? Necessarily by an entire inversion of the methods of the "schools." Not by curious seeking or hard plodding thinking, but by giving up, by the mastery of indifference, by not thinking so much as feeling.

Yes, it is by coming in a conscious touch with the inner life that we can alone understand it. Designations are all very well for external things, but the inner life transcends the nature of Design, for it is the Designer; it therefore cannot be limited by the imposition of any ordinary name. It is to be felt rather than defined; in this way is interpretation to come about.

And it is by such a complete interpretation that we are to become masters of conditions.

This inner ego is not bound by the laws of time and space. We are so apt in our early days of consciousness to consider anything not having the properties of limitation to be unreal. The whole nature of external existence is transitory and ephemeral, and to seek for any abiding contentment in such a realm is only to court disappointment. It is by passing, letting things go by, giving up, that we maintain happiness, since this attitude leaves the ego free to move, free to breathe.

The inner self is never afraid. Fears, perplexities, doubts, are phantoms of an hour, mere shadows natural to the growth of consciousness. And since the inner Self is not bound by limitations, since it is infinite in its nature, it is evident that it cannot be confined or imprisoned in the body; it is universal, all-inclusive, embraces every form of existence.

There is thus an eternal identity of relationship between all. The real Self of one is the Self of all. This is the omnipresent God, the Life, the Centre of all.

Therefore when a man says "I" he means far more than he is at first conscious of. He is making a statement for the whole Universe. Though there appears to be something contradictory in the idea of the "universal" being within the "personal," a moment's thought will show this to have a rational basis. It is within and without the personal because it is infinite, transcending the laws of space and time. A merely superficial thought will declare that there can be nothing beyond the dominion of time and space. But these latter conditions are in one sense subjective illusions; in an absolute sense there is no time or space. What we have called time is a succession of shadows, and space is the sense of apartness; when everything is really united, distance being but a phenomenal separation or detachment, only related to shadows or reflections, and yet withal necessary for life's expression.

Then, our real life is in a sense hidden, and the appearances are more or less delusory. How often have we had experiences which have presented a romantic element of the miraculous. What some have called an "inner voice" has whispered words of suggestion to us which have carried us over difficulties; we have with trustful faith made some moves which others have declared to be mistaken, but which we have subsequently found to have been wise. Our intuition has informed us of some-thing not cognizable to the ordinary senses. What is this but a direct message from the hidden Self?

And shall this Self be forever hidden? Shall we be always bound in an existence which means so much discontent, so little scope for expression?

That this cannot be so is declared by every analogy of life. There must come a release of the great pent-up energies; the satisfying all-inclusive recognition.

As this extension of realization, this deep truly profound knowledge, is not something to be gazed at, but to be a permeation of one's whole life, the necessary schooling must come through action—our action, to-day.

Now, action is a condition of life, not implying the stress of laborious work; repose is a complement of action. Action is simply life, as distinguished from mere thinking. And the Action that is to be our emancipation is that which is prompted by love and kindness. It means, in short, living for others. This has no reference to meddlesomeness; neither does it include any sacrifice of one's necessary personal interests. It is the extension of interest outside the old narrow range.

Such a widening of our life, first dictated by the simple feeling of good-fellowship, brotherhood, love, begins immediately to loosen the wrappings of the long-drawn-tight veil of separation, until at last when the individual life is fully prepared, the shroud of matter is completely unveiled. Then the throne of mastery is reached.

How very simple! By losing, letting go, expanding one's life, we gain all. What an exchange!

Such things as study, book-learning, intellectuality, culture, wealth, are nothing beside one little act of true kindness. The little act of kindness opens the doors of the universe. A wonderful seed germ in such an act, and grows to a rich field of blossoms.

The act of true kindness springs from a soul freed from narrowness and condemnation, or at least from one who is waiting for the liberation from this sense of evil. The kind action, indeed, liberates the mind from the thought or recognition of evil, and opens it to the recognition of the eternal goodness of every atom, every condition.

It is by the simple process of living day by day the life of love, the life of freedom, the life of non-condemnation, that we reach our destined goal of the glorious beatific Vision or Consciousness of Self.

Life with God, with Love, is a psalm of praise; without God, without Love, it is a dismal dirge.—A. Z.

The eternal Higher Power that works in us, through us and around us is Love and Goodness. True religion is love, goodness, kindness, compassion, charity and broad tolerance; this religion curbs our minds, our wills, our tempers and dispels all angry conditions. Be simply good and righteous through love and not fear and you will do good to all.

"TO BE HEALED I MUST FIRST BE CLEANSED." We are defiled by the animalism within our nature, and this must be cast out to make room for the Holy Spirit. Internally and externally man must keep his body (his temple) clean and pure. Our thoughts must be clean and pure; the spiritual man is always a clean, pure man. Cleanliness and Purity mean health, strength and beauty. "TO BE HEALED I MUST FIRST BE CLEANSED."

There are those who are spiritually blind enough to assert that they "will not believe anything they cannot see;" if they limit themselves to that, how small must be their vision, their knowledge! Oh, how I love Him whom I've never seen!—A Mystic.

You, the real you, the eternal and internal you, is spirit; the spirit never was born and never dies; the body dies, not you; you enter into and reside for a while in a form, in countless forms, countless bodies; always each new form is finer, more spiritual, more beautiful, more radiant, more perfect, more enduring. You involve from the Most High into gross matter, by Divine Will, for a grand and Divine Purpose, and then evolve back to the Most High to rest in eternal bliss. This is that blessed truth about Involution and Evolution and the reincarnation of the eternal spirit, the eternal you. Each succeeding incarnation is more blessed, more beautiful, until we come into oneness with God and get beyond the Law of Reincarnation and are forever freed from the Wheel of Birth and Death of bodies.—The Blissful Prophet.

My God, I thank Thee, who hast made  
The earth so bright;  
So full of splendor and of joy,  
Beauty and light;  
So many glorious things are here,  
Noble and right!  
I thank Thee, too, that Thou hast made  
Joy to abound;  
So many gentle thoughts and deeds  
Circling us round,  
That in the darkest spot of earth  
Some love is found.  
I thank Thee more that all our joy  
Is touched with pain;  
That shadows fall on brightest hours;  
That thorns remain;  
So that earth's bliss may be our guide,  
And not our chain.

—Adelaide A. Procter.



## THE LESSONS OF LIFE

By  
William E. Totne

**D**ID you ever think that every obstacle that seems to bar your path of life is really a blessed opportunity? The most of us are prone to fight against whatever seems to stand in the way of our happiness or the attainment of our desires. But if we could see the truth clearly we should know that this fighting only serves to lead us further into darkness and inharmony.

The Great Master said, "Resist not evil." He who practices non-resistance has his face turned toward the Light, and for him the seeming obstacles of life will be transmuted.

Life is a series of lessons for each one of us. The things which seem to oppose our progress are all designed to give us some needed experience. There is no such thing as chance. Whatever comes into your life comes as a result of the outworking of the law of attraction. It comes because it is a part of the Divine Plan for it to do so. No matter how trivial may seem the affairs of your life, or how complex, they are all ordered by Divine Law as surely as the planets swing through their orbits in compliance with this same wonderful Law.

In this mighty Law of Life and Love we "live and move and have our being." We are essentially one with it. This being true you can readily see how foolish and harmful in its results is resistance to those things which seem to oppose us in our life journey. We are simply opposing the Divine Law of the universe.

We should work with this Law and not against it. To resist people or things is to cut off your own life. Have you not seen poor, nervous creatures who were full of distrust, fear, hate and resistance, and whose first and foremost impulse was to resist whatever new condition they found themselves in, and who spent their days in fighting mentally against their pains, aches and sorrows?

All this can be changed entirely by dropping all resistance and cultivating faith and love toward all the world and giving over the mind entirely to that Divine Force which ever abides at the centre of being, ready to give us peace and joy as soon as we have let go of our resistance and surrendered our personal will to the Universal Will.

Through love, faith and non-resistance we gain a consciousness of the Eternal One. We are brought into a right relationship with the universe and realize health and happiness. Our souls are opened to the eternal creative forces, and we find ourselves filled with the "water of life."

Pain and suffering are needed to turn us back to the Source. This is their mission in our lives. This is the lesson they would teach us. This is the one great lesson of life, and blessed indeed are they who learn it.

When we cease to resist evil and meet every seeming obstacle with love in our heart and faith in our souls we shall find our path being made smooth for us at every turn.

Love and faith transmute all that they touch. Fear and resistance corrode.

When you approach what seems to be an obstacle to your happiness or well-being remember the oneness of all life. Why resist that of which you are a part? Does some person oppose you? Remember that he is your brother. Meet him in a spirit of faith and trust and you will find his opposition vanishing.

Nothing called evil can stand before the power of love and faith. Let me emphasize that statement and impress it upon your consciousness so that you will never forget it: I SAY THAT ALL SEEMING OPPOSITION AND SO-CALLED EVIL WILL VANISH BEFORE THE MIGHTY POWER OF FAITH AND LOVE.

Nothing can resist you for long unless you likewise resist it. And when you once realize the unity of all life the truth of this statement becomes clearly apparent.

To hate is to commit slow suicide. To resist your environment and fight against the Divine Law of the universe is to fight against the source of your own life and sustenance.

We ought to approach all the problems of life as blessed lessons from which we shall learn more fully of the way which leads to Universal Life and Light. We should try to approach these lessons only in a spirit of love and faith, knowing that each one will serve as a step for us on the road to that blessed oneness with the Source.

Oneness with the Source is the final aim of all our experiences. When we once see clearly this grand truth, and know that all the affairs of life can only result in our final upliftment, then we cease to fight against environment. Then harmony begins to take the place of discord.

It takes two to make a quarrel, and in the same way when you cease to resist your environment it no longer seems to oppress you.

It often happens that the very things which seem most inimical to our happiness or success turn out in the end to be of great help and benefit to us. We are purified and strengthened, many times, by what

the world calls sorrow and suffering. If we could only go through these trials in a spirit of perfect faith in the ultimate goodness of all things, we should find that at every step we were being uplifted toward our final goal of complete oneness with the Source of Life and Light.

Pain and suffering serve to turn our minds to that life which lies back of the senses. This life is what the mortal man ever needs to seek. Until it is realized to some extent he has not entered the final Path that leads to the Great Goal.

So long as we live on the plane of brute force and resistance we are bound by the sense life. We are hypnotized by shadows, figments of the imagination, and wander in a world of illusion where we can get no clear conception of Truth.

When we are satisfied to let go of the sense life then the world of spiritual realities begins to open to us. But we are never satisfied to let go of the sense life, the world of illusion, until we have experienced pain and disappointment.

This is the only way we have, until our spiritual senses become active, of learning the right path and obedience to Divine Law.

When the world of spirit begins to open to us then intuition begins to unfold and we no longer require the jolts and jars of life to show us the right road. We are inspired to select that which is best adapted to our needs, and we make the best possible use of every opportunity that comes to us, because we have faith in the Divine Principle which is guiding us. We no longer feel that we are living in a world of chance, but see order and beauty on every hand. We no longer feel that all the world is opposed to us, but know that each experience is a step upward on our eternal journey. We are therefore inspired to do our best at all times and under all circumstances.

Until such time as we come to recognize the Divine Plan in all the events of our lives we are fearful and uncertain. We are groping in the dark as it were. But when we are ready to let go of the mortal mind and will, when we cease to be hypnotized by the senses, then the light of Truth begins to shine in our minds and we realize peace, confidence and satisfaction in place of chaos and uncertainty.

We have learned the one great lesson which all must learn sooner or later.

## WHAT SHALL WE EAT?

Minnie S. Davis, in *Practical Ideals*

PHYSIOLOGY cannot be separated from Psychology, any more than the body can be separated from the soul and still be the soul's instrument. Mind and body are so intimately connected that they are constantly reacting upon each other. It is equally true that the physical body is the expression or outputting of the soul and that the instrument must be in good working order for the soul's happy and free activities. The act of eating is not merely a physical act for the satisfaction of physical needs, for, apart from mind, the body has no needs.

It is so even with the animal. Observe an animal taking its food, especially one of the gentler sort. Satisfaction is manifested, sometimes a high degree of pleasure and afterward a placid, contented mental state. So observe a child and also your own mental and physical states while and after partaking of a needed meal. The life of the food is spiritual substance and is appropriated and utilized by the spirit presiding over and expressing itself through the organism.

Food not only supplies the needed nourishment for the body, but generates energy and heat. With every breath we are united to the universal atmosphere and thrill to that mighty life that pulsates through it without ceasing. Solid foods are concentrated forms of that same life, and in partaking of them we unite ourselves to the great storehouse of energy. This is largely the cause of the mental satisfaction resulting from agreeable food or from drinking pure water. The Infinite Life touches us through all these means. "The earth is the Lord's, and the fulness thereof."

Some people require more food to supply this energy than do others, and the same person will find his appetite varying with time and place and circumstance. Hence there should be no hard and fast lines about eating. It is true that some people eat too much while not a few eat too little. In partaking of more food than is required, the numerous channels of the body are clogged, circulation is impeded, and sooner or later disease is the result. When too little energy and nourishment are supplied for any considerable length of time, the body becomes weakened and negative and an easy prey to any prevailing ailment.

All these processes of eating, digesting and assimilating are in correspondence to thought and feeling. The mind grows by what it feeds upon and the heart starves without the nourishment of love and sympathy. We can think too much and feel too deeply for normal growth, just as surely as we can think and feel too little. The hunger of the mind and heart must be wisely satisfied.

The minds of our school children are so stuffed with knowledge that they do not know how to reason and digest the rich and varied mental food that is urged upon them, and just as surely as this method is long continued a generation of mental dyspepsias will be the result, for there is such a thing as mental dyspepsia.

Temperance, in its true sense, is the happy medium between abstemiousness and epicurism. Abstemiousness gives the impression on mind and body of denial and restraint and is impoverishing in its effects; epicurism causes that feverish hunger for food or pleasure or study which ends in plethora or congestion, while temperance gives true freedom, satisfaction and force.

All suitable foods and drinks are symbols and correspondences of good and truth, on the higher planes of our being. Good and truth, or spiritual and mental aliment, are the soul's necessities. If we could constantly supply the mind and heart with these treasures of thought and feeling, the soul would unfold in harmony with the perfect law of life, and physical health would be the natural outcome.

The good housekeeper considers her daily bill of fare most carefully and adjusts it to the needs and tastes of her family and guests; but the soul, keeping house in the inner sanctuary, its individual realm of spirit, often forgets this sacred trust. We pray the Father to give us our daily bread and then reject it with sighs and regrets. The way seems too hard—the cup is too bitter—our strength is so little; our friends are few or cold—we are poor, or tired, or sick, or grieved, or angry—how we mingle such poisonous thoughts with the riches of the Father's Love!

Why should we eat unsavory bread, watering it with tears, when the "Lord is our portion forever?" Why should we sip at the bitter fountains while we are bidden to drink of the River of God's pleasures? "Oh, taste of the Lord, and see that He is good." Every good thing on every plane of being is from the Father; the smallest joy that comes from a pure source of thought is one of the drops from that inexhaustible river of God's pleasures.

Take kind care of the body; nourish it, clothe it, house it as the beautiful instrument of the soul. Take wise care of the body; strengthen it, purify it, weave a triple armor for it, through mighty thought sources.

Be kind to the soul forming and using that body; give it love and beauty and joy for its daily food! Be wise in regard to the soul, the true self, and give it health and harmony and dominion!

"Ask and you shall receive." Then pray the Father for your daily bread, believing that He gives it to you without stint or measure; take it, rejoicing, from His open Hand, and verily you will be fed!

One step in the school of forbearance is the lesson of keeping silent under provocation. Many of the painful quarrels and much of the bitterness of what we call so often "incompatibility of temper" would never be known if we would learn to keep silent when others wrong us.—J. R. Miller, D.D.

## The Music of Life

By Madison Cavein

All things are wrought of melody,  
Unheard, yet full of speaking spells;  
Within the rock, within the tree,  
A soul of music dwells.

A mute symphonic sense that thrills  
The silent frame of mortal things;  
Its heart beats in the ancient hills,  
And in each flower sings.

To harmony all growth is set;  
Each seed is but a music note,  
From which each plant, each violet,  
Evolves its purple note.

Compact of melody, the rose  
Woos the soft wind with strain on strain  
Of crimson; and the lily blows  
Its white bars to the rain.

The trees are psalms; and the grass  
One long, green fugue, beneath the sun;  
Song is their life, and all shall pass,  
Shall cease, when song is done.

It is only after our minds are cleansed and purified of all illusion that we can intelligently consider God and the Divine Plan. In the pursuit of Knowledge one must be fearless, and the mind must not be hampered with fears and doubts.

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



# The Mystic Healing Circle

## LET US GIVE YOU HEALTH

"Your Body is the Garden, Your Soul is the Gardener, Your Birth-Right is Health."

### HOW WE HELP THE SICK

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

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

We want every one of our readers to be HEALTHY, STRONG AND VIGOROUS. If you are sick or suffering, let our MYSTIC ADEPT SPIRITUAL HEALER RESTORE YOUR HEALTH. 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 who 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.

When writing for vibrations kindly give full given name instead of initials.

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.

## "LET THERE BE LIGHT"

### Consider The Lilies of The Field

By Mystic No. 12

It seems to me that it is good to hear the same truth again and again. Someone writing to me said: "All sin is insanity." God's Word also gives us this same idea of sin. Luke xv, 17: "And when he came to himself." While he lived in sin he was not his real self. "When he came to himself," he said, "I will arise and go to my father." Again we read: "The Kingdom of Heaven is within you." Swedenborg tells of one who was brought to the higher spheres—yet he found no real joy. He sought the lower spheres until the heaven within him corresponded to the heaven without.

I once heard an old lady give her experience in prayer meeting. She said "she had never been so near heaven in her life." The next speaker was a young man; wealth, strength, youth—all were his. When he gave his testimony it was this: "I have never been so near despair in my life." Yet both had the same opportunities, the same environments. One had improved every means offered to help the spiritual and material man, the other had "wasted his substance with riotous living."

Again, "The Kingdom of Heaven is like to a grain of mustard seed, which a man took, and sowed in his field." We know this mustard seed could only grow from the life within, the real life of the mustard seed. If heaven is like to life, the more life we possess the more of heaven we have and can manifest to others. The word "angel" means messenger. A messenger is one capable of intense activity. "And the gates of it shall not be shut at all by day; for there shall be no night there."

To those seeking health in the Mystic Healing Circle, I say: So regulate your life that each day you accumulate life force. Then each day you are nearer perfect health.

When your real self awakes you know you are growing in health as calmly, as surely, as the lilies grow.

"The Kingdom of Heaven is within you" and about you; you are in heaven now. Christ came to save those "who through fear of death were all their lifetime subject to bondage."

Beloved, I wish you to know that Kingdom the lilies know; I wish you to grow as the lilies grow; they toil not to grow. Know the secret of their growth and you will grow like them.

They take in the earth, the dews of Heaven, the sunshine and shadow. They give out their perfume, for they are pure in heart. "Blessed are the pure in heart; for they shall see God."

Consider the lilies of the field—the field—away from the gardener's care—alone with God. Yet they are calm; they know God's care—they know God is in every rain drop—they know God is their life, they know God is in every atom about them.

They know in Him they live and move and have their being. They are pure in heart and see God.

Beloved, I wish you to know more of the reality of this Kingdom about you. Understand the eternal. Understand yourself. "For the things which are seen are temporal; but the things which are not seen are eternal."

Let us speak words of truth whatever the seeming may be. Let us speak words of truth until the air shall vibrate with life. Let us speak the eternal truth. Let us live in the eternal truth. Let us rejoice in the realization of the eternal. Jesus said: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

"Consider the lilies of the field, how they grow."

#### To the Readers of the Magazine of Mysteries

I wish I could reach every one of you to tell you what has been done for me by Mystic No. 12. For ten years my life has been almost unbearable from physical suffering that has been called many things by many medical men, the truth of which was that I had constant inflammation of the pancreas until the organ was becoming hardened; and as it is one organ of our bodies that even the most learned of M. D.'s do not attempt to remove, they considered me past human help, and frankly told my husband so. About this time I received from someone a copy of THE MAGAZINE OF MYSTERIES. I felt like a drowning person that has got hold of something to keep him up out of the water until more help comes. I came under the care of Mystic No. 12 the 21st of October, and while I yet have attacks they are so much farther apart and lighter, and my spiritual courage so much stronger, that I know I shall yet overcome all my inharmonies. Take courage, all of you who are down in the depths; there is help if you apply in the right way.

I like to read those words, "there is help for you if you apply in the right way." Remember, that though I may be the sower, it is "God that gives the increase." I wish you to lose sight of my personality and see the Father.

#### Has New Life

Mystic No. 12, Beloved Brother—I enclose one dollar for another month's treatment. The month is nearly gone and I must renew, for I would not lose the healing power that has given me new life. I am happier and more cheerful; have more hope and more courage. I am every way stronger, and my nerves are much better. I am so thankful to God for all blessings, and to you, Beloved Brother. Your helpful vibrations are wonderful. May God bless you and The Mystic Healing Circle.

Yours sincerely, I. R.

#### Improving Both Mentally and Physically

Dear Mystic No. 12.—It is with the greatest pleasure that I am writing you to-day, and with a very thankful heart, for I am improving, both mentally and physically.

Your Brother in Truth, M. M.

#### Success

Dear Mystic No. 12—I feel that you have helped me in business with your vibration of success. Enclosed find one dollar for another month.

B. V.

#### My Nerves are Much Better

Mystic No. 12, Dear Brother—I am now in my second month's treatment under your vibrations. I am growing stronger, my nerves are much better. I notice I am better able to control my impulses. Many of my physical ailments are lessened, and I feel that, as time moves on, I will be all that I prayed to be.

Mrs. H.

#### Vibrations Night and Morning

Mystic No. 12, Beloved Brother—Your twice-welcome letter and beautiful messages of truth have thrilled my heart, soul and mind with joy and thankfulness. I have read your letters many times since receiving them; the living truth is voiced in every sentence, and I feel more than ever the unreality of death. Since you have been treating me I am more peaceful and restful. Your writings are especially clear. I express my hearty thanks for vibrations night and morning.

Your grateful student, I.

#### The Whole Wheat Fills a Long-Felt Want

Dear Brother—Enclosed please find one dollar for another month's treatment. My stomach and bowels are much improved. The whole wheat fills a long-felt want.

H.

Right Living and Right Thinking will work miracles.

#### I Feel Like a New Woman

Dear Mystic No. 12—Enclosed find one dollar for another month's vibrations. When I first wrote to you, I was in such a poor condition that I was afraid I never would get well. But I am improving very fast. Those pains are all gone. I feel like a new woman. Glory to God and thanks to you for your noble work for me. God bless you and may you help many poor sufferers in this world. Glory to God that His work is going on just the same as when Jesus was here upon earth. I am much stronger in my body, and I can sew and work some now.

Mrs. M.

#### Began to Improve Immediately

Dear Mystic No. 12—I want to write and tell you that I am improving. I don't have that pain in my chest that I did. I also desire to let you know that I felt your health vibrations and began to improve immediately. I thank the Father for this manifestation of His care and love. And I thank you for lending yourself to His service, so you can carry on this great work for Him.

In Faith, Mrs. M.

#### I Have Paid my Notes that Were Due

Mystic No. 12, Dear Brother—I just will write a few lines to you to tell you I am trying to do all I can to help myself. I am growing stronger and feel better, and have been successful in many things. People that owed me years ago have tried to give me a chance to get it out of a rice crop. I got sixty odd barrels of rice out of the crop, sold it, and have paid my notes that were due.

M.

Health is followed by happiness and prosperity.

#### I am Well Pleased with your Instructions

Dear Mystic No. 12, Kind Brother—Find enclosed one dollar for another month's treatment. I am well pleased with your instructions, and I feel that I am improving in proportion to my ability to understand and follow them.

With kind wishes, W. A.

