

IN THE GREAT GOD WE TRUST

THE MYSTIC MAGAZINE

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UNTILL lie the sheltering snows, un-
dimmed and white;
And reigns the winter's pregnant silence
still;

No sign of spring, save that the catkins fill,
And willow stems grow daily red and bright.
These are the days when ancients held a rite
Of expiation for the old year's ill,
And prayer to purify the new year's will:
Fit days, ere yet the spring rains blur the sight,
Ere yet the bounding blood grows hot with haste,
And dreaming thoughts grow heavy with a greed
The ardent summer's joy to have and taste;
Fit days, to give to last year's losses heed,
To reckon clear the new life's sterner need;
Fit days, for Feast of Expiation placed.

— Helen Hunt Jackson

THE GOLDEN GATES

By MABEL COLLINS

The Golden Gates are those portals which admit to the spiritual life. They do not *close* on it—they *admit* to it. It is the iron bar that lies across them which alone prevents their standing always ajar, ready to yield softly to the touch of any who would enter. But the iron bar is very heavy and hard to push aside—so heavy that none can do it alone. It is necessary to have faith—or knowledge—and to feel the strength of the whole body of love in your hands, to be aware, however slightly and dimly, of the existence of the Brotherhood and of your union with it.

The iron bar is that artificial and temporary consciousness which makes you into separate existences. In your present state it appears to you to be the one great reality, the one absolute truth. The man who recognizes nothing else as certain or proved, accepts the fact of his own separate identity. And that is the first thing which has to be put aside on the threshold of occultism, the one thing which must be surrendered as a mere fancy of phantasy of a passing form of experience.

You imagine yourselves to be separate spirits or entities, occupying separate forms, and separated absolutely by the formulated conditions of your life. What a palpable delusion! Regard but for a moment the ebb and flow of nature, and you find your body is but a part of it, ceaselessly changing and exchanging all that it is built up of. That is the first necessary condition of material life, and a little study of it will show all that is necessary. What you then must remember is that super-nature and nature work on analogous laws, and that these are even more marked, more positive, more inexorable in the greater life than in the lesser. Once have the sense of spiritual consciousness awakened within you, and you will recognize this instantly. Behold and feel the melting, fusing power of actual spiritual life! See how the teacher's consciousness becomes that of the pupil, how the lover's soul becomes that of the loved, how the mother and child interchange thought without need of speech. These three forms of attachment are all blended in the greatest, the attachment of the Master for his disciple. He is father and mother, lover and husband, to the one who is learning, who leans towards him, and who has entered into that body of love of which he is himself a part.

When once the sense of separation is removed, then the greatest obstacle in the path of power is gone. Man can rebuild his physical nature, and create his divine nature out of it only when he knows that neither it nor the animating power within are his own, or are even himself. When he learns this lesson fully, the heart dies out so far as personal desire is concerned, and the ashes of longing lie in the vessel of the offering.

When the disciple has learned this lesson, then he renders up all the weapons of offence and of warfare, for no longer does he wish that he shall have peace, or power, or pleasure, or aught else, for himself or for any loved one. All motive for combat with any other, or even of defence from any other, is gone once and for all. Then the disciple becomes

like a dove that is clothed in white plumage. If in his person power be seen and force be used, that power and that force come from the great brotherhood of love to which he belongs, and not from himself. Then he finds himself able to stand and to walk in the spirit, to enter the hall of learning, and to discern the meaning of the bright jewels that glorify it. But while he regards himself as separated and apart from others, even from any whose sin he loathes or whose hatred he has incurred; while he has any desire for himself, even the desire of rest or of quiet, so long is he blind and dumb and helpless in the presence of the great ones.

He who enters a body of love must yield up all, even his own soul, at the entrance.

Before you can be recognized by the brethren in love you must take your animal soul and lay it beneath your feet, planting your foot on its neck.

Before you can become aware of the existence of the brotherhood of love you must kill out that blinding folly which makes men hunger for separate life.

Before any welcome can be uttered to you, you must seize the very nature that quivers within and which causes you to live, and compel it to be silent and still. Otherwise it will drown that welcome, even should it be uttered by its outcry for mercy.

It is the emotions alone which admit you to the citadel of the soul; it is through the heart only that you can reach yourself. Those who are without heart are also without soul.

It is through your love you must learn. Dwell upon it, cultivate it, study it. Take the heart and all its emotions, divest them of all covering and gaze upon them. Learn to do so critically and without flinching. Deal thus not only with your own heart, but also with the hearts of your true companions. Only from those that are true can truth be obtained, until the scales have fallen from your eyes and you know the true from the false.

Suffer cheerfully, knowing that by suffering your grossest parts of self are consumed. In the experience of the heart and in the lessons of love there is profound pleasure and acute torture. If you lend yourself gladly to the torture the sooner will it be ended.

Gaze on your heart unflinchingly and learn of it. Do not fear the hard names that your animal soul will use toward your great self. It is an instinct implanted for self-preservation in the man which makes him think it unhealthy and even unlawful to study the operations of his own nature. Defy those lower instincts which draw you back towards unconsciousness.

Remember that there is the unconsciousness of the animal soul and the unconsciousness of the divine. The two souls cannot be in full activity at the same time. One must be in abeyance. You yourself must choose which is to predominate, and which is to grow and wax strong as a giant while the other becomes fainter and less active. Your choice will seem to be the choice of pleasure and desire. None other is of any use. Hold your animal soul still while you talk with your divine self; put your foot on it and compel it to serve you; but do not attempt to kill it before its time. It will only come to life again and confront you suddenly in a new shape, filling you with dismay and fear. You have not the power to kill it. Your way of escape from it is to make it your servant, to transform its powers into divine forces and

transfer your interest to them. In doing this all the powers of earth and Heaven will silently yet resolutely aid you, because you will be obeying their laws. The ascetic opposes the laws both of nature and of supernature, and so becomes an outcast and an alien, and has to fight alone. And the man who is alone has not power enough to lift the iron bar. He is a foredoomed failure.