#### I Shall Continue with you Some Time

Mystic No. 12—I enclose one dollar for the second month's treatment. I feel so thankful to state the throat trouble is better. I am less nervous and more contented than a month ago. I shall continue with you some time, and earnestly believe I may recover health.

Mrs. L.

"First the blade, then the ear, after that the full corn in the ear."

Let me say to all, Take time.

"Thou canst not see the grass grow,  
Howsoever sharp thou be;  
But that the grass has grown  
Thou very soon shalt see."

#### I Have Enjoyed these Weeks

Dear Mystic No. 12—It will soon be four weeks since I first wrote you. I have enjoyed these weeks much; enjoyed the papers also, and have read them many times. I feel sure they have been good for me. I have had the delightful thought that you were praying for me, and I am sure I feel the vibrations plainly. I have felt cheerful and happy nearly every day. Enclosed you will find one dollar, for which please treat me for another month.

With love, yours sincerely,

R. P.

#### Renew a Right Spirit Within Me

Mystic No. 12, Dear Sir—Please find one dollar enclosed for continuance of treatment. The thought which came to me upon receipt of—and after reading—your last favor, was this: "Now are ye made CLEAN through the Word which I have spoken unto you," accompanied by this prayer: "Create in me a clean heart, O God; and renew a right spirit within me."

Yours in the Truth,

M. H.

#### Peace, Be Still

Dear Mystic No. 12—I was quite ill when I received "Let there be Light," but when I opened the envelope the odor of sweet olives was wafted to me. It was as though your message read, "Peace, Be Still." A feeling of peace and calm seemed to steal over me.

Please Accept my Thanks for all that you are Doing for Me

Beloved Mystic No. 12 of the Healing Circle—Please find enclosed one dollar for treatment. This month has been one of real joy and uplifting of soul to me. New light has come to me, and my physical ailments are improving slowly. Please accept my thanks for all that you are doing for me.

Mrs. C.

#### All Is Peaceful and Calm Now

Mystic No. 12—I wish to thank you for the vibrations you are sending me. There is a decided change in me and the members of my family. All is peaceful and calm now. And I am feeling, oh, so much better!

A. B.

#### Has Given me Light

Dear Mystic No. 12—I have received your printed message, "How to Pray and What is Right Living." I do thank you for that message, and I wish I could tell you how great a blessing it has been to me, even the short time I have had it. It has so cheered me and given me the light I have so long sought. May the peace and blessing of the Father be with you.

Yours, E. S.

#### I am Stronger than I Have Been for Years

Mystic No. 12—I wish to gratefully acknowledge that the ministrations of Mystic No. 12 has saved my external life. God and the holy angels bless you for your never-to-be-forgotten timely aid and untiring efforts in my behalf. This comes from a grateful heart that desires others to receive help in the same way. I am stronger than I have been for years. Anyone who desires to know more can address

ESTELLE NICHOLS,  
Box 787, Waterloo, Iowa.



## 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.

**S**ELF-CULTURE, guided by the Christ within us, is the only sane, safe and rational way to develop our capacities and powers.

God intends us all to do all we can to promote individual and universal freedom, health, opulence, peace, orderly force and great success.

And the Soul-culture is the only means by which we can attain and reach the blessed goal of freedom—from all pain, sorrow, grief, poverty and drudgery. "Be slave no longer! Assert thy soul's prerogative—Mastery and Dominion."

Come to God and have your full share of omniscience and omnipotence, and no longer crawl about as a weak worm of the dust.

Let only the Great Eternal Will, God, move you, and become *positive and powerful* instead of negative and weak.

When living in carnal or mortal mind we live in darkness and negatives; the Christ-life is the most positive and forceful life in the world, and it is also the most kind, gentle, pure and sweet life known to man.

And what is the Christ-life? It is the life of oneness as taught by all Christed teachers. "That which exists is one." If we know this blessed truth and live it we need no commandments and no teachings; in oneness with God, the All, man cannot live but righteously; in oneness is perfect love, and in perfect love is oneness—both are one; in oneness we are one with the Great Eternal Will.

"Back of thy parents and grandparents lies  
The Great Eternal Will. That, too, is thine  
Inheritance; strong, beautiful, divine,  
Sure lever of Success for one who tries."

All disease, all failure is the effect of SEPARATENESS, and one who realizes this blessed truth is forever freed from the bondage of all ills, all failures; this is very hard to realize: "What!" says carnal mind, "All is one—what nonsense!" And such a questioner is bound to the Wheel that binds and grinds. How few really seek God and Righteousness first, as the very first step to great success! All of us are prone to seek success first and say to our poor weak minds, "When I get material success it will be time to love God and be spiritual-minded and righteous." It is this kind of false, ungodly life that causes the woe, misery and failures in our blessed world.

Now a man ceases to think and act in this foolish way when he begins to realize his *nearness and oneness* with the Great God of eternal and universal love and the great ALL; he immediately seeks righteousness, finds it, and all blessings are added; there is no more failure for him.

In separateness there is selfish self-seeking and unrighteousness, and in self-seeking life is a gloomy dirge instead of one glad song. A self-seeking man may get great wealth and honors, but he never really enjoys either; he has no creative or preservative forces and he has no enduring power; he does not recognize or honor the One Great Eternal Will.

It is the eternal Divine Law that it cannot help us or bless us until we recognize it, until we look only to it for help.

All power is within you and manifests when you turn to God, the Great Eternal Will, and abide by it; the first thing Divine Will does is to make you humble, meek and lowly, thus preparing you to be all-powerful.

Read the Sermon on the Mount; the whole secret of Success and all blessedness is contained in this great teaching.

With God we overcome all the obstacles of life that make for inharmonious discords, and in no other way can we ever overcome them; the human

mind and human will cannot overcome them; they can help by leading us to God, to fervent prayer, fervent meditation, and fervent love; the praying, fervent God-lover, who recognizes the oneness of the All and that God is his only staff and security, is the greatest man in the world, the most successful man in the world.

"There is no noble height thou canst not climb,  
All triumphs may be thine in Time's futurity,  
If whatso'er thy fault, thou dost not faint or halt,  
But lean upon the staff of God's security."

Living with God, man becomes more than man, and lives with the Creative Principle; without a consciousness of the oneness of each and all with God, man lives with the *destructive* principles of life.

God is Love, and Love is creative and constructive; without Love, man is *negative*, powerless and uncreative, and is kept in disease, weakness and failure by the *destructive* principle. The only great constructive and creative man is the spiritual man; the sooner we know this blessed truth the better it will be for them and the whole.

"Earth has no claim the soul cannot contest.  
Know thyself one with that Eternal Source,  
And naught can stand before thy spirit's force."

No mortal man who is yet unawakened can hope to have the blessings, the power, the force, the constructive and creative powers that the mild, silent, simple mystic God-lover has.

There are many *unknown and unknowable* (to mere men), mystic adepts, who have much more power than all the most notable men and women of the world put together: these simple, childlike, holy children of God live a simple working life, *one with the great Eternal One*, and their peace and power and bliss are beyond human calculation or comprehension.

Now, all of us become adepts the moment we love God and the All more than we do self; that is all there is to adeptship or mastership.

Our blessed Elder Brother Jesus, taught men how to come to God; as did Lord Buddha and other Masters; the teachings of Lord Jesus are fewer and simpler, and with them (by *living* them) man can reach the Most High here and now and forever.

It is a simple way—to come to God; you are asked to do nothing but to love. Read the words of the Master, and try to *live* them; the more you live them the more divine you will become, and the more God-like you are the more constructive and creative you will be; and the more constructive and creative you are the more blessed and peaceful and successful you will be.

A holy mystic, in speaking of the great power of a spiritual man, among other things, says: "Whenever and wherever we find a certain qualitative and quantitative predominance of the *creative* over the *destructive* tendency, there we see life, vigor, health, growth and evolution. If, on the other hand, the destructive forces gain the ascendancy, the result will be disease, weakness, degeneration, poverty, decay and death."

So, beloved soul, the health and vigor and strength of your soul, heart, mind and body depend upon soul-culture; dissolution, devolution and decay are the effects of a lack of love, faith, reverence, and a consequent lack of work and service.

Man's real and greatest power is in the Spirit; the old man (carnal mind) must die and the new man must be born; we must live with the great God of Love and Righteousness before we may expect peace, power, joy, health, wealth and bliss.

Jesus made this truth plain to the humblest man; indeed, we *must* become loving, gentle, quiet and humble before we can enter the blessed Kingdom, where we become one with God and thus constructive and creative.

We cannot, or do not, use our talents intelligently and forcefully without the help and grace of the great God. "Use your talents and you shall increase them. Bury them, fail to use them *justly and properly*, or allow them to be suppressed, and you invite the operation of the Destructive Principle."

There is no "hostile environment" for the simple, silent God-lover; there can be no failure for him who seeks God above all things else; for all things come to that soul.

Great is that man, that people or that creation which lives with God. "In God we trust," should be our only thought.

The highest education and the highest civilization

on this planet to-day are found where people read the Bible and trust in God and the Christ principle—the constructive and creative principle.

Thoughtless people have no idea of the millions of successful people who *silently and sacredly* read the Bible and the Vedas and other holy books every day.

What do these holy books teach us? To love, to be fervent, to be trustful, to be hopeful, to serve and work and be creative and constructive, and not to dream and idle or fritter away our time. What if there is some error in the Books? Our Single Spiritual Eye will help us to discern and discriminate.

Jesus was a Master of the Spiritual Law; read and live his teachings and you will not need our sayings; it is because men will not read and live the truth that so many sayings, writings and teachings are needed.

Come, beloved brother, be one to help us lighten our blessed burdens, by going to the very fountain-head of life, the very God within your own eternal soul; this is the teaching of the Masters.

Come, live with the God of Love and Light, and the Angels of Love and Light, and forever dissipate the Darkness. You cannot construct and create in Darkness; Darkness and Destructiveness are only due to the absence of Light; disease and poverty and drudgery are due to absence of Power; there is only Power in the great God of Love and Oneness. Glory be to God forever!

## Astrological Forecasts

### GREAT WORKS OF THE MYSTICS

THE astrologers who are qualified to speak with authority say: "Watch the years 1904, 1905 and 1906 when Uranus, the mysterious occult planet, forms an opposition aspect in Capricorn to Neptune, the Spiritual Venus in the zodiac sign Cancer. This aspect of Uranus and Neptune will cause a great and blessed change in religious, social and political affairs all over the world. Uranus, the 'Awakener,' the symbol of freedom and liberty, representing everything that is 'unlimited and unbound,' will enter the sign of Capricorn about April, 1904, and will remain in that sign until 1912. Capricorn is the sign of Organization."

During that period there will be undertaken some of the most gigantic organizations for universal good that have ever been dreamed of. The influence began in 1901."

The great MAGAZINE OF MYSTERIES was started under this blessed influence, and is opening the way for many blessed organizations and spiritual movements which will do universal and eternal good.

The Mystic Success Club, started in 1902 and 1903 has now many more thousands of members than many of the older movements which have been established for years; it is one of the great Twentieth Century spiritual Movements.

The Mystic Adepts, and Masters, and Elder Brothers are now silently establishing great centres all over the world, but especially in New England, New York, the Middle West and on the Pacific Coast. In 1906, 1912 and 1919 (All Mystic Astrologers—Divine Astrologers—know about these years) the Mystics, unannounced and unheralded with great blare of trumpets, will start new and blessed works.

THE ETERNAL AND UNIVERSAL BROTHERHOOD OF HOLY MYSTIC ADEPTS is for the first time in the history of their occupation of this planet, been permitted to use the printing press and modern methods to broadly circulate their teachings amongst the multitudes; only now have the multitudes reached that degree of evolution where they are ready to receive mystic teachings.

Soon Divine Astrology will be generally understood and be a great blessing to humanity; many divine tracts, booklets and books are to be written by the Mystic Adepts about Divine Astrology and are to be largely and widely circulated; the order has gone forth from the Grand Central Lodge to all the lodges, to this effect, and the Master Adepts are now busily writing great and simple truths for the children of God, the All-Father-Mother.

So, beloved, watch for these inspired works of the Mystics, and know now that this blessed world is now entering a new and blessed era for all.

THE BLISSFUL PROPHET,  
For the Eternal and Universal Brotherhood of Holy Mystic Adepts.

Aspiration, and not desire or ambition, awakens the soul.—Frank Harrison.

Feed your mind with the best mental food. And what is the best mental food? The Higher or Advanced Thought. The lamp of reason is shining to-day as never before. What a blessed privilege is freedom of thought!—The Blissful Prophet.

Man is an eternal spirit, co-eternal with Eternal and Universal Spirit—God. Man is not a purely mental creature. Man is. The Spirit is. The mind is the mere instrument of the Spirit and the body its temple. We are eternal spirits with minds and bodies.—The Blissful Prophet.

How beautiful and forceful is life on the peaceful and blissful plane of Universal Love!—The Blissful Prophet.



# Live Your Own Life

BY EUGENE DEL MAR

Written Especially for  
THE MAGAZINE OF MYSTERIES

**T**HE moment one says to another, "Live your own life," he is met with the suggestion of "selfishness." And yet, whose life but his own can one live? It is impossible to do else. In their endeavor to absorb, or be absorbed into, the lives of others most people fail to live their own lives intelligently or beneficially.

No one lives his own life to the greatest advantage until he directs it from a viewpoint larger than the mere conception of physical and material demands. One cannot live his own life from such point of view, for the reason that he is enslaved by physical and material environments.

Until one realizes the truth of Being, and knows that the Self is more than his physical body and its needs more than material needs, his conscious living is that of an animal, and his life is manifested in terms of selfishness. It is only as one identifies the Self with the Soul that he rises to a consciousness of unity with his fellow-beings.

The realization of the truth that Soul is inseparable from Soul—and therefore that the interests and concerns of each equally are the interests and concerns of all—is what frees the awakened individual. And each Soul is free from direct physical and material demands to the degree that he has unfolded to this consciousness.

The realization of this truth enables one to grant freedom to another, and thus to free the Self. Each person is bound fast to that which he himself binds. One who endeavors to enslave another enslaves the Self; but the Truth liberates, for it permits no assumption either of essential superiority or inferiority. Equality lies at the very heart of Truth, for Truth is impersonal, universal and eternal.

One lives his own life to the extent that he lives a Life of Principle; that is, a life the conscious point of view of which is that of the Soul, or the viewpoint which is fundamental and eternal. But each individual must progress from the position of unfoldment now occupied by him, and he can see life's problems only in the light of his present vision.

To the one who is dissatisfied with his spiritual outlook and desires to enlarge it the broader conceptions of truth must be offered in terms related to his present condition of development. They must be formulated to fit into the measure of his understanding. In order to meet his requirements the suggested methods must be feasible and practicable.

The fundamental truth is that what is best for one is best for all, and that one does most for all who does most for the Self, the Soul. Such a one is at the very centre of beneficent activity and is receptive to the widest range of responses. To the one who gives from the standpoint of the Universe does the Universe respond, and upon him does it bestow its stores of wisdom and harmony.

Would one live his own life he must see with clear and direct vision, he must realize the fundamental Unity that underlies diversity of appearance, he must identify the Self with each and every other Self, he must pierce the veil of appearance and unfold to a consciousness of his inherent strength and grandeur. When these are done, and when one expands to a deep consciousness of his inherent greatness, he becomes incapable of thought or act that is not in consonance with his exalted estimate of the Self.

If one would live his own life—the life of the Soul—he must think and act from the one point of view of all who may be concerned. In the largest sense all are interested vitally in each thought and act of every individual. The Universe, in all its parts—spiritual, mental and physical—is a Perfect Whole, and the tremor of each atom is felt throughout the confines of the Universe.

In a narrower sense there are particular individuals who at least seem to be affected most directly by one's thoughts and acts. To live one's own life, in reference to such individuals, one must think and act from a point of view common to all. The viewpoint referred to necessarily is that of Principle.

Fundamentally there is but one point of view. But this one point of view has two very contrasting aspects. One is that of appearance or expediency, and it regards the physical or the material, and as basic and fundamental, while the other, that of Principle or eternal truth, considers the spiritual as basic and fundamental.

The more nearly one lives toward the circumference of things the wider the divergence between these two aspects. And the farther he penetrates toward the centre the more nearly do the two aspects converge. While at the centre their complete identity is discerned.

The viewpoint of appearance or expediency has direct relation to immediate, momentary and temporary relief or pleasure, while that of Principle or eternal truth is related directly to permanent and

abiding happiness or harmony. Until one has penetrated to the heart of Being he is obliged constantly to choose either appearance or Principle for his guide.

There is no inherent contradiction or inconsistency between appearance and Principle. But, while the former is the manifestation of the latter and is seen in complexity and diversity, the latter is the unmanifest Unit or Principle—one and indivisible.

All points on the circumference converge to a common centre, and all roads from the circumference lead to the centre. But each road differs from all others in its degree of directness or indirectness, and while all must reach the centre eventually, each takes his own time and also determines what he shall make of each minute of his journey.

The problems that confront one in his daily life are the opportunities presented to him for development, for Soul unfoldment or for living his own life. And if he would live his own life consciously, and therefore live a life of conscious harmony, he must meet and solve these problems. He can do this satisfactorily only as he discerns the principles each problem represents, for these principles represent Eternal Truth.

To solve one's life problems to the best advantage he must think and act that which is best for others as well as for the Self, in the light of what is permanent and abiding. He must think and act for all time and not for the moment, and for the benefit of humanity as a whole, as well as for the individual as a part. He must have that intense love for others which would permit him to pain them temporarily, were that necessary to their more enduring happiness and harmony.

Doing unto another that which one would have done unto himself is not necessarily doing what is right or just. Until one realizes the truth of Being and thinks and acts from that standpoint alone, all his thoughts and acts are permeated with an injustice that affects the Self and others equally.

Before one can hold another in a just estimation, or think or act for the best interests of all, it is essential that he estimate the Self rightly. The Golden Rule should constitute the cardinal rule of life, but each must seek the wisdom that will enable him to apply it to the best advantage, if he would incorporate its essence into his life.

With the consciousness of identity of Self and Soul, and the realization that fundamentally the interests of one and all are the same, doing unto others that which one would have done unto himself is doing that which is best for one and all. For this involves a true estimate of the Self and of all other Selves, and it relates itself to the permanent happiness of others rather than to their temporary pleasure. And to those who have unfolded sufficiently to an understanding of Truth it inures both to their temporary pleasure and permanent happiness.

Live your own life! Do not try to live the lives of others or permit them to try to live yours. All such attempts are doomed to complete and utter failure, for the reason that they involve an impossibility. To the extent that one lives his own life does he enable others to live their lives to the best advantage.

One must live his own life consciously if he would assist to elevate and free others. To do this he must live his own life from the point of view of all lives. This alone enables him to unfold to the realization both of his inherent dignity and of the equal dignity of each and every other Soul or Self.

Man may be controlled by law, but he is won by love. The more love we have in the world the less law will be required to control the passions of men. In this age of Love, we are developing the highest type of man yet known on the planet—men who are filled with love and who are fearless. Fear never associates with Love; with Love fear passes out of the mind and heart. Love is the one great power in the universe. It is the supreme ruler of all, the Sovereign Good.

Project your minds into the infinite, eternal and universal storehouse of Success. Think Success all the time. Fill your whole being with Success and Improvement and Advancement and Progress. Rise in the morning with Success, eat your breakfast with Success. All through the day hold the thought, "I can and I will succeed, with the grace and help of the omnipresent and omnipotent God within." At night retire with calm and serene thoughts of Success and let Success be your bed-thoughts of Success and let Success be your bed-thoughts of Success. God is always successful, and in fellow always. God is always well! "God is in His no way does He fail. All is well!" "God is in His Universe." Always remember the old but true words: "Nothing succeeds like Success."

## Clairvoyance or Intuition

THE Rev. Dr. Phillips Brooks, Bishop of Massachusetts, died on a Monday morning in January, 1893. On the previous Saturday, as I sat at my desk writing, the words came in my mind: "The Bishop is going to die." At that time I did not in the least recognize them as from an invisible presence, but thought the sentence a mere vagary of my own mind and repelled it with disgust. Two days previous, Dr. Brooks had been slightly ill with some trouble in his throat, but no one thought it was at all serious, and on this Saturday I had even heard that he was better. During all the next day—Sunday—he was apparently recovering, but at 6 o'clock on Monday morning he went on to the ethereal world. There is no question in my mind but that when the words, "The Bishop is going to die," went through my mind on the previous Saturday that they were spoken to me by an invisible friend who stood by.—*Lillian Whiting, in Light of Truth.*

It is common for authors to write under so great inspiration that their productions seem to them later the production of someone else. Emerson's poem beginning

Daughters of Time, Hypocrite Days

was so written. Within a year after its composition, he writes in his journal that he had forgotten both their composition and connection. He knew by external evidence only that they were his. He finds them in his manuscript and finds that he has given copies to his friends. This is remarkable, as he labored for years over many of his poems.—*Now.*

I placed a bit of the writing of a friend in an envelope and placed it in the hand of a student for psychometrizing. When I was not present, she handed it to a friend who was equally ignorant with herself as to whose writing it was. He said, at once, "Why, it is S—'s writing!" How did he get it? Why place any limitations upon the power of the Human Soul? It is Infinite! Listen to it! "I AM THE WHOLE," it says.—*Now.*

His soul was led by eternal law.—*Lowell.*

## How to Work

THE great and grand worker of the world is he who works for love, without thought or desire about the fruits or rewards of his work. "The desire for fruits or rewards accruing from work leads to darkness and bondage, and really much failure." He who works with love, with all his soul, all his heart, and all his mind, knowing that all work is divine and dignified, is a great and blessed worker. He who cares not for rewards of work, gets all the rewards and fruits of life fully and richly. He who cares nothing for wealth but loves only work for the good they do the Whole, gets great wealth. He who is not a self-seeker, all blessings, all powers, all greatness seek him. The ambitious, selfish seeker is spurned, and he who seeks not, yet loves and works, is always sought and helped and served by the great and mighty Unseen Forces. Failure and unhappiness come to the selfish, ambitious seeker. There is only One to seek and that is God.—*The Blissful Prophet.*

## Lessons in Palmistry

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

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# HEART TALKS

By Helen  
Van-Anderson

**E**AGERLY longing, hoping to do something for someone who is ill or helpless, yet fearing to try lest it be but a rash hope after all, there are hundreds, yes, thousands, who would be eager helpers and servers, if they could have a little word of encouragement at the right moment or understand something more of the Law.

Such a case came to my notice only a few weeks ago. In a letter appealing for help the writer said, "I have a very dear friend who is very ill, and the doctors say he cannot possibly get well. He has been such a good friend to me, and I cannot bear to have this true. I believe in the power of Divine Healing, but can I speak the word? Can I? Oh, do tell me! No one knows how happy I would be to silently and secretly speak the word of power that will save him."

A reply was sent that gave reassurance, and in a few days a most grateful and enthusiastic note was received saying the friend was already "a hundred per cent. better."

Can you not see, dear hearts, that it is verily true that "God is no respecter of persons"?

To every soul has been given the Divine Spark or Essence. This being so, the Divine Power is also inherent. The sunlight falls through a thousand windows each of differing shape and position. Is the sunlight falling through the long and narrow window different from that which passes through the round or square one, through the oriel, Gothic or diamond panes?

At once you say, "No, it is the very same."

Why, then, is not the Divine potency in your soul just as capable of proving its creative power as that which lies in and manifests through any other soul?

Just here is the root of your failure. You either yield to your belief that you have not been gifted as other souls, or the subtle conviction that you are separate from the Divine possesses you to the extent that you only judge from appearances, and so are torn with doubt and fear.

Now see what a wonderful lesson there is to learn. If you learn it well you will never ask, "Can I speak the word and do the work?" Because you will know it is not you nor any other mortal who does the wonderful work anyway.

The farmer puts the seed into the ground for a crop of corn. Does he create the new corn? No; but he makes conditions by which the Life principle in each seed can manifest itself first in the seed, then the blade, then the full corn in the ear. You, like the farmer, can put the seed into the ground and then make the conditions through and by which it will manifest what is the seed?

Outwardly, your word; inwardly, your thought and feeling. The feeling is the life force, and according to this will be the life and vigor of the seed. The Divine power is in your thought and feeling, because without it you could neither think nor feel.

As to the quality of feeling and kind of thought, you are free to choose, for this is your privilege, this will determine what kind of seed you sow. The farmer may sow thistles or tares, but since he knows these are vicious and harmful he takes care to sow wheat or corn or something that will bring forth good fruit.

Just as the life germ and pattern of whatever the seed is to produce lie hidden in the seed itself, so the life germ and pattern lie hidden in your thought or word, the seed. Is it a health seed you would sow?

Then think the thought of the perfectly healthy body or organ, putting your warm interest and faith into your word.

If you can realize that the pattern—that is, the image of health—is inherent in your word, and can hold without wavering to your thought image as the farmer holds, despite rain or wind, that he will have a crop, you will in due time and according to the law reap your harvest of health. Is it because you have created health? No; you have thought of and acknowledged what God has already created, for if the image maker and the image were not already inherent in your thinking faculty you could not have even imagined health, so you could not have thought about it until the conditions for its visible expression were made.

The farmer has not done all when he has sown the seed. He must keep the ground mellow and pull up all the weeds that might choke the tender leaf or stalk when it begins to peep above the ground. Yet with all his ploughing and digging he must be careful not to disturb or pull up the seed itself. So you who would plant the health seed must keep the soil of your mind mellow and open by ploughing up and casting away your weeds of fear, prejudice, grief or doubt. You must let the warm sun of faith and the sweet dews of compassion for all helpless creatures.

Dear hearts, it is more a dropping off and letting go of useless fears and worries that is needed, for

these hinder the perfect expression of what already is the perfect being God made when He made the Spirit. Is it any plainer now? Do you not see how these words you are thinking and speaking are constantly bringing forth their harvest? And if you do not discriminate as to what kind you plant and cultivate, is it any wonder you have sometimes a sad mixture? You must remember the law is inexorable and the law works in everything. Each seed "brings forth after its kind."

It is not therefore a question of whether the power is in your word, but *how you use it*. "According to thy words shalt thou be justified, and according to thy words shalt thou be condemned." Thus spoke the Master, who understood the perfect working of the law. Just as surely as each egg contains the embryo chick, each acorn the oak, each kernel of corn the full ear, so does your word contain the future fruit of your thought seed.

Do not, then, feel that another is more gifted than yourself; do not make comparisons. They only serve to deepen your conviction that you are separate and apart from the Source of power.

The one idea that should possess your whole consciousness is that you are *at one* with God, that your life is *the* Life, your *I* the *I* of Divinity, the creative force within you that portion or individual appropriation of the one Creative Force.

Here is a letter from a young man who begs for some helpful method which will teach him how to overcome the appetites of the flesh. Like Paul, he says: "For the good that I would, I do not; but the evil which I would not, that I do."

Dear Brother, in the first place, stop your self-condemnation, and feel that the Power which saves is within you, yea, in the true sense *is your higher self*.

This is the Being which, of the same essence and substance as God, can never become but ever *is*. Identify your consciousness with this Being and say, *I*; now draw a long breath, hold it and in exhaling say, *am*. Do this several times, realizing fully what it means, and you will have a new and deep sense of power, and also a new consciousness of the *I*.

As a further aid and means of concentrating on this idea take a sheet of paper, draw a circle about as large as the bottom of a glass tumbler. In the midst of the circle draw lines to represent the cross. On each arm print *I AM*. On the top, above the head, print *I*, at the foot *AM*; also, on either side of the upright, below the arms, print *I AM*.

You now have a circle with cross in the middle. The circle is the inner chamber or Secret place of the Most High, the kingdom of God which is within you, or any other term that will convey the sense of refuge, strength, serenity, etc. The cross is the child of God, the *I AM* of Being, the Son which dwelleth in the bosom of the Father, all these forms of speech signifying the one truth of the imperishable Divine essence which is the Life Principle of every soul.

On the outer edge of the circle draw lines to represent rays of light.

Now look at the symbol as a whole and see what it means to you personally. Is not the *I AM* cross your true self? Yes, and it dwells forever in the inner chamber, your white spiritual consciousness. The fire or light rays do in the moral realm of your nature what the fires in the jungle do—protect you from the wild beasts, for naught unclean can enter the radiant presence of the Spirit.

As to the practical use of this symbol there is untold benefit to be derived. If you will follow directions. Pin the paper on the wall, where you can see it. After your cold sponge bath in the morning (and at night) stand erect before the paper a few moments, realizing its full significance. Then, with deep breath and arms outstretched, imagine the *I AM* of which your body is the flesh symbol. Stand thus with full breath, every muscle tense, until you feel that every atom and molecule of your body is identified with the *I AM*. Then drop the arms and with incoming breath and mentally repeating "I" raise them again. With the outgoing breath let the arms fall while mentally saying "AM."

Do this fifteen or twenty times on rising and retiring, and during the day if possible.

This will help you in a most wonderful way to "put off the old man" and "put on the new." It will also change your whole habit of thought and life.

God speed you in the Path.

A great and holy love and faith can free you, here and now—free you from all strife, all struggle, all pain, all woe and misery.

The struggle for existence ceases when we are at one with God.—A. Z.

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# The Present Heaven

By JOHN P. COOKE

Written Especially for  
THE MAGAZINE OF MYSTERIES

**I**F a man studies to know DUTY, and labors in all things and at all times to do it, he will have two Heavens if not more. One will be the Heaven of Joy, peace and comfort in his conscious being on earth, in time and space; the other will be the Inner Glory and happiness of the Spirit in the Over Soul—in the Absolute Life of God, whose Peace passeth understanding.

There is a land or condition in the Inner Life of the All, in which changeless and everlasting Light sheds its Living Brightness, where the created soul drinks from the living Founts of love that are breathed from the Being of the changeless, Eternal Goodness. Myriads of blessed souls bring their accepted offering. Loving Societies and Brotherhoods bring their gifts, their noble services to help and to bless the weary-hearted children of Humanity.

We see manifestations of this Fraternal Spirit in the love labors of THE MAGAZINE OF MYSTERIES. It is helping to bless those who are willing to be blessed, through its various avenues, noticeably through The Mystic Success Club, with its helpful spirit. Brotherhood there is not a mere word; it is an "expression"—a manifestation of the Inner Life of Spirit. Spirit, which is another name for Universal Goodness, a Power of Life

"Where Love is an unerring Light  
And Joy its own security."

How blessed to look from this dark prison-house of time and space—to that shrine, to inhale the Living Breath, the Vibrations of Paradise, and work here so that when our day of Rest shall come we may be fit to enter into the Real Life. The Blessedness of Divine Uses! The power of purity that awaits the Sons of Light. Who are these sons? Do you ask? ALL WHO WILL. They are the Elect. The non-elect are ALL who WON'T.

There is no compulsion. Avail yourself of the Law. First become its slave, its bond-servant, that later, when knowing it, you may become a master-workman.

It is true that the love of Heaven makes one Heavenly. Human helpfulness, Goodness, is the treasury of everlasting Joy. When the Heart of Love speaks, even glory itself is a mere illusion—for Love is the very living Reality of Being!

I say this advisedly and in all earnestness.

They who deny to man all inherent power or capacity to know God, all immediate, spiritual perception and apprehension of God and Truth, place him out of the condition of ever knowing anything of God. There surely must be a God, a living flame of His Light within, in order to recognize and vouch for the Being of God who speaks to us from without. The Over Soul, or Inter-Soul, the Soul of the Cosmos, speaks to each and every one through the "otherness" of Nature.

Is it not true, forever true, that the Ideas and conceptions which man attempts to embody and realize in the various forms of Faith or worship are really intuitions of the spiritual mind, or Reason? The Principles of Reason teach us the true doctrine of those spiritual influences called "conversion," "divine grace," etc. The Inner Life or spirit pervades all that exists in Time or space relations. Prayer communes with this Life.

It is for us to seek Him or It, not He us. It does not turn aside from the usual operations of Nature to pour out his Spirit upon us. Let us learn of the True Law, and then avail ourselves of its manifold blessings.

The Spirit of Life is like the wind that blows everywhere, save where it is excluded. And it will blow even there and with the same freedom if the doors and windows of the human soul be but opened to its reception.

For in what does this true Life consist? In naught but the spiritualization of our minds and hearts.

The whole moral group of organs, the central spheres of the mind, is quickened, vivified and blessed. And it is this that gives that ascendancy over the propensities which constitute the positive side of virtue. The mere ignorance called innocence is not virtue. Virtue is the overcoming of error or vice. Virtue meets temptation, knows it as a temptation, and by moral power of will rises superior to it.

It practices Renunciation, and freely takes the higher course, pressing on to the Ethical Ideal.

All who will can drink in these heavenly influences, but they must operate on themselves. They must seek to spiritualize themselves.

Loving Powers are ever ready to help them, to second their Initiative.

First we must spiritualize ourselves, by our own willingness to improve. And then we must help and convert and spiritualize one another, for all are capable of being helped. The exercise of these spiritual feelings in one will tend to exercise them sympathetically in others, and then again in others

still, thus widening their influences and happying mankind beyond the power of tongue to tell or mind to picture, exhaustively.

It is thus that the spirit goes onward from one plane of blessing to another. And thus the One Central Soul of Goodness Geometrizes and Multiplies Joy and Blessedness, Infinitely.

In the privileged thought of these lovely creations we are reminded of Will Allen Drumgoole's beautiful lines:

God opened the windows of heaven  
And sent out a beautiful Bird;  
A sigh and a gleam, like the Joy in a dream,  
It leaped into life at His word.

God fashioned its pinions and plumage,  
He painted its beautiful wing;  
He placed in its throat a glorious note  
And said, "Go forth and sing!"

"Not for the ears that listen,  
Not for the shouts that ring,  
Not for men's praise of thy glorious lays,  
But merely, O Bird, go sing."

Did it doubt? Did it pine and falter?  
Did it furl its beautiful wing?  
Because nobody heard, did that wonderful Bird  
Lose heart and refuse to sing?

Nay, over the wide world speeding,  
Far over the mountain's crest,  
Away and away to the ends of the day,  
To sing in God's wilderness.

And over the lone world watching,  
Where never a step is stirred,  
In the midnight flow, God's ear bends low  
For the song of His PILGRIM BIRD!

What makes life dreary is lack of soul-power.

## Success

It lies within you to succeed—if you think so. You must hold in your mind the word SUCCESS. Live it, breathe it; go to sleep with the thought, "I will succeed," and awake with the thought, "I WILL SUCCEED."

Whatever the mind patiently holds, to that will the person attain to.

Read about THE MYSTIC SUCCESS CLUB, found elsewhere in this issue of the Magazine.

SUCCESS IS GRAND AND BEAUTIFUL.

You, beloved, can be successful, no matter what or how many have been your failures.

This is the grand Golden Age when it is never too late to try again.

Come, brother! Rouse thyself.

Come, sister! It lies within all to succeed.

Life is eternal, and Life is grand and beautiful, and now and here let us look up, and go upward, onward and forward.

Come, let us make Life a glad song and not a dirge.—P. H.

EVER KNOW THAT WHAT HAPPENS IS NOT BAD BECAUSE IT DOES NOT HAPPEN IN COMPLIANCE WITH YOUR PRECONCEIVED IDEAS OF RIGHT. ALL IS GOOD.

We must not yield to despair.

An adept becomes; he is not made. In a while all become adepts—all egos come into oneness with the Blessed One.

HEALTH, STRENGTH, BEAUTY and a long, useful and successful life is what you ought to strive for. Read about THE MYSTIC SUCCESS CLUB elsewhere in this issue of the Magazine.

"Knowledge in Youth is wisdom in Age."

Work faithfully and well done to-day means ease and happiness to-morrow.—A. Z.

The sleep of a laboring man is sweet.—Ecclesiastes.

All religions lead to God.—Frank Harrison.

## START 1904 RIGHT!



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## THE TEMPORAL AND THE SPIRITUAL

By HORATIO W. DRESSER

Written Especially for  
THE MAGAZINE OF MYSTERIES

OR the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—Romans, i, 20.

This statement by St. Paul of the fundamental relation between the unseen and the visible, the eternal and the temporal, is one of the most important passages in the Bible, since it outlines an entire philosophy of the spiritual world. Nothing could be more explicit. The eternal world is not said to be a region by itself, apart from the world of time and space. Nor is the visible world merely a realm of appearances sundered from true reality. It is not even correct to say that the visible world simply reveals that which its present condition shows it to be. It is literally true that the primal purpose of things, from the dawn of creation until now, is clearly made known. The world of things is not an illusion; it is a genuine revelation of the life of the Spirit in all the ages. It is perfectly sound reasoning to start with the presented world and think directly from the visible to the invisible, from the temporal to the eternal. There is no reason for separation, there is no ground for agnosticism. On the contrary there is an unimpeachable basis for rational faith.

The test question, however, is this: Are we reading the visible language of the Spirit aright? For if the temporal reveals the eternal, and that which is made shows why it was made, the world of things can be understood only when it is regarded from the point of view of its universal life. The world system is a unity because it is grounded in the eternal being of God. Your natural life becomes a unity for you in so far as you see its relation to the spiritual ends achieved through it. If, then, you would know the true character and value of any phase of your present experience, you must find in it a revelation of the Father, "even his eternal power and Godhead."

In these practical days, when so many are saying anew that "the kingdom is at hand," a new emphasis is being put upon this great truth, and man is adopting a new attitude toward the conflicts of social evolution. For the old conception of life as a collection of warring forces, good and evil at strife, never quite loses its hold upon us until we are able to bring the facts of pain and evil into line and regard all activities as either lower or higher forces in one experience. There must be a sense of harmony, an insight into the unity of the whole, as well as an actual feeling of oneness with the world. When the old antagonism ceases, when all hatred is overcome and all fear departs, one begins to recognize this ideal of unity as a living power. There may be many unsolved problems. There is surely as much reason for moral zeal. But the whole aspect of things is changed when the conception of unity passes into an actual reality. It is not necessary to know the meaning of every fact. There is a certain readiness to await developments, a new sentiment of worship, a new tolerance, a deepened love. For the power of solving the problems of our social conflicts is active in just those conflicts. Never shall we see their meaning unless we discern it in the visible as an earnest of the invisible. The whole reality is here before us working itself out. The world of immediate experience is a mystery to us only because we have not yet seen how wealthy just that experience is.

The issue is this: Shall we take chief account of the visible, transient phase of life, the human friction, suffering, strife and defeat, or shall we base our thinking on the divine fact, the power of the Spirit immanent in us, active whether we know it or not, and achieving its own eternal purposes? When the matter is put in this way the mind exclaims: How great the thought that we are members of an unseen spiritual order, that it is God who is ultimately responsible, and we should trust in, work with Him! The whole conception of the spiritual unity of life appeals to the mind with such force that one resolves to live by it forevermore; it seems impossible ever to forget again that "in him we live and move and have our being."

Yet, how easy it is to forget, to sink into the visible and disregard the invisible! It is only by repeatedly forgetting and coming back to this central thought that we at last begin to make it a reality. And just here we have an illustration of the great truth in question. Even in our forgetting, in our doubts, we are working out the great truth. A doubting time comes, for instance. Nothing goes well. One wonders what to do, what is coming next. Life for the moment seems burdensome. One feels the responsibility of it all, and wishes that some revelation would make plain what it is all about. Then it occurs to the doubter that just this revelation is being made every moment. And hence

he exclaims, "Why, I am not regulating my life. There is One who lives in me who knows what this present experience means. It is not my plan; I am only one member of a larger life; all members of that life belong in a very profound sense to a Being who dwells within all and works for all."

If you ask, How shall one live with cognizance of this great truth? the reply is that no plans are needed other than those which the present experience reveals. Do what is at hand, regarding it as a part of the unseen purpose, the eternal order of things. No worry is called for: the Power within all is competent. There is nothing to fear, for there is no adversary save our own doubts and misuse of the gifts of life. All men are included in the forward march of things. Rest, then, in the present. See the beauty of life as it passes.

This kind of life is founded on something deeper than poise as ordinarily understood. For poise may be poise in self only. Such poise may easily be lost. The true basis is *trust*, founded on philosophical thinking about this great fact which St. Paul so clearly states.

Try the "hypothesis," then, if it is nothing more to you. Start with the statement that, however much individuals may differ, however much social separatedness there is in the world, ultimately there is one Being in whom we all live. Then consider how we are all one in that Being, so that there can be, is, no real separatedness. Separatedness is due to the notion that we are somewhat in and by ourselves. To lose the sense of separatedness does not mean the sacrifice of individuality. It means that never again shall we try to understand or master ourselves simply as isolated units. We are related units. We have a common universe. We share in a general forward movement of life.

Even if our thinking verges on pantheism for a time there will be no loss in the end, for we shall grow into a deeper sense of unity. The practical precept of many pantheists is this: One ought not to injure another, for that would be injuring one's self. In a profound sense this is true, for we are so closely related that we cannot injure another without injuring our self. Hence, one must cease injuring and hating, one must do good and love, whether one would be happy and harmonious one's self or would make others happy and harmonious. Pantheism pushed to the extreme runs over into individualism, and the thought emerges with the conclusion that to see all things in the light of their relation to the unseen, eternal order is the true way to know them.

Brother John P. Cooke, the well-known author and writer, is a hard-working brother in The Mystic Success Club. He writes as follows:

DEAR BROTHERS OF THE MYSTIC SUCCESS CLUB:  
SOME OF YOU OLD AND CHERISHED BROTHERS, TRIED IN THE FIRES OF ADVERSITY, SOME OF YOU NEW FRIENDS WHO WOULD BE TRUE IF ADVERSITY CALLED UPON YOU: WE ARE ALL FRIENDS AND BROTHERS NOW IN A COMMON SYMPATHY AND A COMMON PURPOSE TO EXTEND THE BLESSINGS OF THIS SUCCESS CIRCLE TO OTHER HUNGRY LIVES. I SHOULD BE LESS THAN HUMAN IF I WERE INDIFFERENT TO THE VIBRATIONS OF LOVE AND OF HUMAN KINDNESS WHICH GO OUT FROM YOU.

IF IN THE BYGONE YEARS WE HAVE HELPED TO DO ANYTHING TO LIGHTEN ANY BURDEN, OR TO SMOOTH A PATH, OR COMFORT A DISCOURAGED BROTHER OR SISTER, OR TO BRING HOPE TO A WEARY SOUL, NONE SHOULD BE SO GRATEFUL FOR THAT PRIVILEGE AS WE.

BUT IF ANY THINK OR KNOW THAT WE OF THE SUCCESS CIRCLE HAVE DONE OR HELPED TO DO ANYTHING SO SWEETLY HUMAN AS THIS, LET US REMEMBER THAT IT IS NOT WE THAT HAVE DONE IT, BUT RATHER THE BREATHING LOVE, THE HOLY LIGHT THAT ABIDES IN THE SILENCE, THAT ETERNAL POWER OF GOODNESS AND HELPFULNESS AND LOVING KINDNESS THAT IS EVER AROUND AND ABOUT US, WHICH HAS CONDESCENDED TO USE US AS HIS INSTRUMENTS, TO HELP ON THE FRUITFUL PEACE ON EARTH AND GOOD WILL TO MEN.

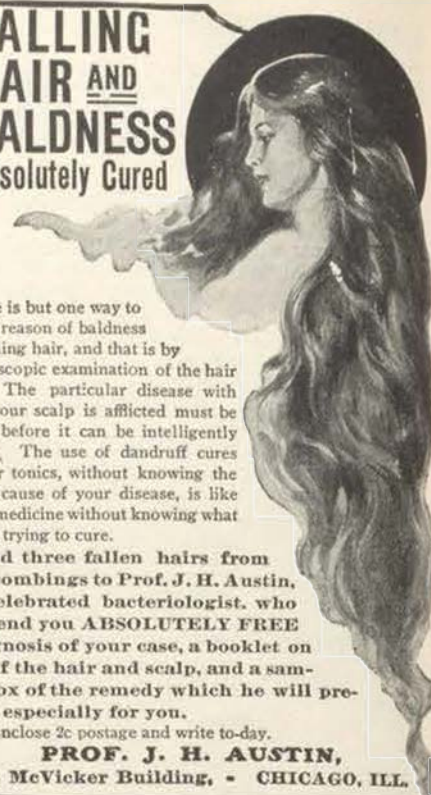
Faithfully yours,  
John P. Cooke.

Austin, Chicago, Ill.  
Praise God for His great blessings! It is indeed a great blessing to have such a spiritual and well-known man as Brother Cooke join hands with us for the good of All. Some great writers and teachers are coming into our Club. All are invited. Come, teachers and authors, it will help all and you to fellowship with us in this blessed work.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

No natures have been found too rough, too low, or so utterly debased as to be beyond the influence of the gentle words of woman.—Joseph Johnson.

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## The Science of the Infinite

By C. C. Post

MENTAL SCIENCE, or the science of mind, may properly be defined as the Science of the Infinite. As the science of mathematics consists of an orderly arrangement of our knowledge of numbers, or the science of astronomy of our knowledge of the heavenly bodies, so Mental Science is definable as an orderly arrangement of our knowledge of mind; and as all things both in the heaven and the earth are, in their final analysis, mental, the science of the mental—of mind—Mental Science—embraces all sciences, all things, becomes the Alpha and Omega, the beginning and the end of all sciences—is, in a word, the Science of the whole, the Infinite.

All through the ages the great minds of each succeeding generation have sought to know the Infinite, and here and there as the years that make up the centuries passed in never-ending procession there have appeared men of minds so illuminated that they have been to the race as saviors, leading, by their clearer understanding of man's relation to the Infinite, the race of men one step nearer the goal toward which each individualized creation tends, the ultimate of which no individual creation shall ever reach, namely, a perfect comprehension and understanding of that which men call God.

Zoroaster, born among the mountains where the Arian race had its birth, was such an illumined one, and the knowledge which to him and to the brightest minds of his day seemed to compass all that was knowable of the Infinite, was yet not all that came to illumine the mind and inspire the great soul of Buddha Gautama among the valleys of the lower country centuries later.

Confucius and Taio gave to the Chinese teachings that, but for the one error of supposing that those who had gone before possessed all the virtues that could be bestowed upon man, might well have led the race to heights not yet ascended; and the teachings of Jesus of Nazareth, if the race was capable of understanding and applying them, or was even willing to do so, would stay the red hand of war and make of all men brethren indeed, would result in a condition of society in which the stronger would protect and uplift the weaker, instead of, as now, preying upon them, reaching out to grasp with greedy hand that which, when gained, may enrich the purse but must inevitably impoverish the soul of the getter.

Men call Zoroaster and Buddha and Confucius and Taio and Jesus founders of religions, and so they apparently were, yet in reality they each taught a science—the science of mind, the Science of the Infinite.

They each in turn gave to the world a more orderly arrangement of knowledge of the Infinite formative force than it had before possessed.

Lacking a perfect knowledge of the Infinite, they yet, each in turn and with increasing clearness of vision, taught the science of life, the relation of the parts of a whole to the whole—of man to the Infinite. Had their teachings been accepted as the conclusions of science instead of the edicts of a personal God there would have been no wars incited by fanatical adherents of opposing religions, no burning at the stake, no inquisition, no crucifixion. Science cries for light—more, more light. Religion muffles itself in a cowl and makes proclamation that the door to any further knowledge of the infinite source of life is closed.

Yet every religion is a science to the extent that it consists of an orderly arrangement of knowledge of the Infinite.

Are we to suppose that the growth of the race in a knowledge of the Infinite has reached its ultimate? Is the power of the Infinite to disclose itself—to give expression to itself—limited or to be limited by the edict of a priesthood or a legislature?

He only is "infidel" who asserts it.