It is where two or three are together that the Master stands unseen in the midst.

Behold, the great King standeth secretly, and in secret his courtiers worship him. He is light and joy, and illumines and gladdens their hearts. Through all living creatures his torch flashes, and unites them in their inmost soul. Therefore it is impossible to separate one human life from another, for the same chord vibrates through and in all. Therefore the sense of separation means death.

Even the most unclean of living souls have some spark of the great light, or they would not be other than as the stones. Never forget this; never lose sight of the brotherhood of humanity which surges and presses upon the brotherhood of love.

The disciples of this creed are alone in the world, members of a secret brotherhood, the only one which exists. The brotherhood is one which extends all over the world, and its members are therefore many, though in comparison with the peoples of the earth they are but as the rare life-giving seeds amid all vegetation. Yet each member does but know one or two other members of that fraternity in a lifetime; and no pledge can be taken between them, no sign exchanged, in the physical. Their union is the supreme one of love purified, love profound, love splendid. Where two or three are gathered together there the Master is in the midst of them. If a disciple be indeed willing to endure every ordeal and torture cheerfully, and will thoroughly purge his heart, and burn out of it the passions and desires which hold him back from the life of power, he will never be left to suffer alone; but two or three will be gathered together and the Master will be in the midst of them. By the heart is meant that essential essence of man which is himself. It is demanded of the disciple that from life to life this essence shall be taken more and more fully to the altar of sacrifice, and shall be more and more fully burned and purified, so that at last it is fitted for the circle of the pure ones.

The outer circles which can in time be drawn around the two or three disciples are not formed of members of the brotherhood, but of mere drinkers at the margin of the stream. It is the duty of the two or three who know each other to feed these as far as possible, and bind them together in any way which is open. All associations, all united effort, which is led, or guided, by one of the brotherhood, is part of the divine work, and is recognized as being so; for the attempt to act in union is the first simple lesson, the elementary alphabet of true living. And it has to be learned thoroughly.

WHAT TRANQUILITY IS.

For nowhere either with more quiet, or more freedom from trouble does a man retire, than into his own soul; particularly when has within him such thoughts that by looking into them he is immediately in perfect tranquility—and I affirm that tranquility is nothing else than the good ordering of the mind.

MARCUS ANTONINUS.

SONG.

Out of the depths I called thee,
And thy soul answered me,
Cease from thine anguished grieving,
I have redeemed thee.

No longer are thy garments
Stained by the mire of earth,
Love washed them white and gave thee
A glad—a spirit-birth!

Now thou art safely sheltered
'Neath Love's protecting wing,
Here by pure light encircled
Lift up thy voice and sing.

Sing of the Father's mercy,
Sing of his love for all,
Sing of the truth, which freeth
From every binding thrall.
Amen.

LURA BROWER.

HUMAN BODIES EMIT RAYS OF COLORED LIGHT.

One of the latest scientific discoveries is that all human beings emit rays of various colored light from their bodies and that the color of such rays is determined by one's mental and moral growth. The rays have been classified and thrown from the body onto screens by means of a delicate instrument, so that they become visible to persons of ordinary eyesight.

Anger gives rise to red of all shades, from brick red to brilliant scarlet; brutal anger shows as flashes of lurid, dull red from dark brown clouds, and the anger of "noble indignation" as a vivid scarlet.

Affection sends out clouds of rosy hue, varying from dull crimson, where the love is animal in nature, rose mingled with brown where selfish, or with dull green where jealous, to the most exquisite shades of delicate rose like the early flushes of the dawn, as love becomes purified from all selfish elements and flows out in wider circles of generous impersonal tenderness to all who are in need.

Intellect produces yellow rays—the pure reason directed to spiritual ends, giving rise to a very beautiful yellow, while used for more selfish ends or mingled with ambition it yields deeper shades of orange, clear and intense. And these rays are moulded into forms of color by thought, every thought takes form as a color-shape, and according to the nature of the thought, so its color.

With the clearer vision will come the power to visualize every thought form projected in one's neighborhood. Not only the rays emanating from this person or that shall serve us as a guide to his character, but every thought he fashions shall be seen and its color noted. So that if it be an ill one and directed against us, though our mental matter fails to answer to the coarser vibration and no impression on our minds is made, we shall perceive the warning color and take note of the evil nature of the thinker.

To create beautiful thought forms, directing them on missions of love and charity, will be a never-ending source of delight, and in so doing we shall awaken to a yet higher life, the spiritual, and draw nearer still to the threshold of the Most High.

LIGHTBEARER.

The Over-Brooding Love

By J. P. COOKE

As science necessarily assumes the Rational Order of the Cosmos, so does Religion assume the Moral Order.

Science believes in the triumph of reason, the integrity of thought. So, too, Religion believes in the final triumph of righteousness.

Science sees truly that the disorder of nature is only apparent and she reduces all phenomena to Law.

Religion believes in the Moral Order in spite of evil. Religion knows that evil is sometimes only apparent and may be only good in the making; her mission is to help on the triumph of right over wrong; of moral order over disorder.

What we call evil is as necessary a condition for a moral being, like man, as earth, moisture and air are necessary for the flowers.