In the past men have either accepted as true the proclamations of those claiming authority as the mouthpieces of the gods, or have sought a knowledge of the infinite source of life through a study of its most crude, its most imperfect expressions. They have asked of the rocks and of the vegetable kingdom and of the lower order of animated life, "What of God?" "What of the Infinite source of all things?" And the rocks and the trees and the infusoria have answered as the unillumined, the unknowing must answer, imperfectly, brokenly, as one who sees things in a half light, when even familiar objects appear distorted and a whitened tree trunk becomes a ghost with extended arms. And mankind have accepted such answers as have been returned and upon them have founded theories and systems of religion and have persecuted those who have seen, or have thought they saw, under a fuller light, and, therefore, more clearly.

The conclusions of the scientists have not always proven to be correct. Even the basis upon which they founded their theories has often been proven to have no existence in fact. Yet once disproven, the scientific world has accepted the proven fact and has moved forward in fullest harmony with them. Science, recognized as such, has fomented no wars, erected no scaffolds, immured no one in

dungeons, put no man or woman to the rack, burned none at the stake. Under the misnomer of religion it has done all of these things.

The voice of the future, as yet heard but indistinctly, demands that either science accept the appellation "religion," or that what has been christened "religion" receive a new baptism. If the priesthood will listen to the voice and obey, all may be well with them. If not, they may as well prepare to vacate the field and seek for pastures new wherein to fatten, for as to the future generations it is already assured that all claims of any to special revelation, or authority to proclaim such, must be proven, not before an ecclesiastical assembly but before the scientific world.

Almost every object in nature, both animate and inanimate, have been objects of religious worship at some period of the world's history, the more ignorant worshipping the bodily form; those a shade more illumined, the spirit or soul; the god who was supposed to dominate it. They called it a religion; it was in verity a science. Crude, imperfect, lacking in all that we now conceive of as the truth, but to them it appeared as an orderly arrangement of knowledge of the Infinite. Their priesthood so proclaimed it, their authorities in civic and social life so regarded it. If only they had named it a science instead of a religion the effect upon the race had been vastly different.

Science says, "We have gone thus far in understanding the natural law, such and such are our conclusions based upon the facts in our possession." Religion says, "Here knowledge rests, there is nothing more to be disclosed. This is the edict of the Creator of all things that ye accept unquestioning that already revealed, and cease to search further."

But science, having sought for knowledge from the rocks and the birds and the beasts, still unsatisfied, at last turns to man himself, to the highest instead of the lowest expressions of the Infinite, to learn of the Infinite. Having traced the workings of the infinite law of life from its most imperfect expressions of itself up through all the lower forms, it comes now to where it should have begun—to man—and says, "Search thyself, for within thyself lies all hidden knowledge of the Infinite. All that thou knowest of the Infinite thou art; all that thou canst acquire of knowledge of the Infinite thou shalt possess; all the power of the Infinite that thou canst comprehend thou shalt wield."

At last the world of thinking men and women recognize the fact that in man himself lies the possibility of his own salvation, that within him resides all the potentiality of the Infinite, that in proportion as he comes into a knowledge of and in harmony with the Infinite he becomes rightful heir to all its attributes, and may shape the cruder forms, the less perfect expressions of life, at will.

The whole effort of the infinite formless life force from the beginning of time has been to produce a being capable of understanding, and as a consequence of commanding it. All animated beings lower than man are subjects of the elements, they shrink and cower before the fury of the tempest and the lightning stroke. Man commands because of his knowledge of the law which governs the movements of the winds and the electric currents, not perfectly yet, but sufficient to prove that with perfected knowledge will come perfect control. When he understands more perfectly the relation of the mental to the physical he will command all things, even the forces which connect the physical with the mental man, and life either within or without the body will await upon his pleasure.

### Epitaphs in the Cemetery of Failure

He had no reserve.  
He lacked stamina.  
He couldn't decide.  
He was almost a success.  
He clung to his prejudices.  
He was strangled by selfishness.  
He failed to digest his education.  
He did everything "just for now."  
He died of an overdose of advice.  
He did not keep up with the times.  
He lacked the fire that kindles power.  
He was a clerk who hated the yardstick.  
He never learned to let go of the rubbish.  
He was crushed by an avalanche of details.  
He became sidetracked by salary and comfort.  
He was not a man before he became a lawyer.  
He ruined his own judgment by not trusting it.  
He could not put grit in the place of education.  
He couldn't see the man at the other end of the bargain.  
He was too much wrapped up in himself to appreciate others.

—Success

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## "THE REDEMPTION OF OUR BODY"

By HENRY WOOD

Written Especially for  
THE MAGAZINE OF MYSTERIES

THE glorious old gospel has lost none of its pristine vigor. It is as much "the power of God unto salvation" as ever it was. It is all inclusive in its scope and perpetual in its potency. It is we who have lost the power, while the "God-spel" is intact.

We have not intended to lose the most valuable of all possessions, but have carelessly let its inner power slip away. To us has it not become historic, embalmed, external, a formal plan, a thing of the other world, a something outside of ourselves? Theoretically it is a good thing for that part of man known as "the soul," to the formal saving of which its supposed scope is mainly limited.

Paul—not only Apostle but also psychologist and evolutionist—in the graphic eighth chapter of Romans, speaks of "waiting for our adoption, to wit, the redemption of our body." The tenor of the whole chapter plainly indicates that this refers to a present possible condition and not to some purely spiritual or mystical state in a future plane of existence. A little earlier in the same chapter he says: "We are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God." Plainly, the principles laid down cannot be relegated solely to the distant future, for in their very nature they must be living, working and continuous.

There are certain vegetable and animal qualities which may be preserved by an artificial process known as canning or sealing, but organic life and unity are not among them. The gospel is no gospel at all if it be not a vital force. It cannot be held in suspension for 1,900 years by intellectual and historic processes and retain its transforming potency. Shut it away from the air and light of a living humanity, which constitutes its congenial soil and climate, and it will be found that its inherent saving power has exhaled.

The gospel must include an all-around salvation, otherwise it is bound and formal. It must live not only in that finer future essence conventionally known as "the soul," but in the whole man, now and to-day. It must vivify and refine those departments of human thought known as psychology, philosophy, science and therapeutics in their fullness, else it is lean and anemic. It must live in man, otherwise it cannot live at all. It must redeem the whole man from centre to circumference. If these "corruptible" bodies of ours cannot be gradually sweetened, refined and made less corruptible then the "glad tidings" are but fractional and theoretical. Man needs a salvation which is present, living and inclusive. Although he is essentially and primarily a spiritual being, he is not a rounded unit without his normal complexity of spirit, soul and body.

Is it forever to be expected that man will remain under the tyranny of the little handful of dust which all logic would indicate should be his willing assistant? Is his privilege of a "renewing of the mind" to give him no aid in such an ignominious contest? It is said that no one now is winning this victory in its completeness. True! No chosen few may be able to-day to make a finished and spectacular demonstration. Progress is gradual and evolutionary. There are no detached human units, because the race is cemented into a solidarity. Conditions cannot become general or even local until there is a certain ripeness. No one can make the highest attainment all by himself. As a representative he must keep in touch with his fellows. Many things indicate that we are passing through the bottom of a valley of transition and reaction, so that a great spiritual advance and uplift is now due.

The formality, materialism and externalism which have become accretions to the old gospel are

to be sloughed off, and its living vigor is to pour through every channel of man's organism in body and soul. From being a vassal he is to reign over his own kingdom, spiritual and physical, to its utmost limits.

In concrete expression it follows that decrepitude, old age, disorder and the "last enemy"—which Paul says shall be abolished—can be gradually pushed back. Not at once fully destroyed, but a retreating diminishing quantity. How they have been kept in the foreground! Just as a spiritual consciousness is put on the physical organism will become more refined, harmonious and transparent. Its grossness and corruptible elements should steadily diminish. Nothing is unclean in itself. It is perverted human thinking which makes it so. Our bodies exactly index our past estimate and thought about them.

Antiseptics are necessary because we have not developed the use of the supreme antiseptic, and anesthetics are relied upon because we have lived "in the flesh," that is, dwelling in physical sensation rather than that of soul. Here is the seat of all inharmonious. There are various theories extant about "immortality in the flesh," not alone among certain metaphysicians, for a few physical scientists have speculations in this direction. But the flesh, as at present conditioned, is not suited to the higher life. To have enduring quality it must be spiritualized and purified. Is this, as a gradual attainment and evolutionary climax, finally to take the place of disorder and decay? Analogy and a scientific faith assuredly point to such a consummation. Can we not hold as an ultimate ideal such a "redemption of body" as shall result in no negative climax and no grossness to be arbitrarily given back to the dust? Only then will the abolition of the last enemy be fully accomplished. Nothing less will show that dissolution as an objective event, has been "swallowed up in victory." When man becomes fully man he no longer will fear an abnormal shock and radical change of base. Beautiful and orderly growth will be normal, and nothing will be broken off and come to an abrupt stop.

It is the high office of the human to express the divine in outward manifestation. Progress is through a continuous path which opens wider and brighter only as it is traveled. When we fully discover that the revelation of spiritual reality is through a natural cultivable faculty rather than a supernatural invasion from the outside, we shall be prepared to realize a degree of supernal attainment which at present is hidden by the fogs of traditionalism. A well developed faith is a scientific solution of the greatest living problem. As an object is faithfully reflected in a mirror, so the ever-expanding consciousness will be inwardly perceived as a native divine endowment.

The power of the gospel ever lies in the shaping force of its high ideals. Practically these are stored in the subconscious mental reservoir, and they act automatically to harmonize and beautify the seen organism.

The "redemption of our body" is a definite step in the higher evolution. It will finally come as gently and naturally as the blossoming of a rose. While the lower evolutionary steps cannot easily be hurried, it is practicable for us to accelerate our progress toward a spiritual sublimation. We are not the creatures of fate that we should wait to be pushed forward by forced processes. Let us press on toward the goal.

The great mission of life is the redemption of the seen through a vision of the unseen. The passivity of the former to a finer shaping and quality must come from the conscious dominance of the spiritual ego and selfhood. Man is made of God-stuff. That which is perfect in its being should not be subject to the shock of decay. "Be ye therefore perfect even as your Father in heaven is perfect." But we must have the inner consciousness before the objective articulation. Man must seek a progressive revelation of himself to himself.

## Homeless

"SHE stood in the tender twilight  
While the soft wind whispered by,  
Homeless, friendless and weary,  
Under the evening sky.  
The scent of violets was wafted  
From the grassy turf at her feet,  
And the promise of coming summer  
Made all things wondrous sweet.

"But alone she stood in the twilight,  
With the dew on her roughened hair,  
And her soft eyes dimmed by unshed tears,  
With never a friend to care,  
And never a roof to shelter her  
Or a kindly word is said,  
As from door to door she moves along,  
Begging her daily bread.

"Oh, think of her in your cheerful homes,  
When the twilight shadows come,  
And you gather around your bounteous board  
In the safe and happy home.  
Give her a kind and gentle word—  
You can surely spare her that;  
She may come to your door at any time—  
The homeless, deserted cat."

Ye suffer from yourselves None else compels,  
None other holds you that ye live and die,  
And whirl upon the wheel, and hug and kiss  
Its spokes of agony,

Its tire of tears, its wave of nothingness.  
Behold, I show you truth! Lower than hell,  
Higher than heaven, outside the utmost stars,  
Farther than Brahm doth dwell,

Before beginning, and without an end,  
As space eternal and surety sure  
Is fixed a power divine which moves to good,  
Only its laws endure.

—The Light of Asia.

## QUIT COFFEE

Said the Great German Specialist.

It disappoints some people to be told that coffee causes the disease. But it is best to look squarely at facts and set the face towards health, for that's more fun than anything else anyhow. A Cincinnati man consulted a Berlin physician on nervous diseases and says:

"Four years ago I was an habitual coffee drinker having used it for 25 years, and being naturally of a nervous temperament I became almost a nervous wreck, greatly suffering from insomnia, almost constantly constipated and weighing only 128 pounds.

"I consulted physicians and took medicine all the time but had no relief. About three years and a half ago I went abroad and while in Berlin heard frequently of a great physician, Prof. Mendel, an authority on nervous trouble, so I resolved to consult him.

"Prof. Mendel surprised me very much by asking at once if I was a coffee drinker, and on my telling him I used it two or three times a day he said, 'It is poison.' After carefully examining me he told me there was nothing the matter with me whatever but what could be entirely cured in 30 days by letting coffee and other stimulants alone and dieting.

"I had a hard time following his advice. I did not know what to do until I came home and told my wife, who got some Postum. We tried it, but at first did not like it; then we went over the directions on the package together and found we had not boiled it long enough. That was the beginning of the end of my trouble, for the Postum was delicious after that and I drank it regularly and it helped from the start.

"In a very short time I began to feel much better, and in the last three years I haven't been absent from business one hour on account of ill health, for my health is fine now. I have a good appetite, sleep well and weigh 175 pounds." Name given by Postum Co., Battle Creek, Mich.

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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.

**B**ELOVED of my heart, thou art again in need of Temple Counsel; be not afraid to ask whatsoever thou wilt. Ever are the Temple gates open, ever my love ready to brood over thee as the dove's wings, or brace thee with a fine wrought mantle that will protect thee from the cold, unthinking world.

Thou hast come with despair in thine heart? Grieve not; no, not even for thy failure. Am I not to receive from thee thy failure as well as thy victory? Times there be, O child of my heart, when doubt and grim despair seize upon the rivers and streams of sympathy and love that flow through the green pastures of thy heart, and lock them fast in frozen cold so thou canst not move thee in the doing of my work. Such a time hath come upon thee now, yet so long as thou wilt turn to the Temple and come unto me thou shalt be safe. This dread and awful cold that froze thy streams, what caused it to come upon thee? askest thou.

Listen, O my child! Rememberest not how fair the sunlight shone upon thee in our last communion, how joyously thy heart sent forth its praises, how great and mighty seemed the love stream flowing from thee?

All this was good. My child, thou wert a pleasant odor in my nostrils, a precious box of frankincense and myrrh and spikenard, and of spices rich and rare. Thou wert the King's daughter, all glorious within; thy clothing was of pure linen and thy ornaments of wrought gold, because thou wert filled and overflowing with the love that seeth no evil, that knoweth not self, that seeketh only to be spread abroad over the whole world like the impartial light, and in thee was no remembrance of aught but this Divine surpassing gift of thyself to me and my world.

I looked upon thee as thou wentest forth equipped for any God-like work, and my heart trembled. I knew thou wert going to the great test, yet could I not help thee in the crucial moment, for my Love hath given to thee as unto all, free will. This the law by which my children grow. Without it ne'er could e'en that one most obedient reach the goal. Yea, dear one of my heart, thou didst go forth and for a season all went well. The shimmering veil of golden light fell soft about thee and flowed forth in radiant streams from out thy heart. But one fair day another met thee, one who, too, had been upon the mount, and in the secret chamber of the Temple. She, like thee, discoursed of things most wise and holy, and all unwittingly thy earthly self began comparison 'twixt her and thee, her light and thine. Gone like a fateful mist in an instant's time were all thy joys, and the sweet consciousness of the One who doth illumine souls. Then began the freezing coldness, for like a stone with heaviness grew thy heart, and thy sweet flowing streams were locked fast, and the rich juices of thy blood dried up, a black and heavy cloud settled upon thee and thy work grew irksome and thy words did fail. Yea, thou hast wrought hard to overcome; but one thing thou didst forget. Not with thine own strength canst thou accomplish. 'Tis I, my child, I who dwell in thee e'en when most forgot; 'tis I who doeth thy good works; 'tis I who canst transform thy human weakness, canst be thy power of overcoming, canst melt thy frozen streams, and reveal again the splendor of thy hidden light; for I, O child, dwell in thy heart as Love, the known, the tried and trusted solvent of all human woes.

Thus, my own and well Beloved, thou hast come again to Me and in thy sweet humility and openness of heart, brought what thou hast named thy failure. This meekness on thy part doth now make possible the proving of my Love within thee, and like the sun of morning shining on the night-wrapped earth, 'twill rise upon thee, melt thy mist of doubt, and unlock thy frozen streams again.

Thou'rt free once more; thou'rt in the Light, for now thine eyes are loosed from scales of self. Think not again of what hath passed, as failure. 'Tis not again of what hath passed, as failure. 'Tis this and all the varying phases of experience that doth enhance thy growth. Not the fact that light and shade of victory and defeat do alternate, but the key, the interpretation of each—this doth

greatly signify. See, then, that thou doth ever keep the childlike heart, which of all the types of human kind was chosen as most teachable. Be ever thus and thou shalt have the key, for thy discerning insight shall grow upon thee, and thy judgment be thy guiding light. This the law of growth and benefit of experience. My child, thinkst thou my Love would leave thee thus to prove alone, were it not for thy best good?

'Tis true from thy human view of things 'twould seem more kind, if warning words and open showing of effects that follows deviations from the law were shown thee ere the misstep could be made, and yet 'tis only as my children use their own free will, their power of choice, and stand or fall by their own Light, be it bright or dim, that they may ever learn the deeper truth of Being, or find the wondrous key by which to unlock the mighty secrets of the law of life.

My Love, then, dear one of my heart, giveth privilege immeasurable to all my offspring.

This world is but the schoolroom vast, in which are learned the earliest lessons, and he who learneth well shall then be called to higher grades of life and knowledge, yet each lesson must have done its work ere such call come.

Herein, Beloved, lieth reason for the many repetitions of experience, e'en such as thou hast had in learning this thy painful lesson. 'Tis like the child whose untired feet will stumble many times and oft ere they learn to bear the body. Be not disheartened. Only keep thy will bent toward thy goal, which is the transmutation and transfiguration of thy humanity to the Divinity. To learn the countless subtleties of the human self and sense, to turn them all from darkness unto light, from weak delusion unto soulful might, is work that taketh aeons in the mortal sense, yet is but as a flash of light to me, to whom time and space are not.

To let thy life be lived, to feel that thou art in such unity with the Majestic One thou canst not e'en in thought be drawn aside, is to quickly overcome the larger failings of this petty self. This, then, the needful step, O little one, and that thou mayst find me and my all-perfect Law within thy very members, thou art enjoined to turn thy face, thy heart, thy will toward me, that being filled with the radiance of my Light, it shall become thine own, to use, enjoy and shed abroad throughout thy world, for thou, too, hath a world to which thou art as maker or destroyer.

Heed this, my Heart's own; thy thoughts, thy loves and hates, thy doubts and fears, make, people and redeem or bless a world that belongeth unto thee alone.

What wilt thou? Take this trust and meet its obligations like a God, or supinely leave them like a fretful, irresponsible child?

Ah, my child! I see thee startled into burning thought. Thine eyes flash with the true light; thy heart once more forgiveth e'en itself and longeth to meet the sacred privilege of saving its own world. 'Tis well. Where better than in this shrine, where heavenly light descendeth, canst thou begin anew to work with me?

And how begin? Listen well, Beloved. Be still. For one instant let thy soul make pause and wait. . . . Seest thou the wondrous light about thee? Feelest thou this matchless peace? 'Tis a breath of heaven's life. Wait. . . . Now with thy thought sweep the vista of past years. Look upon that memory of childish grief, upon the unforgiving hardness of a later time when someone near to thee assailed and bruised thy heart; see the long procession of events which marshaled thee into life's arena with all the weapons for a selfish self-defense against a cruel world, yet without the calm, well-balanced judgment that might persuade or gauge the self to moderation. Look well upon the souls that angered, grieved or hurt thee, upon thyself in every mood of darkness, upon the near and dear who understood thee not, yet would not heed thy wild complaining of their unjust wrongs. Look well again. Search out regrets and tears, and moanings after peace.

And now, O dear one of my heart, if thou hast called them all, hast named and placed each person, thought, experience, let the Light shine full upon them.

The Light will dissipate the dark, dissolve the hard, make sweet the bitter, redeem the lost, and e'en wipe out thy memory of suffering. Let this ra-

diance fall upon the past with all its shades of darkness in full view. . . . See now how all begin to fade, yea, fade completely from thine eyes.

Thy heart? Yea, Beloved, it hath softened because now it knoweth what forgiveness is. Hast thou not prayed, 'Forgive e'en as we forgive'?

Yet thy heart could not forget the ill and cherished it. So no forgiveness went forth, and no forgiveness returned upon thee.

But now the change is wrought; now thou canst begin anew to live because thou hast e'en for a brief moment lived in the blessed consciousness of forgiving love. And thus thou hast begun to redeem and bless thy world, for know this, dear one of my heart, thy love redeemeth, and thy Light—which is but radiant Love—shineth abroad in thy whole world when once thou maketh of thy heart a pathway for its shining.

Now, henceforth and evermore take heed of this thy world, and let thy Light shine as shines the steadfast sun. Let it shine upon the hard, cold earth of unregenerate thoughts and feelings until they change and thou canst know that e'en where seems the desert, thou mayst make of it the flowering place of roses wild and sweet, of lilies white and pure, of all that is fruitful and of use.

Upon the Light, O Soul,  
Keep thou thy vision fixed,  
Nor e'en in memory turn  
Back to that thou'st left behind,  
Except it be to bless, and thus  
Change darkness into light.

HELEN VAN-ANDERSON.

Often when the physical part of man is ill and weak his spiritual nature ascends with great freedom to the Most High.—*The Blissful Prophet.*

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THE Old Thought and its methods had long proven ineffective, and many had been seeking for that which would replace it advantageously. The inharmonies of environment also had become too galling to be endured. Dissolution and death were penalties that were not to be tolerated. A change became necessary, and as soon as this was sufficiently convincing the function of the New Thought was declared and its place assumed.

Many of the New Thought readers owe their present existence to it. They were given up by physicians, after having tried all known physical methods and exhausted all the resources of the Old Thought. Not until the Old Thought assumed its darkest aspect was the light of the New Thought turned to; and then only as a matter of the most urgent necessity and as a last resort.

Now that the New Thought is accepted as a universal Philosophy of Life, it is being recruited from the rank and file of those whose inharmonies are distinctively mental. Those who are unhappy or unfortunate; those who are mentally worried or troubled; or those who find inharmonies in their social, business or family relations, turn to the New Thought for guidance and direction.

No one turns lightly from the Old to the New. One remains with the Old as long as it is possible, and he refuses to part with old conceptions until the new ones absolutely forbid their further retention. Whether the cause be distinctively physical or mental, the change takes place only when it can no longer be resisted.

No one seeks the New Thought for physical health while he is in health. No one seeks the New Thought for mental harmony while he is happy and harmonious. No one leaves the Old for the New voluntarily while the Old satisfies. It is only as the attraction of the Old decreases that the attraction of the New increases. The change from the Old to the New need not necessarily provoke inharmonies with environment, but it is a sure evidence of existing inharmonies.

Mental and physical lack of ease are correlated, and there is a correspondence between health of mind and health of body. Mental discord is the direct result of inharmonies with environment, and physical disease is its bodily manifestation.

The New Thought movement is a protest against materialism and selfishness. Men are so engrossed in the pursuit of material wealth that many neglect all that makes life really worth living. Others become deeply engrossed in work that strongly appeals to them; and, in their devotion to individual pursuits, become estranged from those whose interests should be nearest and dearest to them. They come to live in a distinct and separate thought atmosphere of their own, which divides them from their family as effectually as would their complete absence.

The cause of separation in thought may be a matter of commercial or professional business; or it may be that one writes books, or reads them; or that one devotes himself to physical science, law or medicine. The members of the household follow along different lines of thought, until they are no longer able to meet on common ground, and then each seeks the thought atmosphere most congenial to his or her special tastes. Until recently, social tradition and usage effectually stopped women from this broad avenue of relief, but now they are able to seek out of the home the harmony that does not prevail within it.

People are related to each other only to the degree that their thoughts are in harmony, and harmony cannot exist between those whose thoughts are entirely at variance. Love and sympathy are dependent upon, and complementary to, thought correspondence; and to the extent that people differ in their fundamental conceptions do they lack in love and sympathy for each other. Love and sympathy are governed by exact and inexorable principles, and physical and mental harmony are equally amenable to the mathematical workings of natural law.