A moral being without free power to choose right or wrong would be impossible. If incapable of sin or wrongdoing he would also be incapable of virtue or righteousness.

Man is a morally progressive being, and his moral nature comes through struggle and conquest. As he rises from the planes of animality, the inner life and love, which belong to his distinctively human nature, must come into evidence, and his humanity depends on the progressive conquest of the lower condition.

To mount, we must "hitch our wagon to a star." Man is the consummate yet ever progressive flower of creation; in him we see that the Over-brooding Love, through progressive conditions, is ever bringing the created minds into deeper and closer rapport with his eternal spirit, with his Inner Light. From this viewpoint we may look down in peace upon the writhing world. Evil is no longer a thing to be regretted; it is a necessity in creation—an educative condition. There could be no Human World, *per se*, without it.

The epochs of development are entirely justified. The ages lead from the savage man to the civilized, and from the civilized up to the spiritualized man. A single human quality is worth thousands of abortive experiments. Behold how the Hebrew history found its adequate meaning in Jesus of Nazareth.

God watches over it all. His Brooding Love will care for it all.

"The tangled threads are in His hand,
I know He holds them fast;
A perfect pattern He hath planned,
'Twill all come right at last."

Let us brush away the dust from the windows that screen us from the life, the freedom and illumination of the Spirit. Let us make the conditions to receive the Bread of Life, which is the Knowledge of God. Let us look beyond for the ever Living, Changeless Light, and resolve that the mortal-sense life shall become merely a faint recollection. Then, gazing steadily upward, we shall forget the errors of the past that have bound us; we shall leave the sorrows and the suffering on the margin of the earth-life's unresting sea. We awake to know that all Goodness is for us. The Father of Lights,

the Great Brooding Love cares for His little ones, and loses none of His children.

Through time and darkness we grasp His eternal Hands and we are lifted up and strengthened.

May we join with the many travelers on the way, and all manifest the Spirit, proving that the All-brooding Love light is here and there and everywhere.

"Throughout all time, throughout all space God is the Father of the Human Race."

In His mighty attraction we know the world will be better for our having lived and wrought and brought the inner truth to the eyes and ears and hearts of men. Happier that we have lived and suffered and overcome, and that we have been born again as babes into the recognition of our divine birthright.

"With deeper voice than any speech

Of mortal lips from man to man,

What earth's unwisdom cannot teach

The Spirit only can.

Make then that holy guide thine own,

And following where it leads the way,

The known shall lapse in the unknown

As twilight into day.

The best of earth shall still remain,

And heaven's eternal years shall prove

That life, and death, and joy, and pain,

Are ministers of love."

In this spirit let us love one another with that love that brings no pain, no blush. We can easily see that each must work out his own salvation, so let us bear patiently all that comes to us through the errors of our brothers and sisters, and if we may hold a lantern to their feet to show them where they might stumble, let us do it.

We turn from our human kindred to the ever brooding, central light, the light of true life, to rejoice in the natural emotions of gratitude, awe, joyousness, loving adoration that spring spontaneously in the healthy human breast, as it responds to the Infinite Power, wisdom and goodness of that living love, that perfect joy of gladness that is ever leading us on with some more wonderful tale to the next plane of life.

As moral evil is a necessity for a progressive moral being, just so is physical evil a necessity for a progressive rational being. One form of evil is closely interblended with our moral being, so is the other with our intellectual being. Intelligence is our spirit's guide for good or evil.

The necessary condition for any progress is a struggle with an evil (?) environment. The end, the aim, the goal of organic evolution is the bringing forth of a rational being—man. The necessary condition of that achievement is a struggle between seeming good and evil. We see that evil is a lesser good, the negative pole of the Positive Good.

The Divine attraction is the inner light—that "lighteth every man."

A beautiful light surrounds the infant, that is perfect in all parts—soul, spirit and body.

By the side of such a babe there stands a bright form, looking at the child as it sleeps in the light of the God life. It sleeps, mayhap, in you and in me—for we may not know the God in us. And Christ Jesus, the first born into this consciousness, is silently, lovingly, patiently awaiting our birth

into this Divine life. And this is true of all His creations, no matter what the bodily expression.

Today—there are many who are struggling in the birth pangs of their own Christ-child. The child is moving; soon he will open his eyes and see the loving Spirit who never leaves him until he knows the way.

The truth of this living light shall set us free. The Angel of Love shall guide us on our way.

As Miss C. E. Russell well said: "If we live the mortal way, with its thought waves of error enfolding us, we can never gain the pure peace. We shall be tossed on the waves of doubts and fears, until we learn that to enter the Kingdom of Heaven within we must overcome, and as strong individuals seek to purify our lower selves that we may find the Divinity that dwells in each one of us. Let us have courage, and day by day leave behind the errors of flesh and press on until we are born into the consciousness of immortality. Then we shall know ourselves as children of a living God." The living light of love that is ever brooding over His creations. The love that is above, around and within us. Leading us on to the brighter lands of light and holiness beyond.

There is one true life—the life of blessedness; it is of God. As we grow into unity with God we shall have life in the fullness.—*Exchange.*

MARTYRDOM AN ERROR AND A CRIME.

When John Rogers or Servetus was suffering in the flames, could the great God of Heaven have revealed Himself, could that wretched throng around the kindling fire have had their souls enlarged, until the true idea of God could have found entrance, that company would have plucked the victim from the stake and have begged to be forgiven for an error so weak and a crime so cruel.

They would have wept for days over such an *injustice* to a *brother*, and for engaging in such a satire upon the Almighty.
D. S.

COURTESY.

What culture is to the scholar, and what perfume is to the flower, that, courtesy is, to a gentleman. Kindness makes the youth a happiness maker. Courtesy is a delicate exhalation, that sweetens the atmosphere.

Good will diffuses itself in a genial glow. We all know the type of man whose tongue is a flail.

Ours is a world that is harsh in its judgments and cruel in its criticisms. Restrain your tongue. Be kind. Practice courtesy. Don't pelt the unsuccessful with words like stones. Consider, that what the north wind cannot do to produce a harvest, the south wind, blowing softly, can easily accomplish. Hate is as powerless as a blizzard. Love is as omnipotent as the sunshine. Distribute joy by your daily kindness.

SELF MASTERY.

A knowledge of our individual selves is of greater use to us than a knowledge of others.

"Not As I Will"

Blindfolded and alone I stand
With unknown thresholds on each hand,
The darkness deepens as I grope,
Afraid to fear; afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will;" the sound grows sweet
Each time my lips the words repeat;
"Not as I will;" the darkness feels
More safe than light, which this thought steals
Like whispered voice to calm and bless
All unrest and loneliness.
"Not as I will"—because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfil—
"Not as we will."

—*Helen Hunt Jackson*

WHAT IS POSSIBLE.

By conserving the natural and spiritual powers it is possible to escape dissolution.

By restraining the passions and letting gentleness have sway it is possible to continue as a child.

By purging the mind of impurities it is possible to remain untainted.

By governing the people with love it is possible to remain unknown.

By continual use of the gates of Heaven it is possible to preserve them from rust.

By transparency on all sides it is possible to remain unrecognized.

To bring forth and preserve, to produce without possessing, to act without hope of reward, and to expand without waste, this is the supreme virtue.
LAOTZE.

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ADVERTISING RATES UPON APPLICATION

"Let no one call God his Father
Who calls not man his brother."

The law of retaliation, must give place to brother love, and divine harmony.

"The man who never changes his opinions, is the man who never enlarges his information."

The difference between deserving and desiring the esteem of the world is of much importance.

To control our passions we must govern our habits and keep watch over ourselves in the small details of everyday life.

And in every work that he began in the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered.

Restraint of mind and will power through love of God, earnest and fervent prayer, striving to live the life as taught by our Savior, is the remedy for all the woes and miseries of this world.

"Great devotion requires great sacrifice," says the Sage, and it is consoling to see that in spite of all the injustice and greed and vanity of the world, humanity is capable of great devotion, and also of great sacrifice.

Seek to do the things you have to do, that you find yourself compelled to do, better than you ever did anything before, better than you find it done by any other, and see the development it is to you; the glory of a new consciousness arise within you.

Let him who has the best theory for the extermination of misery, come to the front. My brothers, confer with one another. Hide not thy talent under a bushel, but let the light within thine own soul shine forth, that the long-prayed-for kingdom of heaven may be found on earth.

Come beloved, enter the upward path that leads to light and wisdom to pleasantness and peace.

THE GOD IDEA.

The religious mind be it Christian or Deistic, does not carry more of credulity than is carried about by the atheist. It requires as much childishness to say that man came from water, dirt, heat and light, as that he came from God. What difference there is in the two forms of thought is in favor of the religious mind, because there are a dignity, a sublimity, and a moral beauty in the assumption that our universe is the work of a Creator, and that we are all the children of a great Father. If utility and beauty can be a sign of truth, then the God-idea appears at once as more true. ¶

The coldness and narrowness of atheism are conspicuous and are inseparable from itself. It is unable to fan the noble flames in the heart; it possesses no sympathy, no inspiration of force, it has no romance, no beauty, no art, no infinite out-look. It cannot possibly possess a single element of greatness because its universe takes its rise in the atoms of earth and water, and the mind which starts with such a causation can never find any motive for tending upward in emotion or life. If "out of nothing comes nothing," then out of what is next to nothing the result is small.

TRUER THOUGHTS OF GOD.

We do not see the character of God changing from generation to generation, but we do see the human race rising in its power, estimate the sublime facts of the whole kingdom.

A race which has doubled over and over again its estimate of music and all beauty, all truth and liberty—shall it not reach, step by step, a better portraiture of that vast mind which created all things?

When you look back into history you perceive that once God was power. How He could smite the Amonites and Amalekites! How in Greek thought He moved as a dark fate! How in the Roman religion He thundered as Jove! How in Calvin's time He was still awful in wrath! But in late years the human mind has advanced toward a higher estimate of its own virtues and just so far to higher estimate of Deity.

D. S.

ALL GOODNESS COMES FROM REFLECTION.

He that good thinketh, good may do,
And God will help him there-unto,
For never was a good work wrought
Without beginning in good thought.

SOUL SUSTENANCE

Write one of these affirmations each month on the tablets of your memory and it will attract Divine Blessings.

I Desire the Conscious Realization of the
Radiance of Divine Love.

Message of the Patriarch

To the United Brotherhood:

Ye who stand in the Light; hold ye the Banner high that the sons and daughters of this Great Universe may behold the beautiful Word—Righteousness shining through in golden letters. May its radiance crown your brow. Stand ye firmly side by side, Brothers; give room for each to unfold in their true calling.

Man thou art the Tree; thy sister woman the Vine, or the flower. Shalt thou not shelter her as the trees do from the burning sun? Give her a place, or shall she turn her shoulder to the plow, while man sows not nor reaps the harvest?

Come away from the motley crowd brother man. Leave the polluted air and come into the Sunlight of Righteousness, clothed with thoughts that shall elevate you. Go to the hills and the mountains and lift up thy voices—songs of Praise to thy Creator.