When husband and wife lack in harmony of thought, they lack in harmony on every plane, for each individual is a living thought-form. When husband and wife cease to be actuated by the same motives, purposes or principles, or governed by the same fundamental thoughts, their lives commence to run in separate grooves, which tend to diverge increasingly. Whatever other considerations may serve to keep them together physically, love and sympathy, common aims and purposes, are lacking, and only inharmonies can prevail.

If the husband remain absorbed and engrossed in his individual work, and does not enter into the thought life of his wife, a mental cleavage takes place. The one so absorbed evinces less and less interest in the other's ideas and concerns, and the two gradually cease to have any interests in common. And now that women think and act for themselves, they seek those who will meet them on their own ground.

Mental stimulus is quite as essential as physical sustenance. Activity of mind is as necessary as activity of body. The one who seeks the New Thought for physical health, after being given up by the old methods, is in no more sorry plight than he who seeks it for mental harmony, after all other methods have failed. Conditions of mental inharmonies can become quite as intolerable as any conditions of physical disease, and the necessity for a change fully as urgent.

It is often suggested that the New Thought severs family relations and is the cause of domestic infelicity. There is no truth in this. If one seek harmony along conventional or traditional lines, no notice or mention is made of it. If inharmonies at home lead to absorption in ordinary church work, or along usual charitable lines, these are not looked upon as the causes of domestic inharmonies. But if one does the same thing along New Thought lines, it is regarded in a very different light. In the same way, if a patient die while under mental treatment, a great outcry is raised; while deaths under conventional physical treatment are so common that such occurrences do not even merit passing mention.

The New Thought is not the cause of division, but it is the means of manifesting the fact of division. The division had taken place mentally already and before there was any physical manifestation of it. The manifestation may precipitate an acknowledgment of separation, but recourse to the New Thought is had only as a result of already existing discords. And the New Thought offers a quick deliverance as compared with the agony of slow disintegration presented by the Old Thought.

This division in the family circle is not confined to the husband and wife, but exists between parents and children, as well as in other relations. Parents fail to take an active interest in the thoughts and pursuits of their children, or they insist that the children shall think along their lines only. Children are not permitted to express themselves naturally; they are repressed, and instinctively they rebel. These artificial and forced conditions lead to similar discords in their own after married life.

We may think about, believe in and gaze upon the ineffable glory of Life revealed in a Buddha or a Jesus, but we will never realize that life ourselves until we live it. We must live the Golden Rule of Jesus before we can expect to have freedom, peace and joy. We must live the Sermon on the Mount before we can be free. Blessed truth!—some time, somewhere, all men are Christed, and all live the blessed eternal life of Peace, Joy and Bliss. This is the eternal changeless Law of Evolution and Reincarnation. But why not come to this blessed state here and now? "Now is the accepted time!" Why wait and suffer? Come, let us live the life of infinite love, infinite wisdom and infinite power here and now—let us commence this very day. Now is the time to enter the Path.

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## The Value of Ideas

THE world is moved by those spirits who are not content to class themselves in the majority, but who dare to assert their selfhood, worked out through some original plan, says Henry Weber.

Perhaps it has occurred to you, in moments of consideration, to apply some practical questions to yourself to ascertain whether you are one of the majority or not. Practical questions such as these have helped to turn many a life from one of indifference to one of great purpose. Suppose we present a few: "Am I constantly on the lookout to better surrounding conditions or am I satisfied with my existing circumstances? Can I do anything in a superior manner, coupled with original ideas?"

If you can think, and think to some purpose, your field is unlimited. The man who has well-thought-out plans, and puts them in execution, so that some practical purpose is accomplished, is always in demand. Other people may be set one side, but the progressive, original genius with advanced ideas is the man the world is in need of. The problem is that such a large majority of people do things half-way and yet expect surprising results.

No greater difference exists than is found between the man whose entire physical and mental energy is directed in the channel of his work, and the one whose thought clusters around the gaming table or is directed otherwise to an equally deteriorating mode of life.

Unquestionably, the young man or woman aggressive in putting into execution ideas that are feasible, backed by indomitable persistency; scornful to ask favors of others when by personal endeavor they can gain their object; constantly at their post of duty; should never want for honorable employment. Business men will very quickly discern their merit.

If you believe that making a life is of greater importance than the mere making of a living, stick to your aim. It is a good one, and possibilities will certainly come your way. You will have innate power to overcome the stumbling-blocks that seem to bar your road to success. But bear in mind that the mere hoping and thinking will not alone accomplish it. These must be coupled with determined energy.

One of the most frequent bars to success is the non-control of temper and, in consequence, speech. It is always most indiscreet as well as unmanly and unwomanly to allow anger to color speech or action. The world is not governed by such as these, and if your aim be a true one, you will wish to be of real service to mankind.

A study of surrounding conditions and a discreet silence are valuable helps to the gaining of business success; an optimistic view of life, spiritual, social and financial, is of great importance in developing character in business as well as social life.

If we perpetually live in light we shall love the sunshine. The darkness has its influence as well, which is exemplified in the brute creation by the miner's mule which, in emerging from the darkness into the sunshine, is compelled to hang its head low to evade the bright glare of the sun. It is possible for men to grow into a like condition. If this be the case of the young man or woman in the business mart, the truth is very soon detected.

It matters not what line of business or profession you have chosen. It matters not how meagre the circumstances in which you are placed. Master your environments. This is your privilege and duty. The reading of good magazines and the best books; biographies of men who rose superior to their environment—as did Abraham Lincoln, who struggled incessantly to reach the height to which he attained and who became known to the American people through losing the Senatorship in 1858, at which time Stephen A. Douglas, of Illinois, defeated him. But, though politically defeated, this failure was his most pronounced success. Immediately following the speech, which cost him the Senatorship, in which he declared that if America was to be the land of the free, slavery must be abolished, his friends went to him, saying, "This speech of yours has killed you politically." Lincoln's homely face

brightened up with a smile full of confidence as he said, "If I had to draw my pen across my whole life to put it out of existence and had but one gift left to save, I would select that speech and leave it to the world!"—are immensely helpful. They show the value of ideas. Lincoln, in delivering his message, knew no regret. The truth with which he had electrified the people, who for the moment repudiated him, bore astonishing results; but the value of those ideas have created a new country for us, and the value of any idea lies in the strength to outlive the momentary repudiation, and becoming stronger through opposition, to find its value in any phase of life into which it fits.

These are practical truths that confront us each day. Would we not do well to give them more thought?

### Serving

The sweetest lives are those to duty wed.

Whose deeds, both great and small,

Are close-knit strands of an unbroken thread,

Where love ennobles all.

The world may sound no trumpet, ring no bells;

The book of life the shining record tells.

Thy love shall chant its own beatitudes

After its own life working. A child's kiss

Set on thy sighing lips shall make thee glad.

A sick man helped by thee shall make thee strong.

Thou shalt be served thyself in every sense,

Of service which to men thou renderest.

—Elizabeth Barrett Browning.

### Earning and Saving Money

It is a religious duty for each one of us to honestly and justly earn and save all the money we can. In earning and saving money we help create work for each and all. If we save money in a safe and wise way, by placing it in the hands of established and recognized safe business organizations or institutions of savings, we help the progress and civilization of the world. Billions of dollars are in the savings institutions; these billions are made up of small individual deposits, which in the aggregate is wonderful in its power to create work and general prosperity. This money, as a rule, is safely loaned in large sums for all sorts of building enterprises and the creation of business. Blessed is he who earns, and saves by letting these good and wise bankers have their savings at a good, safe interest for the creation of business. As soon as you have a savings bank deposit you are a capitalist. Many of our multi-millionaires and great capitalists who are doing great works in establishing great business enterprises can trace their foundation of success to a small and simple savings bank account. IT IS NEVER TOO LATE TO START A SAVINGS BANK ACCOUNT. Become a capitalist. Wise is that man who has his capital, no matter how small, deposited where it is at work earning more capital, and earning and creating more work and capital for all hands. Do not get the insane illusion into your head that Capital is a bad thing for man, humanity or the Whole. It is a blessed thing when honestly earned and wisely invested. What could we do without great aggregations of capital? We could go back and live in the Cave-dwelling Age with brothers "Stonehatchet" and "Skin-clothes."

### Free Thought

MAN can never have free thought in all its fullness, richness and blessedness until he comes into oneness with God. To try to think or will yourself into the Kingdom is to live in bondage of mind and will, in captive thought. The Christed-man is the real genuine free thought man, because he is now one with Omniscience, and knows, and does not need to think and speculate about God, life or anything; his whole time now is for joyful, blissful work; he is freed from racking, wearing thoughts of doubts, fears and speculations. Some of the most prejudiced and bound men in the world call themselves "free thinkers." These poor brothers are really "free slaves to Thought." There is but one way to have absolute freedom of mind and that is by living entirely in Divine Mind and Divine Will; in becoming a simple, loving little child of God's. Then He will enter your mind and tell you all things.—Frank Harrison.



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## The Birth of Remorse

HOW IT MARKED THE BEGINNING OF MAN'S EMERGING FROM THE BRUTE STAGE

Rev. Thomas B. Gregory

THAT the human race began its existence in the basement of things is now pretty generally admitted. It also appears that it remained in the basement for a very long time.

Those who have especially studied the subject tell us that man has probably been on this earth for five hundred thousand years. History goes back only some eight thousand years.

As 500,000 is to 8,000, so is the time that man was in the basement to the time that he has been climbing toward the light of the upper floors.

For untold ages the life of man on this earth was a miserable one. The remains of him found in the caves, river drifts and forests of the prehistoric time prove this.

He was largely an animal. His life was coarse, brutal, unfeeling. Religion was unknown. Ethics had not developed themselves. Art lay thousands of years in the future. Poetry and music were yet to be.

Grim and terrible was the life of that early humanity! Brutality was the order of the day.

The forces then dominant in human life were those that to-day prevail in the maw of the ox and the muscles of the drayhorse—appetite and brute force.

If a Fenelon or Emerson could have seen that old human order he would have had but little hope for it; for it was not only coarse and brutal, but, worse yet, it seemed to be indifferent to its coarseness and brutality.

If you have read Parkman's books you have repeatedly shuddered at his accounts of the cold-blooded, matter-of-course way in which the Indians tortured their captives!

If they had so much as a scintilla of regret or the faintest spark of sorrow in the midst of the infliction of their infernal cruelties it did not appear. They appeared to enjoy it immensely. And beyond a doubt they did.

Now there is no doubt that there was a time when the Iroquois Indian type of humanity was universal.

Humanity was bestial and brutal, but it did not seem to care. It was its business to be bestial and brutal. Appetite, passion, hatred, revenge was the legitimate order of the day.

Nothing better was thought of. But by-and-by there came a time when somebody did something of which he was ashamed.

We don't know who he was. His name does not appear on the page of history. He lived and died thousands of years before the art of writing history was discovered. But he was the most remarkable man that ever lived!

That unknown man was the human beginning of morality, of religion and of civilization! In him started art, poetry and human progress!

When that unknown man, recoiling from the deed he had just committed, felt that first twinge of guilt, that first sting of remorse, the most important moment in the history of the human race had come!

That twinge of guilt, that sting of remorse, proclaimed the fact that at last, at last, after long ages of darkened vision and countless stumblings and plungings in the mire of animalism, humanity was beginning to see, and to get its feet on to solid ground!

The shame proved that there was a something in the man's breast that was pure—the feeling of guilt showed that he was becoming aware of a sense of duty—and, without realizing it, he was being made the inlet for that moral law to which, at last, all men must give a glad and beautiful obedience!

Now, then, to come a little nearer home, be it remembered that the individual—the writer or the reader—is an epitome of the race.

The law on the large scale and the law on the small scale are precisely the same, and whatever is true of the race is true of the individual.

And so we would ask the individual—the one who shall read this article—if he feels sorry for the wrong that he may have done?

Yesterday, possibly, he may have imbruted himself with strong drink, and after making a fool of himself went home to almost break a wife's, a mother's or a sister's heart.

Is he ashamed of it all to-day? Does he feel guilty as he thinks of how he acted yesterday?

The shame proves that he still has some manhood in his soul which calls him to task for his bestiality.

The man who, in a fit of passion, hurls hard words at wife and children, friend or neighbor, and then slinks away and despises himself for what he did, is in a fair way to become a kinder and a better man.

To take the advantage of someone in a business deal, and having pocketed the gain, to be driven to your den, there to hate yourself for your unbrotherly act, shows that your case, while a bad one, is not as bad as it might be—for what is your shame but the voice of your better self calling you back to duty?

To him who has done wrong then—who has sinned against his own better self, or against the peace of his family, or against the decency and happiness of the community—to such a one the moral is: "Don't be afraid of the shame and remorse that come to you. They are your friends. They tell you that

all is not lost; that there is still some of your mother's purity in your soul, and that it is not yet too late for you to be a man."

There is no favoritism with God. His is the perfect love, the holy love, not partial love. Human love is partial, attached, unstable and imperfect; Divine Love is eternal and universal.—A. Z.

The eternal Mansions of God are filled with eternal and universal love.—A. Z.

Spirit is the one eternal and universal Force and Power of the Universe; all heat, all light, all energy, all electrical vibrations are modifications or parts of this One Simple Eternal and Universal Force.—A. Mystic.

Fate is both blind and capricious, and men who in darkness think she rules the world, men, the universe, are themselves spiritually blind, capricious and perverse. Oh, no! it is God, and Love, and Order that rule from everlasting to everlasting.—Ananda.

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

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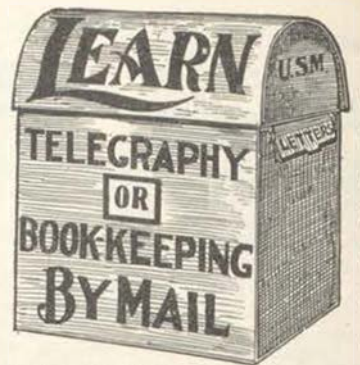
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## The Upward Tendency

AN IDEA

A LITTLE stone upon the ground  
That could not breathe or move,  
Dreamt inwardly: "Ah, would I were  
A flower—that grows above."

The Flower rooted deep in Earth,  
Immovable—outbreathed  
Hope's tendency: "Oh, shall I e'er  
Be bird—with wing unsheathed?"

The bird and beast that roam at will  
And watch man's work and way,  
Cried yearningly: "Oh, would that we  
Might human be—some day."

And human beings—feeling God  
Through all His works outshine—  
With heart and voice forever pray  
"Oh! would we were divine!"

BLANCHE ERYL.

Sincerity, a deep, great, genuine sincerity, is the first characteristic of all men in any way heroic.—*Carlyle.*

## Learning and Age

MEN of thought have always been distinguished for their age. Colon, Sophocles, Pindar, Anacreon, and Xenophon were octogenarians. Kani, Buffon, Goethe, Fontenelle and Newton were over 80. Michael Angelo and Titian were 89 and 99, respectively. Harvey, the discoverer of the circulation of the blood, lived to be 80. Many men have done excellent work after they have passed 80 years. Landor wrote his "Imaginary Conversation" when 85; Isaac Walton wielded a ready pen at 90. Hahnemann married at 80 and was still working at 91. Michael Angelo was still painting his giant canvases at 89, and Titian at 90 worked with the vigor of his early years. Fontenelle was as light-hearted at 98 as at 40, and Newton at 83 worked as hard as he did in middle life. Cornaro was in far better health at 95 than at 30, and as happy as a sandboy. At Hanover, Dr. Du Boisy was still practicing as a physician in 1897, going his daily rounds at the age of 103. William Reynolds Salmon, M.R.C.S., of Cambridge, Glamorgan-shire, died on March 11, 1897, at the age of 106. At the time of his death he was the oldest known individual of indisputable authenticated age, the oldest physician, the oldest member of the Royal College of Surgeons, England, and the oldest Free Mason in the world.—*Chambers's Journal.*

## Communion

By Ralph Waldo Emerson

"Oh, when I am safe in my sylvan home,  
I tread on the pride of Greece and Rome.  
And when I am stretched beneath the pines,  
Where the evening star so holy shines,  
I laugh at the lore and the pride of man,  
At the sophist schools and the learned clan.  
For what are they all, in their high conceit,  
When man in the bush with God may meet?"

## I Can

If there is anything needed to promote the success of a man in business, it is honesty. This does not mean the dishonesty of appropriating that which belongs to another, but it applies to that class of men who are not honest with themselves and who habitually underestimate their ability.

Young man, don't say "I can't!" For some reason the great men of dictionary fame failed to think of that word when they compiled their gigantic works. There was plenty of chance for it, too. Young man, "I can" are the only words recognized by progressive business men to-day. Success has always been the outcome of "I can." Do you say it? If not, try it. Make yourself believe you can do a thing, and nine times out of ten you will do it.

It is said that some men tell a lie so many times over that they finally believe it themselves. Apply this rule to yourself in estimating what you can do. Aim high, and then determine to attain it. School your mind with "I can" until it is almost a part of your being.

So many lives are wasted by the false idea that a thing "can't be done." They are the ones that grumble, the ones who never rise, the ones who have no ambition to go higher. They think they have come to their limit, and must remain where they are. "I can," in many of these cases, would make life a success.

Business men ask applicants what they can do. They soon find out what they are incapable of doing. The world is crying aloud to-day for men who can do something well. Those who can and will make themselves generally useful to their employers are the ones who rise. No position is so high that there is not a chance to go a step higher.

The energy stored up in "I can" is bound to come out if the opportunity is given. Opportunities come thick and fast. Use them.

Seeing is believing. To believe a thing can be done is to try to prove it. To try it you need first to say "I can."—*J. A. Chessman, in Chat.*

## Flashes

By Frederic W. Burry

A PASSING word of encouragement has so often helped others to their feet; nothing is so uplifting to another as to make him see how great are his own possibilities.

The personal element, the outpouring of worship, is what binds the fellowship of religions. Why not give such tokens of honor to the present living children of men?—for each one enshrines a divinity.

Every selfish act, every narrow phase of interest, is a veil of illusion which closes out the real facts of life. The gateway of Knowledge is reached by the path of sacrifice or devotion, by the way of Love.

By immediate attention to the impulses that rise in us, not blindly following them, but working out the ideas born from them, we achieve success. Our energies are impelling us into wider fields of action.

While sympathy may be considered a cardinal virtue, it is only desirable when it is a means of sure help and not only a passing consolation, since it is so essential for people's progress that they stand on their own feet.

Cheerfulness is always a welcome visitor and such a health-giving one, too. Let the spirit of good cheer dive beneath the surface, however, and show itself in real active kindness as well as smiles and good words.

Knowledge is not obtained by superficially surveying certain expressions of life; it is by the process of experiment, or touching the chords at the heart of things, a penetrating, sympathetic union, that one really knows.

There is no hurry. There is also no time to waste. Quietly economize time; mind your own business (which however is, to some extent, interlaced with others); do the next thing; find out what is useless and eliminate it.

Nothing tends more toward giving birth to practical ideas than sheer necessity, though this often seems a harsh method. Yes, our trying experiences—the obstacles and other problems which face us—are educators, and build us up.

The real purpose of music and all art is to open our minds and hearts, and awaken our souls, to all that is noble, beautiful and true.

## Heaven

MAN is learning that he must live in heaven *here* and *now*, with God and the Angels *here* and *now*, before he may expect to live in heaven *there* or anywhere, with God and the Angels. If we could be saved from darkness by what we believe, or what we profess to believe, we would be in the glorious heavenly state immediately. But that is not the law. We must *live*, and *do*, and *work*, and love our way into the Kingdom. In a word, we must earn heaven by *righteous living* before we can enjoy it. We must win it by deserving it. You cannot get something for nothing in either the spiritual or physical world. As a matter of truth all of us are living in heaven, but some of us are asleep and dreaming and hypnotizing ourselves and do not know that the Kingdom is within us and all about us. Wake up! Rouse thyself! The Kingdom is here!

"Ye shall know them by their fruits."—*St. Matt.*, vii, 16. Build on sand, and the house falls; build on a rock, and it stands. Build a character on Love and Righteousness, and it is fine, beautiful and enduring; build it on selfishness and meanness, and it is a low, ugly and shiftless character. The Law is Law. Two and two always make four. You reap what you sow. There is no magic way to health, peace and success; there is only law. Noble living makes noble lives. The eternal Sun shineth in the pure open-hearted God-loving man. The harvest is rich to him who sows seeds of love and righteousness.

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Every action and thing has its laws. If you pinch your finger it is a law that it hurts. It is a good law. Were it otherwise you would grow careless, and pinching might finally leave you without any fingers at all.—HENRY WOOD.

There is one great, eternal, all-embracing Law which is the foundation and cause of the Universe, the Law of Love. It has been called by many names and various countries and at various times, but behind all its names the same unalterable Law may be discovered by the eye of Truth. Names, religions, personalities pass away, but the Law of Love remains. To live in conscious harmony with it is to become immortal, invincible, indestructible.—JAMES ALLEN.

ALL that blights human life is caused by ignoring the eternal changeless Law. Continue to poke your hand in the fire and it will continue to burn you. Continue to ignore God and His blessed Law and you may only expect ill, woes and miseries. Love God and obey the Law of Love and your life is blessed and charmed.

The great God is not a respecter of persons. He loves all persons. The Law is not a respecter of persons; all persons must respect it and obey it or suffer. It exacts righteousness through pure, simple love, and not through fear. Righteousness through fear of God or the Law amounts to naught. The Law, remember, is always, from everlasting to everlasting, the changeless Law of Love—Law of Love.

All schemes and plans to drive men into the Kingdom of Eternal Life by Fear are worthless, absolutely worthless. Hence the slow growth and progress of men.

Fear of God, the Devil and Hell may hold you in check and suppress your animal nature and make you an arrant coward, but it can never help you to enter the Kingdom of Peace and Bliss; it can never make you pure, whole and strong.

Fear of any kind always makes one negative and weak. Love of any kind always makes one positive and strong. The Law of Love is to remove all causes of fear, to make us just and wise, and to show and teach us cause and effect; to remove from our minds illusions and superstitions; to show us that fervent prayer for Light is always answered; that prayer for things is low and vulgar and weakening; that we must serve and work cheerfully, willingly and thoroughly; that we cannot dodge or shirk our duties without suffering; that in right, honest and honorable living (because we love God and Righteousness) are peace, force, power, health, wealth and grand success.

The Law of Love, of necessity, grinds hypocrites and wrong-doers and never creates them. The old God and Law of Fear is the creator of false men—hollow men—shame.

The Law of Love makes for righteousness; the Law of Fear creates sneaking and creeping men and women who do wrong at the first opportunity that offers.

The Law of Love makes for a high civilization; the Law of Fear keeps men and civilization down. Behold the Dark Ages! The very leaders of men then openly boasted that they were God-fearing men. In this blessed Age of Light and Love our real leaders aspire to be God-loving men.

Millions of men come again and again to live here a little while, to suffer much, and to die in fear and anguish, because they continue to ignore the blessed God of Love and the blessed Law of Love.

Masters, Saviors, Saints, Sages, Seers and Prophets eternally come and go, telling mankind a simple way out of all woes, miseries and sufferings to perfect freedom, but in his stubbornness and perverseness he will neither listen to nor obey, and must suffer.

But blessed truth! Some time, somewhere, through long and intense suffering man yields his will to the great God of Love and is forever freed from pain, and comes into the blessedness of an eternal peace. Then he respects the Law of Love and obeys it out of pure love.

Again, there is no gain in obedience through fear of God or any power. We never reach freedom until we are righteous through Love.

And through love is the simple and easy way, after all. Try to know and realize that God is Love; that you are an eternal child of eternal Love; that Love does not impose suffering, but that you bring on all your suffering yourself. Oh, how can men say God ever sent any suffering into the world! It is always some mean, low, carnal thought of our own that makes us suffer. For instance, an alleged righteous man who obeys all the commandments in fear of God yet may have his cold, icy heart filled with bitter feelings against his "sinful" and "wicked" brothers, the bad in the world, etc. Such a man suffers intensely, and in his bigotry, narrowness

and ignorance he whines and prays in one breath, belittling and libeling the great God, by saying He sent the suffering for his special benefit. What rot! What nonsense! Such men serve the far away, little, puny god of fear and impotence and not the great God of Love, of Light, of Omnipresence, Omniscience and Omnipotence.