—*The Patriarch*

The Mastery of Environment

"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."—Luke xvii, 21.

The world outside us is a world not to be denied. It is ever impressing itself upon our senses and imagination. It is altogether different with the world within us—the world of reason, sensibility, will; that is an invisible and silent world. Indeed, it is only recognized by a distinct act of reflection. And so we come to think that if the world outside us is not the only world, it is at least the master world. But our Lord affirms that it is not so—that the sovereign power is interior; the kingdom, the governing faculty, is within. It is a matter of the very first consideration that we should know, in life, whether we are shaped by blind force from without or whether we are determined by a spiritual faculty within.

You have writers to-day who say that man is a mere wave and spray on the ocean of existence. He is tossed about by what they call "cosmical weather." We are the victims of forces that we very imperfectly understand and that we altogether fail to resist. Is that so? Am I carried along by currents that I do not comprehend and that I cannot resist? And must this frail canoe tomorrow be toppled over Niagara? Or am I like one of your ocean ships, with a central force that can defy the wind and wave? And I say that this is a matter that we ought to think about, and as early in life as possible; for life is one thing if we are shaped by irresistible forces outside; life is another thing if it is a question of ideals and election and determination. Where is the sovereign faculty? Is it within or is it without?

The fact is, all your science goes on the assumption that man is the master of the situation. What is science? Oh, we say, the interpretation of the world. Exactly! And what do we interpret the world for? Why do we study its laws, its forces, its processes? That we may use the world. We interpret that we may use it. We are not its victim, but its master. If science means anything, it means that. And what does history say on this subject? Savages have no history. They have no freedom. They are indeed carried away by forces that they do not comprehend and that they cannot resist. Animals have no history. "When did history begin?" says Quinet. "It begins on the day that man elected his ideal, took his soul in his hand, and sought out a path for himself." And as one of the greatest writers of all times has declared, "The history of civilization is the history of free-will." If you will look at nature, your science assumes your mastership; and if you look at history, you see that genius—mind, will—shapes empires as the potter

shapes vessels; and here Jesus Christ says the Kingdom is within you: the master force is sanctified mind. Your life is—so it ought to be—dominated by enthroned will and purpose. The Kingdom of God is within you.

The man who is tempted to rest the blame on his moral absence, on his constitution, is not always clear as to what he means by his constitution, but—there are "physical imperfections," there the "psychic survivals"; and the man in his essentials is right; he elects "the noblest," and he "desires the best," but it is the envelop that is unlucky, and it is always playing him false, and slipping from him in the mire; it is the "inheritance"—that doctrine that is so popular—the doctrine of the inheritance of the shadowy shapes behind us; they are always interfering with us and bringing us into condemnation.

I am not suggesting anything against the doctrine of inheritance. The Christian Church has taught that doctrine for nearly two thousand years substantially; only the theologians used to call it "original sin"; and the rational mind resented that doctrine. Whenever original sin was spoken of, you dropped back and felt that that was one of the equivocal dogmas, but—Mr. Darwin has been and has made you all orthodox, and now we are all of us deeply interested in the doctrine that we have received a bias from our ancestry; there is a bad drop in our blood; there is a morbid fiber in our constitution; there is a flaw in our will; and these shadowy ancestors of ours are perpetually fettering us and diverting us and bringing us into miserable condemnation.

Whenever you think of the doctrine of inheritance, you may be perfectly sure that you are substantially right about that doctrine. Everything depends upon our ancestors; there is no mistake about it. When you get a biography, what is the first chapter? It is generally a chapter that seeks to show that the subject of that biography arose at least out of an aristocratic root. And it is made clear, more or less, that he had a grand ancestry. The biographer knows well enough—he has a deep instinct that unless there is a splendid root there will never be a splendid branch. Water does not rise above its source, and humanity does not, and everything depends on our ancestry. "How far shall we go back?" You go a long way. Whenever you think of your ancestry, always push it far back. William the Conqueror—you can begin there. Push it farther back! "Well," you say, "if we push it farther back, we shall get into very doubtful regions—Darwinian before long!" Do not be afraid. Push it back all the way; "Who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God?" There is

your ancestry! and I am ashamed of men to-day who are excusing themselves because of the animal ancestry and the survival in them of irrational impulses. The deepest thing in a man is not his grandfather; the deepest thing in a man is not the gorilla; the deepest thing in a man is the image of God.

I ask you not to put your fallings upon the accidents of things. Know that the very essence of your personality is rational, is divine, is immortal. Why, even a pagan knew better than a great many people do to-day, for Paul quotes the poet—everywhere "his offspring," and, if his offspring, let us not condone our fallings with abuse of our physique, or of our inherited self. Let us go back, and know that the deepest, grandest thing in our nature is reason, spirituality, will, and let us as children of the Kingdom tolerate only what is just and noble and pure.

But if the sovereign faculty is the mind—the will—how is it that so many of us are perpetually falling? It is not the Kingdom of God within; with a good many of us it is anarchy. What did Jesus come for? He came to restore that interior empire, that had lapsed into confusion and anarchy and wretchedness; and I say to you to-day, if you are master of that, nothing in your life that is animal or psychic can be master of your organism. Call in the Master! Let Him put the crown once more on your reason. Let Him put the scepter once more into your will. Let Him turn your opinions into conviction and passion, and I tell you you shall triumph over every weakness of the flesh.

I believe more deeply to-day than ever that the man endowed with grace can triumph over every infirmity, and bias, and lust of our animal self. There is not a bitter man who cannot go out sweet. There is not a mean man but who may become magnanimous. There is not a man who has yielded to passion who may not become sober and rational. There is not a man, however subject to the flesh and the world, who may not go out and walk with raiment whiter than any bleaching on earth can make it; and I assure you that in those very moments when you have not been master of yourself, if when you have ever fallen a victim to your impulses and passions and temptations, you seek but the hand of Christ, you shall go forth in this great city, and "the young lion and the dragon and the adder shalt thou trample under foot." The Kingdom of God is within.

Now when some of us were young the environment was not discovered. We used to call it circumstance, but enough years of progress are registered in the change of the name. And every schoolboy to-day loves to talk about the environment, and with some of us the environment comes most useful. What splendid people we should be if it were not for that unfriendly environment! It is lovely, is it not, to think about it? How reasonable, how noble, how pure we would be if we had only been lucky enough to drop upon a nice sphere;

but it is the environment that plays us false. What does it mean? Would it mean that if there was no drink we would all be sober? and if there was no money there would be no peculation? and if people did not provoke us we should be all sweet-tempered? It is the environment, and we have been unhappy enough to drop upon a miserable surrounding; and some of our writers teach us that when we get a better surrounding in another world we shall all be right; and you can follow Mr. Carlyle for that.

Brethren, do not we grant too much in this perpetual talk of environment? There is a great deal about us that sets environment at a defiance. To look at it physically one would think that we have no option but to succumb to an ugly environment. Is it so, physically? I noticed the other day that in London seven tons of poisonous elements are discharged into the atmosphere every week. Seven tons of poisonous material distributed over the metropolis every week! Why when you come to think about it if we had any sense of scientific propriety we ought all to expire, but we do not. Oh, no! the air is there. The environment no one will deny. But we have some of the finest birds in the world in London, and some one has made a collection of butterflies, every one of them a magnificent creature, caught in the metropolis. In our parks are charming blooms, and something like six or seven millions of people manage to live, some of them to the delicate age of seventy years. I say there is a wonderful force in human nature. There are strange resistances and strange reactions; and despite the seven tons of poison supplied weekly to the air around, we have blooms and birds and bees and butterflies: we triumph over the environment. There is a Kingdom of God or health within us, that resists the tainted breath of the city.

How men resist the environment intellectually! Look to the masters and you will see how little they care about the environment; how little they are in need of it. Look at men like Shakespeare, with little or no education; what did that matter? There was something within him that dispensed with circumstance. He swept into the front rank and remained there, when the marching days were done. Look at a man like Handel, with no general education, scarcely any musical education, stepping out and blowing his golden trumpet, and the world is charmed and will be until the years are ended. Look at a man like Turner, his father a poor barber; the fellow was born in a London slum, never had a day's education in his life; what about that? He walked up between all his canvases covered with prismatic splendor, and if you were in London you would see a crowd about his pictures. They have been there all the time ever since I have known of the place, and if you were to come back in five hundred years you would find a crowd still there. All these with no prestige, no education—and yet these, all without circumstances, carved circumstance and created those splendors that the world will nev-

er allow to die. The Kingdom of God set up in a man's brain makes him a wonderful sovereign of his circumstances and can make him a master of his surroundings; and if the Kingdom of God is set up in a man's mind, in conscience, in will, he is indeed master of the position; and he will set environment at defiance and triumph over it mentally; and yet as soon as ever there comes a question of morals you say pathetically that you would be a grand man if you had only better people round about you and more fortunate circumstances, and the rest of it, and you blame your sins upon your environment.

If a man can triumph over circumstances, physically and intellectually, I rejoice to think he can triumph over them gloriously in morals and in things of character and of conduct. Your scientists say that the conditions of things must be right or the thing cannot survive; if you have a rose it must have the sun; if you have a willow it must have the water-course; if you have a fern it must have a damp place. You cannot change anything unless in a corresponding change of conditions. Now, I dare say that is perfectly right, but I can show you some wonderful variations from that in another sphere. I can show you lovely flowers in cellars, I can show you honeysuckle climbing icicles, I can show you roses in December snows, I can find you a lily in a cesspool, or if you like to drop the imagery I can find you the noblest men and the purest women in conditions that seem utterly to defy the presence of nobleness and purity; you find the most spiritual of men in Babylon; you find men with white souls in Sodom. The grace of my Master can make us to triumph over any environment and to walk in blamelessness and honor. I tell you I have seen with my own eyes a snowdrop thrust itself through three inches of macadam. You need not look at one another; it is a fact. The delicate stem, frail beyond language, thrust itself through three inches of macadam. It did not believe in environment. The power of God was in its root, and it thrust itself through until it saw the blue of the sky and received the kiss of the sun; and I tell you it can be with us in the same fashion. If the power of God in a root can lift a delicate flower into the sun, the power of Christ in a human heart can make us to triumph over the most uncongenial surroundings. We can be believing amid skepticisms, spiritual amid materialisms, pure amid defilements, more than conquerors through the Christ. The great struggle of life is between the interior and the exterior; and the secret of life is that a man every day strengthens his inner self against the outer world; and if you can have a fresh drink every morning from this fountain, if you talk with my Master a few genuine words every day, if you muse of great thoughts and great ideals and great hopes, you shall triumph over every infirmity of the flesh and every temptation of the world.

—William L. Watkinson, D. D., LL. D.

THE SOUL CONSOLED BY GOD.

The most beautiful of altars is the soul of an unhappy creature, consoled, thanking God.—Victor Hugo.

The prayer of gratitude of the pardoned sinner is so sweet and fervent and beautiful that it reaches all parts of both earth and heaven.