Each man is exactly like the deity he worships. A little man of fear has a little, angry, wrathful god; a great, whole-souled man has a great, whole-souled God; a loving, compassionate, powerful, yet simple, holy Mystic Adept will be one who loves and adores and lives with the omnipresent, omniscient and omnipotent God who works in all Silence and Simplicity.

Tell a Mystic Adept what your concept of God is and he will accurately read your whole past life and much of your future. A man is no different than his idea or concept of God.

A Mystic Adept easily and correctly reads men, nations and their futures by their past and present concepts of God.

When a man or a nation begins to ignore the great God of Love then he or it begins to crumble and decay. This law has never failed and never will fail. No man can be great until he loves, adores and worships the God of Love, and serves and works because of this love, and because he feels he is shirking work to be idle.

So God is Good, and the Law is good, and were it otherwise man and the world would not improve and progress as it does. Each blessed day God's beautiful Law makes the world and humanity finer, purer, better, more peaceful and more beautiful.

We are beginning to live in the highest Goodness, the Supreme Perfection. Hell has been practically banished, and the Devil slain, and now God reigns Supreme! Who said God was not omnipotent? Where is the bigot who libeled our heavenly Father by saying He could only be a Father to this religion, this sect or this church? Where is the fearing, cringing coward who tried to make men believe that our Father was ever angry, revengeful, wrathful?

Beloved, these well-meaning yet ignorant brothers have become wise and are merged into the New and Higher Life and Religion of this New Age of Light and Love. A few are left stumbling, fumbling, mumbling in their old dogmas and creeds, but these, too, will be won by Love in a little while, and then all men can live in peace, harmony and melody, here, now and forever.

Whoever loves all ceaselessly, and has ceased to moan, groan, whine and pine about this "terrible wicked world," is a redeemer and a savior, whether he lives in a cottage or a palace, whether he teaches or remains silent. Oh, how the world suffers from the whinnings and whimperings of alleged holy men!

Forget yourself in eternal and universal love and serve and work and enjoy life as a simple child of God. This is living in and under the Law of Love.

Pay no attention to vain and loud talking men who seek for name and fame. "O thou vain and foolish man, who thinkest that thy many works can save thee from suffering; who, chained to all error, talkest loudly of thyself, thy work and thy many sacrifices, and magnifiest thine own importance; know this, that though thy fame fill the whole earth, all thy work shall come to dust, and thou thyself be reckoned lower than the least in the Kingdom of Truth!"

Learn and live the Law of Love and be forever blessed: there is no other way out of suffering—there is no other way!

All the great teachers of the world iterate and reiterate the one blessed truth of Love and its Law. The teaching is too simple for some; they yearn for some involved, intricate, complex mental or "air-eating" scheme; they prefer the complex, fruitless ways of the mental spheres to the simple, potent ways of the blessed inner realms of the heart and soul; the Way is from the Heart and Soul and not from the head.

A pure heart is the beginning and the end of all religion, is all religion; the Law of Love forms and reforms and sustains all forms, all things, and it is only the universal man who can fully comprehend God; the strict sectarian or dogmatist is a partial man, and is only a part of the Whole: the universal God-loving man lives in all the parts and becomes one with the Whole; wherever God is, he is also in Spirit, and as there is no place God is not there is no place man is not in spirit. So, living in universal Love and omnipresent Spirit and Universalism, man becomes great; while living in parts he is partial and small.

And this is what makes the difference in men; some are small, limited, bound and ground; others

are large, whole-souled, universal, unlimited, free and joyous.

"And fairer, purer riches come to him who greatly strives  
To walk in ways of love and truth, to sweeten human lives;  
And he who serveth well mankind exchanges fleeting fame  
For Light eternal, Joy and Peace, and robes of heavenly flame."

So, beloved, when you suffer do not blame God for it, but search and find within your own soul the cause and the cure. Both are there. You are the author of all your suffering. Someone says, "But another caused my suffering!" Yes, beloved, but you attracted that other brother or sister to your aura by some thought or act of yours. Know the Law of Attraction, which is one with the Eternal Law. In the last analysis we all come to know, to positively know, we can blame no one, no god, no unseen power, only ourselves, for all of our misery and suffering. The sooner men know this blessed truth and stop their silly and blasphemous utterances in blaming God and others for what they themselves created the better for them and the world. More blessed! to know that we, too, can mend all our ways, cure all our troubles, by living with the Law and not against it or ignoring it entirely. We are not the helpless victims of fate. "We use law, and it becomes our efficient helper. A man may lift a few hundred pounds, but by calling to his aid the law of the screw or windlass he will raise tons." The Law of Love and Life ignored is destructive to the forms of life, but obeyed it is creative, constructive and blessed to the forming and reforming of all bodies.

All forces work in two ways—for "good" or "evil." Electricity serves man beneficently, it also destroys his body, depending entirely upon how he understands and obeys the Law of Electricity. Heat, Light, Air, Water, All Matter, are both "good" and "bad," depending on how we know and obey the Law controlling each and all. Now, the Law of Eternal and Universal Love is the Law controlling all other laws. How important, then, for all of us to know and obey this one great Law! Indeed, that is the only way we can ever hope to work out of all our sufferings, all our diseases, all our poverty, all our drudgery.

Come, let us all try to love more and know more of the great, simple God and His great, simple Law and cease to wear our brains out by thinking, planning, scheming and going through mental gymnastics. Let us stop speculating about God and try to love Him and live righteously. If a fruit-hungry man went into a peach orchard filled with luscious ripe peaches and spent his whole time counting and examining the leaves of the trees and never touched a peach, we would call him a fool. Yet how busy we all are examining the leaves and branches and trunks of the countless trees of religion and discussing their fruits and yet never tasting their fruit!

Come, let us all quit this school-boy nonsense and get down to one simple and eternal principle of life; let us be sane and sensible and simple and try obeying the Law and watching the effect, and demonstrating its truth.

Life becomes simplified and beautified when we live, love and obey according to the voice of the Christ within, and in no other way. You, beloved, are the author of all your misery, and peace and bliss can only come when you live with Love—live with God and the Angels.

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# SUCCESS

SAYINGS OF MEN AND WOMEN OF GREAT SUCCESS. AIDING REFLECTION AND MEDITATION.

To meditate upon and put into practice the teachings of the Successful souls of the world, is to succeed.

—BROTHER ANANDA.

The chances for Success are now increased, because this is an age of organization of industry and capital.—Bishop Samuel Fallows.

Keep busy.—Benjamin Franklin.

The soul, heart and mind must be put into all we do, to make each undertaking a grand success.—Brother Ananda.

God never works through a discouraged man.—Moody's favorite saying.

Pessimists are always in the rear, and never in the van in the march of progress. Your successful men and women are never chronic grumblers.—Bishop Samuel Fallows.

Character counts for Success; no effort too great nor sacrifice too dear in carrying out duties and obligations.—Lewis Nixon.

Neglect and carelessness and half-heartedness make for failure; in this busy and progressive age neglect is at once apparent and makes itself manifest in glaring failure.—A Mystic Adept.

The happiness of wealth is in the good the possessor does with it; it is the duty of some men to be successful and be the steward of great wealth.—John D. Rockefeller, first billionaire in the world.

Wealth obtained in stock gambling is ill-gotten gain; it is immoral, because the aim is to get something for nothing; it is not success; it is stock speculation, the parasite of business, feeding upon values, creating none.—Andrew Carnegie.

Live the life that means the most and you will be successful; a rich man who does not try to help his fellow beings is not really a successful man.—John D. Rockefeller, Jr., to his Bible Class.

It is a poor specimen of a man who thinks only how to gain money, regardless of right acting; he is a good type of man who righteously strives to earn money and who acquires great wealth.—Frank Harrison.

Health and Energy are factors to success: divine or spiritual force is what men need to succeed: The Mystic Success Club helps any loyal member to health, great energy and success.—Brother Ananda.

The present opportunities for men are greater and better than they have ever been.—President Roosevelt Miller, of the Chicago, Minneapolis & St. Paul Railroad.

The present opportunities for men are excellent; but employers demand the right kind of men; good reliable men are always in demand.—President W. H. Truesdale, of the D., L. & W. Railroad.

I have been a very busy man for seventy years, and I am absolutely convinced that a man or woman who make up their minds to succeed almost invariably will do so if they are patient, willing, industrious and saving. They must concentrate all efforts with one purpose—to succeed. Yield not to the temptation to gamble in stocks. Hard work and economy is the whole secret of my success.—Russell Sage.

Success has other meanings than great wealth; it is supreme folly to attempt to rival great fortunes and sacrifice all character in so doing; wealth accumulated in righteous and noble living is a great blessing.—Senator Chauncey M. Depew.

The Ten Commandments offer as succinct and authoritative a guide for the guidance of one to success as can be found.—Andrew H. Green.

Live the Sermon on the Mount and you will have grand success.—The Blissful Prophet.

Human love makes one psychically magnetic; and Psychic Magnetism attracts all success.—A. Z.

Vulgar avarice and display is not success.—Ernest H. Crosby.

The development of personal character on right lines and the contribution by each man of his part in the work of his generation that is needed in the evolution of humanity—that is the starting point

to success; let the plan of life be honorable and useful.—Bishop O. P. Fitzgerald.

Consider yourself fortunate if you have had to struggle or are struggling—it develops strength of character and Success.—Charles R. Flint.

Success can be achieved only by self-restraint, energy and industry.—Rev. John P. Peters, D.D., LL.D.

Start each day with God, work through the day with God, and end the day with God, and then all your days will be joyful days of splendid success.—The Mystics of The Mystic Success Club.

Sudden and Brilliant Success is really the effect of long, patient, earnest energy, through many ups and downs.—F. Marion Crawford.

Success is the most natural thing in the world. The man who does not succeed has placed himself in opposition to the laws of the universe. The world needs you—it wants what you can produce—you can serve it, and if you will, it will reward you richly.—Elbert Hubbard.

The United States is a world-power. Remember you live in the grandest and greatest country in the world, and if you are a true God-loving American citizen you will be successful.—Frank Harrison.

Success is power to affect others for good, and the will and ability to use it.—John De Witt Warner.

Awful Debt! Be on your guard! I visited a young man in a Massachusetts jail. He informed me that the beginning of his downward career dated from the purchase of his household belongings on credit.—Rev. George C. Lorimer, D.D., LL.D.

Try this central law in the education of children: Do not say, "John, if you will learn this verb well, you will be at the head of the class, or you will have a medal for industry, or your father will give you five dollars." But see if the child does not want to be of some use in the world.—Edward Everett Hale, D.D.

A man who has ability and a reputation for honesty and just dealing is more to be envied than one who obtains a fortune at the expense of health and character.—F. D. Underwood.

Business sagacity is the result of clean moral living.—C. W. Seamans, President of the Remington Typewriter Company.

In success it is not enough for men to have a secular education; they must receive also a religious training.—Cardinal Gibbons.

If a rival succeeds, study his methods. It will generally be found that work, earnest work, and absorbed interest are at the bottom of his success.—George F. Shradly, M.D.

The best success in any direction demands the full powers of the body and the mind as they may be applicable in that particular direction.—Bishop W. T. Sabine.

The Mystics say success depends upon sanity of mind and wholeness of body as brought about by soul-culture; hence the great success of loyal members of The Mystic Success Club.—The Mystics.

As Daniel Webster once said, "There is always room at the top," so in railways there is an abundance of opportunities at the head, and the aim of every man should be by industry and hard work to get there.—Melville E. Ingalls.

THE AIM OF EVERY READER OF THIS MAGAZINE SHOULD BE TO BECOME A MEMBER OF THE MYSTIC SUCCESS CLUB.

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The tear and grind of the average business life may bring in a few more dollars, but it may also tend to weaken one's capacity for the enjoyment of the fruits of labor.

The most fortunate man is one who can appreciate things.—Burry.

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## SIMPLICITY IN LIVING

Adelin M. Gleason, in Mind

It is the earnest desire of every person that longs to live a harmonious and consistent life to be emancipated from the complications of the daily routine of petty demands and time-exhausting detail. It is the desire especially of those who have become interested in the New Thought, and who are progressing along the lines of spiritual advancement, to be released from too much thought concerning what we shall eat, wherewithal we shall be clothed, and how we can best use our forces to become healthful, joyous and wise.

How can we release ourselves from the minor perplexities that engross and divert us from the higher claims upon thought and action? This is perhaps one of the most important problems we have to-day to solve—how to bring external things into perfect accord with inner requirements. It is of no avail, however, for us to strive to be direct and simple in our daily living until we have become simple and direct in our methods of thought; and how can this be done if we are constantly turning from one system of philosophy to another? How can we clearly follow the direct and simple truth through a tangle of conflicting theories, however interesting, and a jumble of opposing creeds? Let us, then, first of all, determine *what* we think, *what* we believe, and just *what* we desire to attain in our efforts to reach a higher plane of living. When this has been clearly defined and determined, then let us hold steadfastly to the single truth and the single purpose that shall make us free—first of all from the demands of a complicated or inappropriate system of thought or theology, remembering always the command of the Master to serve "the Lord thy God;" not the God of thy neighbor, not the God of the East, the West, nor of any Pope whatsoever, but simply the God of individual consciousness.

Then, again, let us free ourselves from all complications and exactions of an artificial code of social obligations. Let us above all things be *honest*, and drop out of the daily routine all that is meaningless and unprofitable. Let us be *sincere*, and clear our thought, our speech and our action from all pretenses, holding simply to that which is real and truthful. Let us put from us empty formalities, and be *natural*. Let us give up tiresome conventionalities, and be *spontaneous*. Thus shall our relations with all about us become simple and harmonious, and we ourselves be emancipated from many disturbing elements that crowd our lives with useless friction and waste our forces. To attain simplicity in living, therefore, we must have direct thinking, honest speech and sincere action.

As the race advances and becomes finer and finer in quality, more delicate in its appreciation of whatsoever is lovely, it naturally becomes more and more sensitive to the inharmonies and vulgarities of a complex life. As it rises from the lower plane of physical desire and sensuous enjoyment, the attractions of that plane pall upon desire and become a weariness to the mind as well as to the flesh. It is then that we begin to long for the expression of refinement on every plane in our daily lives. First, perhaps, we turn with weariness from the complicated *menus* that in times past have been the necessity of a variegated appetite. And so we come to the modern fads of no breakfasts, no suppers, uncooked foods, and simple diets in great variety. It is, however, to us not so much a matter of *not* eating, or of *what* we eat, as of *how* we eat.

The good old fashion of three meals a day has so many points to recommend it that it is not to be too lightly thrust aside. The average physical system seems to require a moderate amount of fuel, so to speak, at such intervals as elapse between breakfast, luncheon and dinner; and, since an empty stomach may be the root of much evil, it does not seem quite advisable to begin the day with no break to the long night's fast. In the same way there are arguments against most of the new ideas that have been thrust upon our notice during the last few years. The really desirable thing is not fewer meals but *lighter* and more simple ones. A moment's consideration of the formal dinner of the day cannot fail to leave an impression of more or less vulgarity with its many courses, heavy and light, viands and flavors so arranged and combined as to tempt and lead on an already satisfied appetite; and we cannot fail to see that dining under these circumstances, from a pleasing social function, becomes a mere preparatory school in gluttony. Culinary writers, influenced by the demand of the times, spring into existence on every hand and cater to the public taste by advertising new dishes until we can scarcely glance at a daily newspaper that has not its elaborate *menus*, often enough of so complex and ill-assorted a nature as to make the stoutest digestion quail. All this has its influence and tends toward making life complex and difficult. Even the young housekeeper, living quietly, feels that she must bring her table up to the standard of her neighbors, and thus incurs needless expense, wastes valuable time and

incidentally does her little part toward aggravating an already unhappy problem of domestic service.

On the question of the time required in planning and preparing elaborate meals, there can be no doubt that it, like the amount of energy expended in the same direction, is out of all proportion to the needs of the case. Schools of cookery, instead of exercising ingenuity in producing new and more involved dishes, should direct their attention to the best methods of preparing wholesome and digestible foods.

The great point, then, that must recommend itself to all thinkers is that the table shall express refinement above all else, both in its furnishings and in the food that is put upon it. Many of the attempts at table decoration seem absurdly out of place. Ribbons and flowers are pretty things in themselves (and a few of the latter wisely chosen add a dainty attraction to the table), but when used to excess, as is often the case, the table is likely to give a suggestion of millinery, which is in poor taste and quite opposed to the simplicity at which we should aim.

When our tables are supplied with few viands instead of many, good food (which is a physical necessity) will become so important that careless and ignorant cookery will be out of the question. In a long-drawn-out meal a number of courses may seem to atone for their indifferent quality. But we must all acknowledge a few simple foods in abundance, deliciously prepared and daintily served, are as much more in accordance with the requirements of the spirit as in every way more beneficial and acceptable to external demands.

And in this matter of "wherewithal we shall be clothed," let also us seek greater simplicity, and instead of multiplying costumes for the day and for the hour let us seek to adorn ourselves with fewer things better adapted to our individual taste, character and environment. Let us study to adopt that color, that line, that form which shall best express our own thought of beauty, which shall best emphasize our single purpose in life; and this certainly is *not* to make of ourselves show-windows of many costumes and fabrics. So let us have few garments, rare in quality and of finer adaptability to individual characteristics.

How often we lose sight of a lovely face and beauty of expression in a demand upon our attention by a display of showy millinery! How often a beautiful curve or line is lost in an ugly fashion, which we adopt because it is the "fashion"; and how many times the entire expression of a characteristic hand is hidden and distorted by the vulgar display of a multiplicity of jewels, each detracting from the other its own specific beauty and value! Let us be more simple and sincere in our adornments as well as in our diets, thereby conserving hours and moments as well as spiritual forces. Jewels are beautiful possessions—let us possess as many as we may; but let us give to each its own appropriate time and consistent place for our more refined enjoyment.

Then, again, in our homes let us seek greater refinement by ceasing to crowd our rooms with unnecessary furniture and abundance of bric-a-brac, valuable though it may be, which requires hours and hours of care that might be filled to better advantage by even the ordinary caretaker, and give ourselves the opportunity for the rarer joy of a few exquisite works of real art. Let us have more *restful spaces*, not only on our walls and in our rooms, but in our daily living; fewer petty cares, and fewer trivial demands from the conventional, formal and artificial claims we have taken upon ourselves in the days of our ignorance.

## Soul

The flesh that seems shall forfeit its control—  
Unmanifest and void it shall become—  
When man is made aware the Source, the Sum,  
The Sustenance of all that is is *Soul*.  
—Susie M. Best.

If you would perfect your health—improve your health—you must alter your way of thinking and alter your way of living. If you are not in perfect health, there is something wrong in your mental atmosphere or your mode of living. Go into the Silence and ask the God within thee about it.

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**50c PER GALLON** for highest grade ready mixed house paint, our **Seroco**, our own special ready mixed paint for houses, for wood, brick, stone or iron surfaces, for finest inside finish or coarsest outside work. It is sold under our binding guarantee as the best paint made, will cover double the surface, last twice as long, at one-half the cost of other paint, never cracks, peels or blisters, guaranteed for five years, and will look better at the end of five years than other paint will after one year. Testimonials from painters everywhere and color samples of Seroco in our free color sample book. **IF YOU WANT TO PAINT YOUR HOUSE, BARN OR OTHER BUILDINGS**, don't fail to get this **FREE PAINT SAMPLE BOOK** and **SAVE ONE-HALF ON THE PAINT YOU NEED**. Address, **SEARS, ROEBUCK & CO., CHICAGO, ILLINOIS**.

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## We Require No Security.

Your word for honesty is all we ask. Diamonds on same liberal terms. Write to-day. Address **MARQUARDT & SCOTT COMPANY, 126 and 130 State St., Dept. 75, Chicago, Ill.**  
Our references: Any bank in the United States  
Don't send Resolutions Commercial Agency.



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We will send one sample of this pin **FREE** to any person who cuts out this advertisement and sends it to us with their name and address in a letter. You must also enclose a two-cent stamp to pay the postage or the pin. Only one pin sent to each family. This is a gold-plated pin. It can be used as a ladies' stick pin or bangle pin. It can also be worn as a scarf pin, or the bangle can be taken off and used as a charm. The charm is in green enamel and represents a four-leaf clover. This offer is made so that we can mail you **FREE** our great new illustrated Jewelry and Fancy Goods Catalogue. This pin is gold plated. Address **Lynn & Co., 48 Bond St., New York.**

## STAMMERING CURED.

Not charged to a drawing, sing-song, time-beating habit. Our system is in accord with the laws of natural speech. Booklet of information free. **The North-Western School for Stammerers, 290-296 Metropolitan Block, Milwaukee, Wis.**



## Where Is Our God?

Emmanuel—God with us.—Matthew, i., 23.



HE secret of joy and peace lies in the fact that we all believe in a present and not an absent God.

It is this which brings comfort to our hearts, which gives us security in the promise of eternal redemption and places before us the loving side of "our Father's" Character.

By virtue of this declaration we can more fully realize God with and within the souls of men. Not with us merely in loving mercy, or care, or providence, or protection, but with us as one of us. The delight in thinking of what has been done for us in the ages past, for "even from everlasting to everlasting thou hast been our dwelling place in all generations," is enhanced by the thought of what God is now doing—that He still lives and rules and dwells among men, bringing all things to pass for the uplifting of his children to Himself.

Moreover, we are led to rejoice in the larger revelation of God, for each footprint grows more distinct as one follows another. As there have been always in existence the electrical powers of nature, but not revealed fully until man reached intellectual strength sufficient to lay hold upon their energy and utilize them for his best interests, so God has revealed himself as man grew into larger life and light. More and more God has made Himself known through prophets of old, through the life and words of Christ, through saints and martyrs to the cause of righteousness and truth. We rejoice in the fact of "Emmanuel—God with us," written on the page of history and in the hearts of men. Our God lives and dwells among us now.

The thought of "Emmanuel" ought to make us brave. The abiding presence of God should give us courage, faith and hope, for "if God be for us," and with us, "who can be against us?" No temptation need be too strong to be conquered, no difficulty need be too hard to be surmounted, no sorrow need cause us to bury our hearts and lives in the graves of our loved ones, for it will eventually be with us as with them. "From grief and groan, with a golden crown, close by the throne of God." God in us will graduate our strength for every experience of life through which we shall pass, and omnipotent power will be under every care and burden. Thus we may bravely go into life's work as warriors to battle. Our Father, having taken our cause to His heart, ought to bring a similar action from us in His behalf.

The thought of "Emmanuel" ought to make us good and true to each other. The human family is bound together in Him who gives us our daily bread, not only for the body, but for the soul also, and bids us be breakers of bread with our fellow-man, helping those who have need to share our blessings. There is a noble family in Italy whose name of Frangipanni means breakers of bread, that is, for the poor. So ought we by the God dwelling nature, if not by name, break bread unto those who are poor in spirit if not poor in body. For thus alone can we give something to Him "who freely giveth us all things."

In this world of sorrow there are some who know not the sweet peace of the indwelling presence of God. Their eyes have become blind by the glare of temporal things; their lives are filled with the husks of the world. Here in this wide world of sin-sick souls the God in us should go out to them. Our Father would dwell in their hearts and lives as in ours. He would have them be "sons of God." But do they see the revelation of God in us? Are our bodies, our commercial transactions, our social circle such that men see the dwelling place of the Most High and covet the blessing we hold? God shows himself in a multitude of ways and yet is always the selfsame Father. So will He manifest Himself in the varied ways of men, through a wide range of activities, from the cup of cold water given "in His name" up to the accomplishment of larger things for men. God revealed in us "to will and do of His good pleasure" is to bring men back to their largest portion. This revelation is in earthen vessels "through whom God aforetime spoke" and speaks to-day. If the night is dark our God's abiding light will enable us to scatter it. If the road be rough and dreary our God, who dwelleth in us, will assist us to make it smooth and plain. If sin has pressed our brother hard our God will provide a way of escape and eternal redemption.