It is then we see a soul, consoled, thanking God. "A soul in the state of grace is beautiful beyond expression; it is a brilliant image of God Himself; the Holy Ghost animates it."

If the Master, our Saviour, fasted, prayed and wept, why should not we mortals do the same? A sincere sorrow for our sins and a complete surrender to God and Christ, and earnest and sincere fervent prayers to live the Christ-life, will carry us to God's arms.

Do not defer giving yourself completely up to God. This day, this hour, this very minute is the time! The Voice constantly calls and urges us to repentance, because it is man's only consolation. Be cautious to not delay carrying your sins to God and Christ and the Holy Spirit. "We cannot be too careful and cautious where immediate and eternal bliss is at stake."

The consoling power of God, after repentance and surrender, comes as the complete bliss after the death of the old and the birth of the new life in us. It is Divine Grace; the beginning of the new and beautiful life; the soul consoled by God.

Honesty is always an element of true success; it is a true pole-star of genuine achievement. "He who is honest because it is the best policy, is a thief, and yet honesty is the best policy." He who aspires to real success must live a pure life, a God-loving and man-loving righteous life. Cardinal Gibbons says: "Man can no more do without religion today than he could before, and all should realize that holy life is the mainstay of success for the individual as well as for society."

All we see or sense, or know comes out of One eternal Force of Supreme Love and Intelligence—the Supreme Good—the Supreme One, the Supreme God. "That which exists is One." And the goal of man is to reach this blessed state of conscious Oneness, and when he does he is Christed and reaches infinite perfection, and no longer needs to be instructed to love his brother or live in righteousness. And this is the goal of each being in the universe—to come into perfect oneness with Supreme Being, God.

Peace, Power and Wisdom are for you, beloved, when you reach the consciousness of the presence of the Infinite One in All. Come into fellowship with the Brotherhood of Love and realize these great blessings of the Spirit.

The Necessity of Friendship

By LIDA HOOD TALBOT

Friendship is the highest action of the Original Love; it is the human name of Love; the meeting place of human affection; the sign of the intellectual attainment. Its divine affinity attracts its own and leads its kindred to meeting-places, linking each to each with ties that could have only originated in the Divine Heart.

A man's friends reveal him to other men; they are the unfailing indices of his nature, temperament and taste, and are at once his judges and his confreres, each of which consign him to his place and define his condition. He draws his own to him as naturally as a plant its sustenance, and reaches as certainly for his friendships as a "tree puts forth its leaves." His attractions are special and peculiar to himself; if he is commonplace his affiliations will be commonplace, he will be enthralled by corresponding environments. If his nature is complex and "many-sided," his friendships will represent him variously. "Natures are known by the aids they seek." Each man is held to his place, blood, bone and brain in exact correspondence to his emotions, sentiments, sympathies and inspirations.

Friendship is a necessity of human life; it is the underlying impulse of civilization; the human kind has always congregated; in a state of savagery these congregations live apart, separate, and in a restless evolution move about, at variance with other tribes of savages. Slowly, through the inevitableness of destiny and the quickening of spirit, the nomad leaves off his wanderings, tribes gather together and become disposed to friendly intercourse; they plow, plant and build, and the cornerstone is laid for a social structure. The savage has begun to express his love for his kind, and fraternize with his kind, and the loves of David and Jonathan become possible.

What in life can be so precious as the faithfulness of a friend? It is well worth all the banishments of good fortune to feel the joy, the wholesomeness of a loyal nature, that ripeness of intelligence which proves its growth and dominion, by its fearlessness and its contempt of the usages and acceptations of conventional stupidities. It is worth the emptiness of poverty and the cruel teeth of privation to have been made acquainted with one true, courageous heart, in whose sympathy you are sure, and in the ministrations of whose tenderness you have been enlightened as to the nearness of God Himself.

It is a splendid thing to have been the recipient, aye, more, the luckless and helpless investigator for proving the power of self-sacrifice in another. It is one of the greatest compensations provided by Divinity to discover a gorgeous soul whose ripeness you have revealed through a great tribulation,

to know that but for your extremity and crucifixion they might never have had recognition, or possibly never have been tried.

It is a great thing, the greatest I am content to believe, to be able to be a good friend; it is the test of intelligence, and to continue faithful to the trust is the sign of dominion in the realm of Spirit.

Who are your friends? Mine are the ones who meet in my heart and brain equally. It is a good thing to possess a large capacity for loving. To be in love with the crowd is not to cheapen yourself nor your best beloved. Oh, no! it only opens the boundaries of your kingdom, the furthest reaches of your soul to love the crowd. You somehow tap it and get its best good humor, it makes pleasant weather in your district, and somehow the commonness of God pervades the atmosphere and soothes your nerves like the still places of great heights.

I like to think of possessing many friends; it keeps me from feeling lonesome, I know that off there to the north are some comrades who, although they may see plainly my weaknesses, will judge me as we criticize a sick friend. There under the southern skies; then off under the shadow of the mountains, and down by the sea are the faithful hearts whose pulses keep time to the tunes of love in my heart.

Have you ever been so poor that you had friends who could give you a part of their last dollar? If you have not you do not know the thrill of God's presence in this mortal life, so full of extremities, for the test and development of character and soul consciousness.

The divinest result of suffering is the friendship which comes to administer unto it. . . Only he who has walked with spent forces in the desert wastes of poverty and experienced its isolation and degeneracy, and felt the "discomfort that turns the sharp edge of honor and blurs the polish that comes from self-respect, that discomfort that breeds a shameless discontent," may describe the miracle of deliverance which comes from the outstretched hand of a friend, can feel the glory of the resurrection from the grave of a living death.