So we need never say, Where is our God? for we live in the comforting assurance of the word, "Emmanuel—God with us."—Rev. Alfred W. H. Hodder, Sixteenth Street Baptist Church, New York.

O blessed Providence! What excessive bounties thou dost shower upon thy children! O may the sleeping souls awake, and see the countless blessings that are ours when we awake and come to Thee.—A Mystic.

O God of Love! my whole life shall be given to loving Thee. I know no better way to love Thee than to love duty, service, work, and to have a loving heart for all men. Amen.—Mystic Ananda, of The Mystic Success Club.

## Are You Chained To The Wash Tub



Whether a housekeeper does her own washing or not the worry and work connected with "Blue Monday" literally chain her to the Wash-Tub. We can sever the chain. Let us send you the

## "1900" Ball Bearing Family Washer

**FREE TRIAL** Freight prepaid. No money or promise of any kind is required. Use it for thirty days; then if you do not wish to purchase return it at our expense. We pay the Freight both ways.

Unlike all other washers, the "1900" sends the water through the clothes and washes them absolutely clean in six minutes with no wear or tear on the garments or the operator. Perfectly adjusted Ball-Bearings do the same for it as for the bicycle—make it work with little effort.

IT IS ABSOLUTELY FREE TO YOU FOR THIRTY DAYS

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## GOOD HEALTH

without the aid of drugs is a problem now easily solved, thanks to the great discovery of CHAS. A. TYRRELL, M. D.

It is an acknowledged fact that more than 80 per cent. of all diseases arise from a clogging of the colon (large intestine) with impure waste matter, stopping the entire drainage of the system. Disease and suffering immediately follow. Dr. Tyrrell has proven that the only rational way to cleanse the human sewer is by the flushing of the colon with antiseptic water and the only logical method of taking the INTERNAL BATH is by means of the J. B. L. CASCADE.

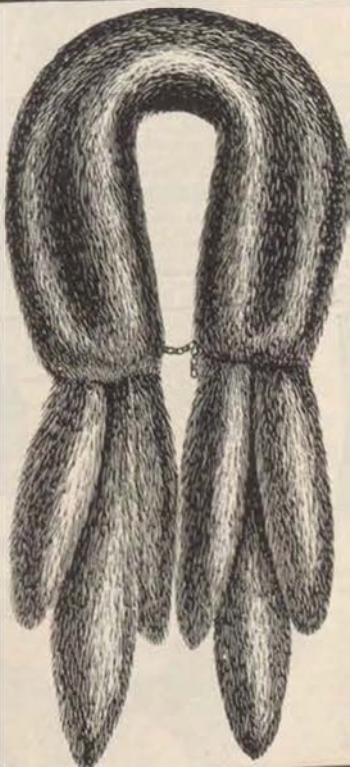
FROM INFANCY TO OLD AGE IT RESTORES AND PRESERVES GOOD HEALTH

This treatment is used and recommended by Physicians, Health Societies and Hospitals in every part of the world. The J. B. L. Cascade Treatment eradicates the cause of disease thus making the cure permanent. Readily cures Constipation, Dyspepsia, Headache, Liver and Stomach Troubles, Appendicitis, Typhoid and Malarial Diseases, and gives instant relief in cases of over-indulgence in eating or drinking. One Cascade will save hundreds of dollars yearly on druggists' and doctors' bills. Every person sick or well should send for our pamphlet "The What, The Why, The Way." It gives the secret of perfect health and it is FREE with our 30-day offer to the readers of THE MAGAZINE OF MYSTERIES.

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SEND FOR SAMPLE COPY OF "HEALTH," FOREMOST HEALTH & PHYSICAL CULTURE MAGAZINE.



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YOU CAN EARN THIS HANDSOME

## FUR SCARF

WITHOUT MONEY.

Send your name and address and we will mail you 30 Household Novelties, no trash, to sell at only 10 cents each. Everyone will buy one or more from you at sight. When sold send us the \$3.00 you collect and we will send you at once, all charges prepaid, this

## HANDSOME FUR SCARF.

It is over 48 inches long, made from Black Dyed Baltic Seal, has six Brown Martin Tabs, very latest style, and we know you will be more than pleased with it.

When you receive it we know you will say it is the most elegant and thoroughly good set you have ever seen. Nothing similar to this Scarf has ever before been offered as a premium; it will give years of satisfactory wear. It gives a stylish, dressy effect to the wearer's appearance. The regular price in all fur stores is \$4.00, and they fully equal in appearance any \$10.00 Fur Scarf. The only reason we can offer them is we had a large number of them made up for us by one of the large furriers during the summer when trade was quiet; this is the only reason we are able to offer such an expensive premium. We hope you will take advantage of our offer without delay. This is an extraordinary offer and cannot be duplicated by any other reliable concern. Your credit is good with us, and we trust you for the goods until you sell them. Address,

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## THE STRENUOUS LIFE

A PSYCHOLOGICAL VIEW

Prof. W. A. McKeever, in Mind

STUDY people for a view of their nervousness. Go to the busiest street corner in a great city, where bells and gongs and whistles are sounding; where there go hurrying by street-cars above and below, and great truck-wagons, and all other kinds of vehicles, besides thousands of people all seemingly intoxicated with a mad desire to get somewhere. And then watch the drawn faces of the latter and see written thereon various serious expressions, ranging from simple anxiety to dire despair. Watch them as they crowd out of street-cars and railway trains and rush into stores and work-shops.

Again, take notice of a group of men at a hotel dining table as they "bolt" their food from right and left with both hands, working and perspiring almost like madmen. Follow them in their conversation, noting their great respect for superlatives as they speak of the "shortest route," and the "fastest train," and the "earliest edition," and the like.

As a companion study to this, go into some well-furnished home where a group of women are attending a reception, and notice that a majority of them are under a nervous strain as they sit on the forward edge of the chair rocking vigorously, and fanning hurriedly, and talking strenuously, and showing other indications of intense enjoyment.

Then wait till the guests go home and witness the probable nervous collapse of the woman who gave the reception. Add to this group also the excitable young high-school girl, who chews her gum with such rapidity, and also the amorous young man who, with palpitating heart, is fighting his

way to that coveted citadel, the heart of his lady-love.

And then, too, consider the imaginary foes the people are fighting—the bugbear of failure, the premonitions of death and destruction, the continuous warfare with the traditional "devil." Surely the people are living a strenuous life!

But this is not all. In addition to this outward nervous activity so noticeable to all, there is a physical effect within the body that is even more significant. This effect comes to the surface slightly in the red glow on the face of one blushing and the pallor of one who is frightened. It is now known that every emotion has its physical concomitant in some such form as disturbed heart action, change in blood distribution, variation in nervous and muscular tension, affection of vital organs, and the like. All parts of the body are under the control of the nervous system, of which the brain is the centre. Every intense idea or emotion sends a wave of impulse over this system and registers an effect in some part of the body, as in the case of blushing cited above.

Why is it literally true that "worry kills"? Worry is a nervous affection attended by deep and constant emotion, which restricts the action of the blood vessels and other organs especially in the region of the stomach and viscera, cutting off much of the warm flow of blood to these organs and thereby weakening the performance of their functions. A chilly sensation is experienced in these parts, and there is also quivering in the region of the solar plexus. Indigestion, with its attendant derangements, is a natural consequence. It is thus easy to see why a chronic case of the "blues" is accompanied by dyspepsia. I trace this effect simply to show the result of one of the many forms of the "strenuous life," viz., worry. Others are just as marked in their effect. The nervous strain attending all forms of nervous excitement, such as fear, anger, anxiety for the future, and remorse on account of the past, registers a positively deleterious effect upon some of the vital parts of the physical organism.

Examine yourself and see if you do not belong in the list of victims. Is there not somewhere a nervous strain of which you have likely been unaware heretofore? But is there a remedy? Let us see.

He that would most successfully meet the exciting conditions of this busy world must learn the law of self-adjustment. The one who has found his soul's centre by habitual practice of equipoise is not disturbed mentally by the storms of excitement that rage without, nor is he subject to fits of melancholy. He calmly views the field of proposed action; and, seeing the adjustments necessary to the given situation, he may hurry, if need be, but he does not become excited. The law of his life is: "Nothing to excess." He is successful in any undertaking, because he has learned that one of the first principles of success is a wholesome, positive, optimistic state of mind accompanied by calm, deliberate judgment. One possessed of such a quality of mind naturally draws around himself the forces that contribute to his progress and uplifting.

There is no doubt that, while many thoughts tend to excite the mind, there are others that have the opposite tendency. If one is seriously desirous of acquiring an even temperament, let him attend carefully to the character of his thoughts. A little attention to this matter will soon start one on the road to attainment. He should by sheer force of will keep out of mind all ideas that give rise to the emotions of anger, fear, hatred, anxiety and the like, and purposely entertain such as produce emotions of joy, peace and spiritual love. Any suggestion that has a tendency to excite the mind is met by a counter-suggestion. A great-minded man of olden times was thrown into prison, and stoned, and buffeted about, and suffered nearly every other manner of persecution; yet, in the midst of all this, he was able to say: "None of these things move me." It is a good motto for the one of nervous temperament. When the Great Teacher saw that his disciples were worn out with worry and discouragement, how he restored their lost buoyancy of mind with the wonderful statement: "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

The practice of self-poise is one of the fine arts, and he who masters it is in possession of a thing of beauty that is a source of joy forever unto his soul; and it is he alone who can secure an insight into the truly spiritual life.

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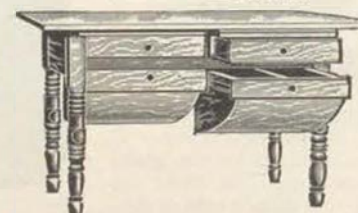
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Either a Stylish Hat or a rich  
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Why not earn a beautiful and useful premium easily by selling what the people want and will buy again? It don't pay to sell trash. "Mother's Salve" is the greatest cure known for catarrh, croup and colds. The world never saw its equal for healing cuts, burns, sores, piles, etc. Every jar guaranteed. Our new illustrated catalogue of reliable goods shows over 500 premiums, such as **Furs, Hats, Skirts, Waists, Dinner and Tea Sets, Rugs, Couches, Iron Beds, Silverware, Table Linen, Watches, Jewelry, Musical Instruments, Furniture, Books, Umbrellas, Cutlery, Opium, Glasses, Mackintoshes, etc.**

**Earn a Beautiful Premium by Selling "MOTHER'S SALVE."**

We offer **FREE** to ladies or girls your choice of many articles for selling only a few jars of **Mother's Salve** at 25 cents a jar. Mrs. J. J. Ward of Freeport, Fla., writes: "I am thankful to know that there is one honest firm, selling honest goods through the mail. I have been selling your valuable remedies for five years and have received many premiums, all of them better than you claimed." Remember, **NO MONEY REQUIRED IN ADVANCE**—just send your name and address and we will mail six 25-cent jars with premium list and full instructions. If you cannot sell them you may return—no harm done. Write now, don't delay. **MOTHER'S REMEDIES CO., 115 Kinzie St., Chicago. Our Premiums Always the Best. Estab'd 10 years. Satisfaction guaranteed.**



## Cheer!

"That's a good word. Don't you like it? Cheer! Why, it brings a smile to your lip this minute," says Grace Adelaide Kiersted, in *The Mental Advocate*. How we all love cheer—a cheery, cheerful person. It gives the thought at once of activity, bustle and pleasure. You could not fancy a cheerful person being an idle one. Why, bless your heart, his or her life is too full of doing good—of bringing cheer into a life that needs the brightness.

I have the picture in my mental vision now of just such a cheery person. No, I am not going to detail it, for you have the mental picture also, and you may be able to make more of it for yourself than I could for you.

The thought I have in mind to give you is this—it's not new—but it will do you good to hear it once in a while. Be filled with cheer. Say to yourself, "I am cheery, and everybody loves me, because I love everybody." And so you do. You have not one in all this wide world of whom you think unkindly—no, not one! Has someone done so and so? Has he? Have you had a bitter trial? Well, be of cheer, and mark you, a year from now you will say, "Well, that experience has made me what I am"—a better man—a better woman. Yes, it will. I know.

Do not let any sadness, any depression overcome you. Do not, I say. Who wants to see sorrow depicted in a mournful, lip-down-at-the-corner, melancholy, half-closed-eyed face? Now, who does? You do not, I know, and you would be the first to run from such a one. It is so easy to forget the cheer, and think your case is quite the exception. Never were there trials and sadnesses so hard or sad as yours, you think. Yes, and just because you think them so, you make them so.

I have so often heard people say—in fact, I have been one of them—"Oh, you must be cheerful—filled with cheer—at this time of the year, if you never are at any other." Let me tell you, we want cheer all the year, every day in the year, and every minute of every hour in the day. Christmas time is a good time to be gay—of course it is, but so is the hottest day in summer. We would have more happiness in this world if we had more cheer.

If you are a woman, remember you can have friends by the score if you have cheer and womanliness. Be a womanly woman, strong in endurance and faith.

If you are a man, you can have friends by the score if you have cheer and manliness. Be a manly man—strong in your strength—strength of purpose, endeavor and personality.

But, man or woman, remember to have cheer. "I am cheery, and everyone loves me, because I love everybody."

## Roses

THERE is never a rose that has bloomed, dear,  
In this garden of ours to-day,  
That has not given light,  
Or gladdened the sight  
Of some traveler on his way.

It may be a butterfly only,  
As he flits 'neath the sunny sky,  
But the glimpse of the rose,  
In the breeze, as she blows,  
Makes him pause as he flutters by.

A sick hand may fondle the blossoms,  
A hand that is fevered with pain,  
And the joy in the eyes,  
The delight—the surprise—  
Is sweet as the sun after rain.

So we each have a work of our own;  
To blossom, to love and to cheer;  
And just as the rose,  
That smilingly grows,  
We may make the world happier, dear.  
—Christie Laws.

What does a great soul care about ridicule, mockery, scoffing and false accusation? A great soul is calm and serene always, and silently and secretly and sacredly loves and blesses all those brothers who oppose him; a great soul never combats, resists or argues against error or ignorance—its only weapon is love, eternal, universal and fervent love.—*An Adept of the Brotherhood of Universal Lovers.*

Animal indulgence, self-seeking and strenuous strife, always bring more or less disease, pain and failure to man.

Some men always know the duties of others better than they know their own duties, and are pleased to call themselves "reformers." The real and blessed reformer of the world is he who reforms himself.—*A Mystic.*

Man is a power for good in the world to the extent that he is pure and good, just and righteous, sane, sober and dignified. And there is nothing that will make man pure, good and noble but character built by the Holy Spirit. So the spiritual life is the only life of Power and Force and Purpose to live.—*A Mystic of the Brotherhood of Universal Lovers.*

# HIGH-GRADE EASILY TALKING MACHINE EARNED

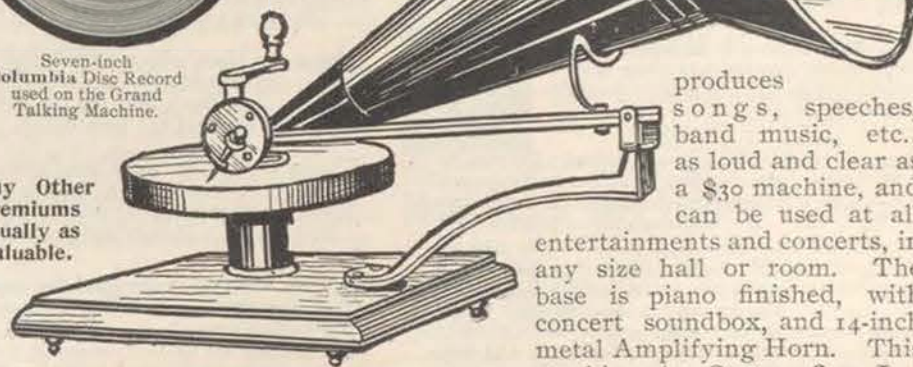
20 inches long. Uses either Victor or Columbia records.

Reproduces speeches, songs and music, equal to a \$30 machine. Don't throw your money away, but take advantage of our generous offer. In order to introduce **Marvel Washing Blue** in every county in U. S. we have decided to give away the "Grand" Talking Machines, **Absolutely Free**, for selling only 36 packages of Washing Blue at 10 cents per package. **Don't Send a Cent, We Trust You;** order to-day, will send you the Washing mail, postpaid; when sold our money, \$3.60, and we promptly ship you this machine complete with 25 points, including a **Coon Song. No Charge for Boxing, Packing, etc. Itre-**



Seven-inch Columbia Disc Record used on the Grand Talking Machine.

Many Other Premiums Equally as Valuable.



produces songs, speeches, band music, etc., as loud and clear as a \$30 machine, and can be used at all

entertainments and concerts, in any size hall or room. The base is piano finished, with concert soundbox, and 14-inch metal Amplifying Horn. This machine is **Open for In-**

speciation at Our Offices between 9 A. M. and 6 P. M. We are giving away the "Grand" Talking Machines to quickly introduce our Washing Blue, and all we ask is that when you receive the machine, which we give away absolutely **Free** for selling only 36 packages, that you will show it to your friends. This is a grand opportunity to get a fine Talking Machine for a very little work. **\$100 Reward** will be paid to anyone who can prove we do not give this machine as we say for selling only 36 packages of Washing Blue. Write to-day. Address **E. J. MORGAN BLUING CO., Dept. 25, 173 Greenwich Street, N. Y.**

## BARGAIN SALE REMNANTS of SILK RIBBONS



### BEAUTIFUL SILK RIBBONS AT LOW PRICES

To close out our tremendous large stock of Remnants of Silk Ribbons, which is the largest in quantity, value and variety in New York City, we have marked the prices way down. These are the most beautiful Silk Ribbons in the East, and at this remarkable mark-down sale we are making an unprecedented and unparalleled **BARGAIN OFFER**. These beautiful Silk Ribbons were recently purchased at wholesale auction sales at prices which will enable our lady customers to see a **greatly reduced price** from their real value. These ribbons are really very fine ribbons. Please do not judge them by our **MARK-DOWN PRICES**. They are bought in very large quantities at wholesale auction sales, and we generally buy for spot cash all the ribbons a mill has. We have bought as high as \$3,000 worth of these beautiful Silk Ribbons at one time, and they are certainly of most excellent value. We are anxious to sell a lot of these rare Silk Ribbons in every neighborhood, as their beauty and value at **OUR CUT PRICES** will sell lots of them to your lady friends.

Now, remember, these remnants are all from one to two and three yards in length, and many of them are the **finest quality** of Ribbons in the market, of different widths, in a variety of fashionable shades, in fact, nearly all colors are represented; also different kinds of Ribbons adapted for **bonnet strings, neckwear, trimming for hats and dresses, bows, scarfs, etc., etc.** No lady can purchase such fine Ribbons as these at any store in the land for many times our price, so that the bargains offered by us should be taken advantage of by our customers.

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Potency is resident in spirit; impotency resideth in the senses.—F. H.

Thou art a resident architect of thy body, and can shape it as it pleaseth thee, with that fine instrument, the mind. "Life—animal, human or divine—is ever carving its own animated statues, and through immutable law sets them up with perfect correspondence and adaptability. The human mind rears its own noble form, moulded and polished in every feature by the unconscious constructive thought and specification of its resident architect. Its outline, vigor and utility are developed or improved by the favoring or disfavoring mental states of its owner."

Some time, somewhere, God wins all men by His mighty love. No man can escape God—escape from reaching that state of consciousness where he *knows* and *realizes*. He has forever been, and forever will be, the nearest thing to him. "The blazing flames of Love will spread and burn until they possess and purify every soul, whether that soul be on the plane of sense or within the confines of *Hades*." Such is the power of Love. It burns away the cage of illusion and frees the spirit, so that it forever dwelleth with God-consciousness in the Seen and the Unseen.

We are all an eternal part of one eternal and universal Mind and Life.—A. Z.

The sublime vision comes to the pure and simple soul in a clean and chaste body.—Emerson.

The human race is divided into classes—those who go ahead and *do* something, and those who sit still and inquire why it wasn't done the other way.—Oliver W. Holmes.

Are you chained by circumstances? Do you cry out for better opportunities, a better environment? Do you seek a wider scope for improved conditions and find it not? Oh, beloved eternal child of God, why not give up trying in your feeble way and ask the help of the Mystics to show you the Simple Strong Way to break all chains that bind and grind you? Anyone who becomes a loyal member of the blessed Mystic Success Club will be astonished at the magical (mystical) changes for peace and happiness which will be brought about. Read about the work of this Club in another part of this issue of the Magazine.

## Patience

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

"Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my hands and let them move  
At the impulse of Thy love."

"Take my will and make it Thine,  
It shall be no longer mine;  
Take my heart, it is Thine own,  
It shall be Thy royal throne."

## Hope

BRIGHT sun, fair wind, shall fill my sail,  
My bark may drift far out to sea,  
And waves and tumult toss around,  
My dear ones still are watching me.

We cannot change life's destiny,  
The friends we meet come not by chance,  
We garner up the seeds well sown  
And all life's beauty still enhance.

The good in us is quickly sown,  
Despite the tumult and the ills,  
Into the river quickly runs  
The brook that gurgles down the hills.

The sky is black with clouds o'ercast,  
My ship may founder by the way—  
My dear ones speak from out the storm,  
No fate can lead thy bark astray.

The curtains of the night hang down,  
Pinned back by many a beaming star,  
My bark will sail serenely on,  
And heavenly harbors gleam afar.

O LOVE, that dost with goodness crown  
The years through all the ages down!  
'Tis in thy strength the mountains stand;  
The seasons roll at thy command;  
And rooted are all things that bless  
Deep in thy everlastingness.

—J. W. Chadwick.

## For Employers and Employees

The unawakened or unspiritualized man is in the dead or negative part of life; the spiritual man is in the live or *positive* part of life; both are in eternal life, the same as a blind man and a seeing man may stand in the same Sunlight, but both do not see or feel the Sun alike. One man walk in Light with his eyes closed, another with his eyes opened; one sees all the beauty in this blessed world, and the other sees all the ugliness; one has success, and the other failure; one says God blesses him, and the other says God ignores him; again, one is positive and forceful, and the other is negative and powerless. Come, wake up, beloved brother, and look within and without and learn the blessed lessons of eternal Life.  
Frank Harrison.

"It is utterly impossible to evade the subtle compensations of natural law, for they are as persistent as gravitation," says Henry Wood. And so each patient and loving soul eventually comes to its own, just as sure as two and two make four. No employee can cheat his loyal righteous employer, and no employer can cheat his loyal righteous employee. "Those employers who are most humane and liberal will get the best service and prosper the most." It is the Divine Law that the unjust employer shall lose his best employees; they are apparently mysteriously taken from the unjust employer and usually brought into keen and losing competition on the part of the selfish employer. This is also true of the unjust employee; he, too, is shifted to even a more selfish and unjust employer, or is placed in idleness. The Law of Compensation never ceases to work. If employers and employees knew the truth about the unseen occult powers there would not be so much dissatisfaction, injustice and suffering in the world.—The Blissful Prophet.

There is no great and blessed power in life only in the Spirit of Life; live in the Spirit and be blessed.—A. Z.

## "Wings of Truth"

"HIGHER and still higher  
From the earth thou springest  
Like a cloud of fire;  
The deep blue thou wingest,  
And singing still dost soar,  
And soaring ever singest."

—Shelley.

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# FROM FACTORY TO FORTUNE.

**How Charles Stewart  
Stepped from a Factory  
Into a Brilliant Future.**

The friends of Mr. Charles Stewart, of Chicago, Ill., are talking about the sudden change in his fortunes, and business men are widely discussing the enterprise that raised him from an humble position in a factory to one of profit and honor in the office of one of the best known firms of public accountants in this city.

To the newspaper representative who called at his home, No. 2236 Austin Ave., Mr. Stewart stated that he had long desired to enter business life, but as his education had not included a business training he had been forced to work in a local factory. Being determined to rise in the world, notwithstanding his surroundings, he took up a correspondence course in bookkeeping and business methods during his evening hours, and so fitted himself for his present position without losing



any time or money while doing so. Further than this, Mr. Stewart modestly refused to discuss his good fortune, but he handed the reporter a copy of the following letter, recently written to the school whose course he had studied, and which had secured his position for him:

COMMERCIAL CORRESPONDENCE SCHOOLS,  
Rochester, N. Y.

Gentlemen—I have completed your course of instruction in bookkeeping and am well pleased with it. When I first wrote you I knew nothing about this subject, but after reading what others have accomplished I decided to take it up. I had no difficulty at all in learning bookkeeping, you made everything so plain to me. I could never have gone to a business college to learn, as I was then working in a factory every day, but your mail course enabled me to learn it in a very short time by devoting my spare moments to it. I am well pleased with the way you treated me in regard to going into explanations and giving immediate answers to questions. When I had completed the course I was surprised to hear that you had a position for me within such a short time after I had graduated from your school with one of the largest and best known expert accountant companies of the country. If I had not taken your course I would not have been able to fill the position which I have, and want to thank you for the way you treated me. I wish your school success, as it has been the means of opening up to me a bright and successful future. No one could treat me better than you have done. If anyone has any doubt of your ability to teach him bookkeeping, I would be glad for you to refer him to me.

Wishing you continued success, I am,  
Yours respectfully,

CHARLES STEWART,  
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The Commercial Correspondence Schools will send to any ambitious young man or woman a free book, entitled "How to Succeed in Business," which is the same book that started Mr. Stewart on the road to success. This book tells how you can learn bookkeeping and pay your tuition after you have been placed in a paying and permanent position. It fully explains the most wonderful system of accounting ever devised, and is full of valuable information that will help you to succeed in life and push you forward in business. A limited number of these books will be sent absolutely free to any ambitious person who sincerely desires to better his position in life. All you need to do is to send your name and address on a postal card, and you will receive the book by return post. Address Commercial Correspondence Schools, 93D Schools Buildings, Rochester, N. Y.

## The Shining Countenance

BRIGHTER than the most brilliant of gems, electrifying with a radiance that does not dazzle so much as it calls forth a reflection of brightness, is the shining countenance.

The soul of each man is a sun of infinite energy and glorious light; but how few allow themselves to shine; how few faces are lit up with their possible divine life!

Take your thoughts away from the swamps of fear and evil; centre them on the ideals of faith and love, on good intentions for others, and your countenance is at once illumined.

Look in a mirror and you shall see that my words are true.

Absolve yourself of all troubles; be peaceful; be still; cease all your repining; then your countenance will shine.

Then such an instantaneous physical change can take place by a change of thought suggests what power there is in a renewed habit of thought; a habit created by repeated conscious reposeful efforts of calm, concentrated thinking in line with the Ideal.

Not only is the countenance changed by a bright thought, but the whole body. The atoms are so many vortices of ether, and the central force of each is the mind.

A shining countenance is a smiling countenance. Look on life rightly and you cannot but be pleased. Then you will smile; you will laugh with joy, because of life's possibilities.

You have perhaps desired to reach greater heights of power; you will reach them easier if you, will but smile as you go.

There is every reason why the heart should be glad; and your love for others will show this so; this love is the sunshine that expresses itself in your countenance. The mere fact of loving drives away fear and darkness; all false conceptions of duty, the conclusions of a biased reasoning, vanish at the appearance of Love.

Everyone loves the sunny days, and everyone loves the man whose soul or individual sun shines through his face.

Such a man will be trusted, wherever he is; he is an interpreter of life; he will intuitively grasp the meaning of things; he will be welcomed everywhere; he will recognize all, and he will be recognized by all. He will be received as the Son of Man, a true exemplar of his race, a leader in the evolution of humanity. He will be an encouragement and an incentive to all.

A shining countenance is first of all an immediate phenomenon expressive of the proof of right thinking. And the same source of this illustration contains the potency of completely changing character, body, surroundings—of influencing the person, the community, the race—of issuing forth from its infinite, solar centre great stream of life, giving out more vigor, raising the whole realm of existence to the higher plane.—Fred Barry.

Someone has said that "civilization is a kind of caging process." It had to be, on account of man's ignorance; as yet brains have not grown large enough to be free. In fact man is caged in his own ignorance.—Freedom.

## Literary Prescription

For action, read Homer and Scott.  
For consciousness, read Bacon and Pope.  
For sublimity of conception, read Milton.  
For vivacity, read Stevenson and Kipling.  
For imagination, read Shakespeare and Job.  
For common sense, read Benjamin Franklin.  
For simplicity, read Burns, Whittier and Bunyan.

For smoothness, read Addison and Hawthorne.  
For humor, read Chaucer, Cervantes, Rabelais and Mark Twain.

For choice of individual words, read Keats, Tennyson and Emerson.

For the study of human nature, read Shakespeare and George Eliot.

For loving and patient observation of nature, read Thoreau, Burroughs and Walton.—Notes and Queries.

## Mind and Body

As the whole man is a unit in expression, we should expect to find a correspondence in the physical organism to the more masterful control and use of the mind, as through concentration. The expectation is justified; for scientific experiment has shown that increased mentation has resulted in increased brain-cell structure, and that radical improvement in particular bodily structure has been effected through systematic and properly directed mental action.

In the normal life-expression the interaction between mind and body is very intimate. Mind in this expression has a physical basis in the structure of the brain; it follows that its easiest functions are along the lines of this previously established basis. The special direction or employment of the mind changes this basis accordingly, making possible a new order of mental expression, and from which corresponding physical changes result in the organism.—Realization.

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## Rare Secrets Held by Savages

SAVAGERY still holds some mysteries that civilization cannot solve.

That anyone should be able to walk a distance of twelve feet over red-hot stones with bare feet sounds like a ridiculous impossibility, and yet there is indisputable evidence that this is an accomplished fact.

The Maoris and other Pacific Coast natives possess the power. Not only can certain of these Polynesians walk over glowing stones unharmed, but they are able to delegate their power to other people.

Colonel Gudgeon, the British resident at Rarotonga, one of the Cook Islands, describes such an occurrence which took place in January of 1899, and in which he was a participant.

For many hours a big fire had been kept up on a foundation of large stones, and at two o'clock in the afternoon, when the burning embers were raked aside, the colonel found the stones to be so hot that a branch of green wood thrown upon them blazed up in a few seconds.

The native priest struck the edge of the furnace three times with a branch of the ti-tree, and then he and his pupil slowly and deliberately walked across.

The pupil afterward handed his branch to Mr. Godwin, another Englishman who was present, and said, "I give my 'mana' (power) over to you. Walk across with your friends."

Four white men thereupon walked across, including Colonel Gudgeon. The latter, in describing his experience, says: "I knew quite well I was walking on red-hot stones, and could feel the heat, yet I was not burned. I felt something resembling slight electric shocks both at the time and afterward, but that was all."

The Shintos of Japan possess some similar secret. At the Houshi Shinshukyo Temple, in the district of Kanda, Tokio, there is a fire-walking performance every half-year. Another equally extraordinary feat is the "yubana," or ordeal by boiling water. At this the devotees literally drench themselves with water out of caldrons at a galloping boil. It would take the skin off anyone else, but not a blister appears upon the bodies of these Shinto priests. The only explanation they vouchsafe is that they draw out the "spirit" of the water, and so it becomes harmless. Think of the value of such a secret to the engine-room crew on a modern torpedo boat!

Some of these African wizards profess to be able to turn themselves into lions, or other animals, and so travel vast distances and find out the plans of their enemies.

About five years ago Dr. R. W. Felkin accompanied Emin Pasha on a tour through Uganda and the territory behind it. The doctor then traveled northward toward the Soudan. At last he got to Lado, about a thousand miles south of Khartoum.

One morning after his arrival a local wizard told him that during the previous night he had been at Meschera el Rek, on the Nile, five hundred and fifty miles away, and that two steamers had just arrived there.

The doctor, who had been away from civilization so long that he knew nothing of the retaking of the Soudan, laughed at the news. But the "m'logo," or wizard, insisted it was true, described the people on the boats, and spoke of one Englishman, short, and with a big beard, who had letters for Dr. Felkin. He said he was coming to Lado, and would be there in about thirty days.

Thirty-two days later Lupton Bey arrived with letters. As for the wizard, the doctor believes that he never was more than a few miles from his native village in his life. It seems certain that he, and others of his kind, must have a far greater command over the mysteries of telepathy than any Europeans.

The celebrated African traveler, Captain Wellby, had an utterly unexplainable experience when a fortnight's journey south of Adis Adeeba, in Abyssinia. A man rushed into camp shouting, "Walamo! Walamo!" He fell down in a fit and was a raving lunatic for many hours.

His men told the explorer that they were in the country of the Walamo, or "devil-possessed" people. These, they declared, were able to drive a man mad, and it was dangerous to eat in their presence. One of Captain Wellby's men did so, and he, too, went mad.

Resolving to put an end to this superstition, the captain himself ate a meal before about a hundred of the Walamo. He thought no more about it until next morning, when he found himself miserably ill, although up to that date he had not been unwell a single day during his journey.

The papaloi, or obeah-man, exercises the most absolute dominion over the negroes in the West Indian Islands, especially Jamaica.

Quite recently the old and trusted servant of a British official in Jamaica became temporarily insane. He became dumb, and was evidently unable to understand what was said to him. His wife declared that he must have unwittingly offended the "obeah-man."

His master said that was all nonsense, and put

the man under the care of a first-rate European doctor.

After three weeks, during which the unfortunate man got steadily worse, the doctor gave him up as incurable. His wife thereupon took him up the mountain to the obeah-man's house. The latter examined him, and then mixed some leaves into a thick green paste and made him eat them.

Three days later he was quite well again.

## Utilizing the Divine Energy Within

Katharine Westendorp, in *Freedom*

"If ye will enquire, enquire ye;  
Come ye again."

In the past history of humanity the evil and ungentle passions have so prevailed that the higher energies in man have been left not only undeveloped, but have been all but burnt away by hatred, malice, jealousy, envy and animosities of all kinds. As a result, the human race everywhere is dependent for health, happiness and power upon medications and man-made tonics, through the employment of which and their commercial value large numbers of men accumulate enormous wealth, the medical profession thrives and palatial sanitariums are maintained. But as a Tesla is learning the secret of utilization, of putting to practical use the constant, steady fall of Niagara as a motive power and the sun as the source of energy for the generating and conducting of electrical currents where-soever and whithersoever he chooses, so man has at his disposal and for his daily practical use an infinite, omnipresent and unfailing source of power for all the work he wishes to accomplish, all the life he desires to enjoy. To this end he need not construct an elaborate chemical or electrical laboratory that calls for large equipment with expensive machinery, rare chemicals or mysterious generating agents. He need not plod through text-books of the sciences, valuable as these otherwise are. He needs but to realize or recognize that he is the one great laboratory in the universe. He is the content and the consensus of all that has existed, that does exist, or that will exist in infinite time to come. The power, the tools, the marvelous apparatus, infinitely complex yet divinely simple, are all there within his microcosmic constitution. Best of all, the primal, infinite, never-failing, never-ending Source of all Power is in him, waiting in its eternal patience to be called into use, to be applied in action, to be utilized by man's reverent intelligence for his constant good and ever higher attainment.

When will man arouse himself to a realization of his inborn potentialities? How long will he depend (hang) upon external semblances of potency when he has but to enter within and find there all that is contained in the wide universe? But he must not think to find what most he needs upon a first glance. He must train his vision to see and recognize that which he is seeking. The primary, untrained pupil in botany strides over the very specimens he has earnestly set out to find. The tyro in biology misses the marvelous sea-products found in inlets and rocky recesses which the master of the science knows just where to look or search for. Inventors, so-called, have been known to work over an idea or a principle for half a lifetime, though they knew perfectly the law upon which their efforts depended. When Paderewski was asked by someone how he had attained his transcendent mastery of technique and expression, he answered, simply, "Madame, I practice." Goethe's "Faust" was sixty years in the making, yet the powers that brought it to its final perfection were all in him, the man, from the beginning. The creative (poetic) energies were all locked up in him as gold within a mine, but they had to be worked out and wrought into the immortal creation which stands as a type of the human brain, the laboratory of life, the alembic of nature through which every soul must pass ere it find its goal and source, which is the God within. And shall not every man then grow into the consciousness of his innate power? Shall not every intelligent, soul-endowed being become aware of his heirship to that which, having attained, it makes him a genius among men—a genius who knows without the formalities and conventionalities of perfunctory schooling? Shall he not so perfect his inner vision that he can with absolute confidence say: "I know that my Redeemer liveth, and (while I am still) in my flesh I (shall) see God!"

Whatever the original version of this saying of God's may have been, in its truest practical sense it is for man's unquestioned possession, for each and every soul's discovery and personal revelation. This is the power in man for his intelligent use, as Tesla utilizes the power of the sun, with which it

is claimed that commerce, warfare and the relationship of the nations of the world are to be revolutionized and controlled. This divine energy in man, once known and recognized, as are the latest discovered forces to men of science, man will begin to reconstruct a new world about him that shall be in perfect harmony with the creative intent. Beginning with himself he will "set his house in order," because he will have learned the Law of Order from its divine original. He will spontaneously adopt the method of the inventor who, once having the idea in his mind, rests neither night nor day, devotes all, sacrifices all, to the attaining of a living, working, utilizable expression of it. In doing this he has only discovered (uncovered or liberated) an energy, a power that is all his own, yet which belongs to all life. When he consciously releases the divine potency of every atom of his being and gives it full rhythmic play in all he does or attempts to do, he has attained the mastery for which he was created. While still in the flesh, using his body as a beneficent vehicle and instrument, he is, while actually a creature, potentially a creator—the one consummate purpose for which alone he exists upon this earth. Let him begin by learning one simple fact embodied in the law of attraction and expressed in the formula that "like seeks like." Let him hold fast the truth that what he is seeking positively exists; not only that, but that it exists where he has a right to look for it. Let nothing turn away his purpose or his work, and it will surely be found—there in the innermost recesses of his being. If with all your heart you truly seek, you shall ever surely find; thus proclaimeth the Law. Search not only the realm of external truth, but search diligently, patiently, lovingly within, and the very eternal source of living power will be found. Once found, the intelligent, conscious, beneficent utilization of all its resources will flow as spontaneously as life itself, for it is Life.

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### The Thought of Immortality

William Brunton, in *Practical Ideals*

We all must have watched with delight the setting of the sun in the glorious summertime. On the mountains or by the sea we have full vision of the ancient miracle of beauty. A world is passing from our vision, a world to which we are indebted for all the loveliness about us, and in the glow of whose shining our day has been lived. Now he is slowly fading away—but not with sadness, rather with a revelation of joy that is unbounded in its expression of brilliance. The jewels of God are scattered in the heavens, and fall in the ocean rejoicing to receive them.

And then, loveliest sight of all, as it seems to me, is the coming of the evening star in that sea of splendor. There the gem shines with a quiet lustre that seems to speak to the soul. It tells of worlds behind our worlds, unseen before, but now brought clearly to our wondering gaze that we may know God gives when He seems to take away. It is a parable of the victory of life. It is the word how we advance by change.

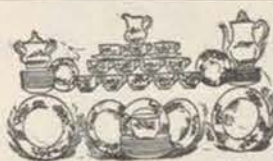
And loss is not loss. We know this in the large relation of such revelation as the stars give. They make it not a guess but the truth—which we have to consider as the thing we needed to know. It is a word for every day with the shadows that come and which for long—were so terrible to man. Now there is enjoyment and refreshment with the repose the night brings. The thought of immortality would surely come to the considerate under such circumstance of the infinite being revealed.

There was a time when we questioned if the planets could be inhabited—that time is passed, because it seems the most natural thing that they should be. Ours is one of the least of the children of the sky, and therefore, as it is beautifully blest with life, it seems consistent that all other worlds should likewise have equal, if not richer, gifts. A great longing comes to us that we might travel thither, as a bird flies from one blossoming branch of a tree to another. To me the longing is an assurance, and my thought of immortality bears the hope with it, and I follow it as a gleam of gladness I cannot lose.

The evening is fair; is not the morning of like glory? It is the emergence from darkness and death with the smile of conquest. All the banners of victory are hung in heaven. The sun knows no diminution of its strength and grace. There is before us the same living radiance and creative power. I love to ponder on the spiritual significance of this. It has a charm for the troubled or doubting mind. It is positive assurance that all is well with the retreating richness of yesterday. It is still ours, and the separation was but as a sleep.

We read the same lesson, we have the like word, reinforcing all such suggestion of deathlessness, in the return of spring. That is the miracle of natural beauty. It takes the poet heart to appreciate it at something of its value—perhaps even he falls short, however, of taking in all it desires to say to us. Yet is it not marvelous?

Some reply, "Yes, but the flowers were not really dead, the seeds are there; and the trees were only waiting the shining of the sun to grow again."



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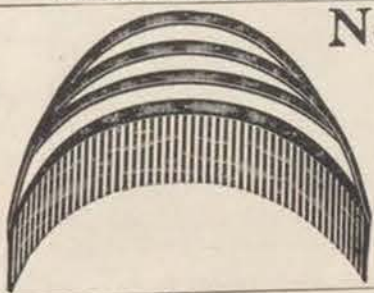
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Precisely, my friend, and our contention is that it is always so. There is no death, but only the seeming of it, and Nature expresses this in varied ways that we may know when it comes to ourselves—we have no need to fear.

The will to give us life is not lacking, because it is expressed in our present existence. Then the power to continue it is not absent, because the more surprising thing has been done in the seeming rise out of nothing. The miracle we doubt is an accomplished fact, and stands as a beautiful reproof of our unfaith.

We cannot give too much weight to the logic of this. It carries us through all our quibblings, and brings us safe on Jordan's peaceful strand. It is the evidence of things unseen that we may most surely believe. Indeed, we grow up to this, as we put ourselves in harmonious relations with the world. We are sensible of our spirituality, we are of the divine and in the divine, and nothing evil can happen to the good. This is the Easter message, but it is the consolation and guidance and strength of our lives through all the days, if we will only faithfully have it so!

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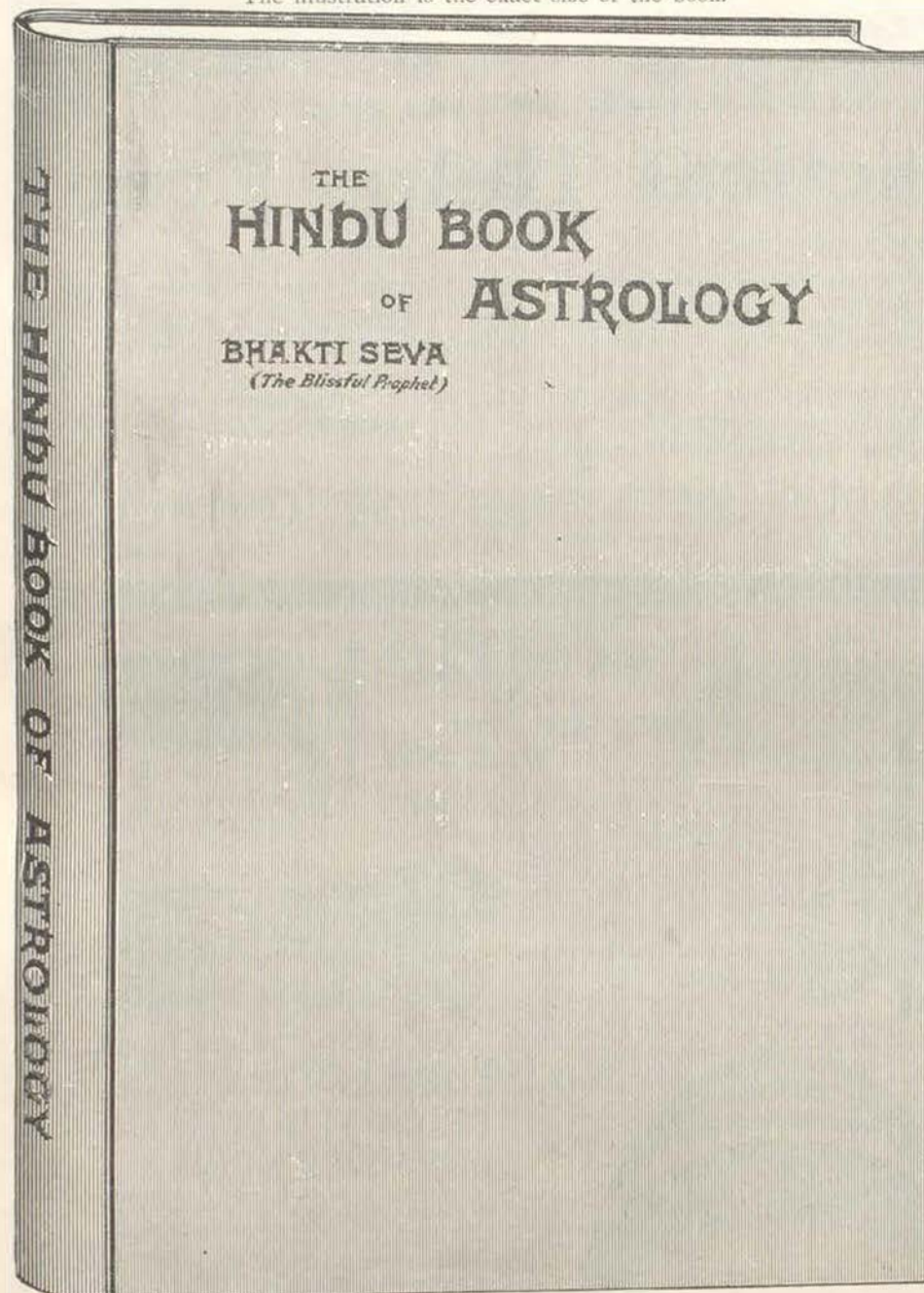
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May peace, joy, health, prosperity and happiness come to all my readers. I am, BHAKTI SEVA (The Blissful Prophet).

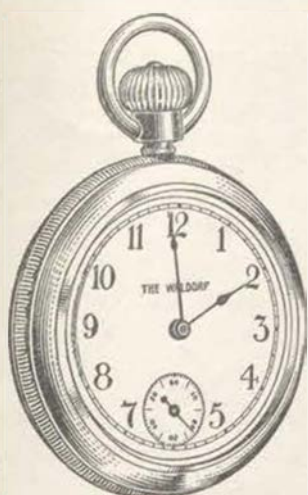
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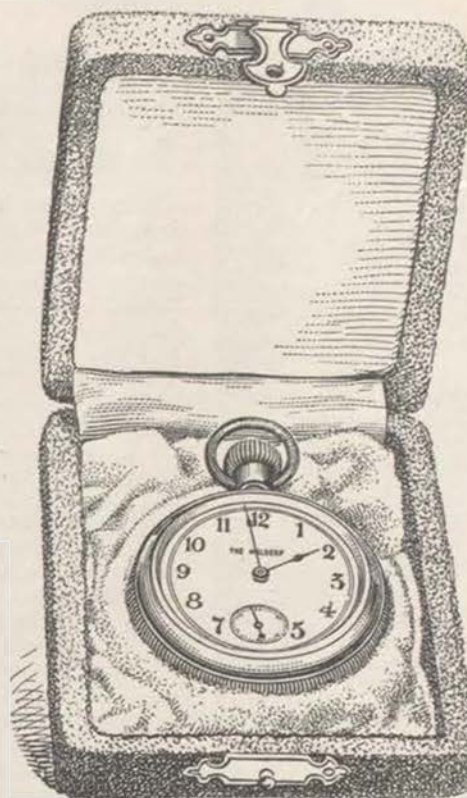
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