I like to meet friendly-looking folks—people whose faces shine with a glow of good humor and the polish of pleasant courtesy; they always send me on my way rejoicing. Everything seems to go better after I have come up with a kindly frankness, a tender sincerity which proves its security of position, meeting my soul halfway. I count such people my friends whether I ever clasp hands with them or not.

"A new friend is added to my life" by his manner. He is from strange parts and I know nothing further concerning him than

his smiling eyes, his melodiously kind voice and the masterfulness of his gentle manner. He "causes me a sleepless night," and takes up his residence in my heart because of the culture of his soul. So I know he is a friend, for he complements something hitherto unmet and unknown within me. He is a discovery, a new constellation in my sky, which has given me light where none shone before; a quality of character, a strength of individuality, of masterfulness, which awakens a recognition in me; he enlightens me, has quickened my intelligence and vitalized my soul. I am enhanced in a new self-valuation; a divine affinity has connected and established a new sense of power; has even increased the commercial value of my thoughts, and better than the best, has revealed a new space of interior life, of wider dimension than the length, breadth and thickness of my former mechanical and half-automatic considerations. The connecting influences run strange errands among the children of God! Our friends sail unto us from foreign ports, guided by the subtle fluids of Attraction; our affiliations reach us unseen and unsought for through the accidents of daily experience, and so make us aware that a closer Friend is leading all the while.

The richest man is he who counts the most friends; the poorest, who declares himself friendless.

One of the wholesomest words that men have invented is the word "neighbor;" he that is nearby. It sprang forth into speech when the Saxon race was new and the habitations removed and separated by wide distance. It meant friend and protection. It suggests the emotions of sympathy, human interest, fraternal affection and unselfish ministrations. It sets a light in the window that shines far out into a dark night across a lonesome country! There is the providence of human companionship; human comradeship! The hospitality of human hearts!

Human nature is badly abused; it is not nearly so selfish a thing as the cynics would have us believe. The average kindness will show fair in the Cosmos of any day of judgment.

The Jericho road isn't the only highway or alley, where the Good Samaritan serves the luckless; and he is as frequently found among the "ungodly" as among the pew renters.

The sweet cordial of sympathy fills the veins and inspires to deeds of love and tenderness in those whose lives run unevenly along obscure ways and outcast places.

Let us indulge our affections; let us teach ourselves to love greatly. To love is to manifest, to bring forth from the unseen, and to set into play the finer forces that are intended to redeem the whole earth from its ignorance and intolerance.

The Sage says: "The moment we indulge our affections the earth is metamorphosed—all tragedies end, all enemies vanish."

We must earn, or rather win, our friend; we must not attempt to buy him; to buy

him is to have paid for a traitor.

All friendly intercourse is reciprocal; your friend gives love for your love; there must be an affinity of interests and a conjunction of understanding. You can never overpay him, nor he you, when you take an interest in the thing that interests your friend. You are his comrade. This act quickens the intelligence and reveals your resources; so, he is the instrument of your salvation, and you are still in debt to him; there is never a time when you can afford to do without your friend. He is never under obligations to you, nor you to him; you are each held by a double relation of exchange.

Tiny Tim, said upon returning from church that Christmas morning, that he was glad to have the people look at him, for he knew that it would make them remember who it was that made the lame to walk, and the blind to see. He is a lover of his kind, who sees above and beyond himself. He was able to recognize the brother-friend whom God sent to His world.

God shows Himself to me, and His love and care for me through the hearts of my friends. I am proud of my friendships and the quality of their characters. I care nothing for their riches, poverty, power nor station. I know of what they are capable; of what they are in themselves. I have felt the pulse of their love, the heartbeat of their affection.

We get the element of love only in proportion as we have it in us. We can only draw this element from the Supreme Power. We draw it in proportion as we admire every expression of the Infinite, be that expression tree, or shrub, or insect, or bird, or other form of the Natural. We cannot destroy or mutilate what we really love. The more of these things we really love, the more of their element of love flows to us. That element is for us life as real as the tree itself. The more of that life we are receiving and absorbing, the more will we realize a power in life which can only be expressed as miraculous.

The bigot of every age and creed has been the person thinking he could make of himself an angel. Such belief makes the man stand still in his tracks. The Supreme is always saying, "Come to me. Demand of me. Find me in all created things and then I shall be ever sending you new thoughts, new things, new ideas, new elements which shall change your tastes, your appetites—which shall gradually take away grossness, eliminate gradually fierce, insatiate, lawless desire and hurricanous of passion, and bring to you pleasures you cannot now realize."

The highest love for all things is for us a literal source of life. The more things in the world of Nature to which we can give the higher love, the more of their natural love and life shall we get in return. So as we grow, refine and increase this power of recognizing and loving the bird, the animal, the insect, or, in other words, the Infinite in all things, we shall receive a love, a renewed life, strength, vigor, cheer

and inspiration from not only these, but the falling snowflake, the driving rain, the cloud, the sea, the mountain. And this will not be a mere sentiment, but a great means for recuperating and strengthening the body, for this strengthens the spirit with a strength which comes to stay, and what strengthens the spirit must strengthen the body. Whoever can retire for periods to Nature's solitude and enjoy that solitude, feeling no solitude at all, but a joyous sense of exhilaration, will return among men with more power and new power. For he or she has literally "walked with God" or the Infinite Spirit of Good. The seer, the prophet, the miracle-workers of the Biblical history so gained their power. The Christ of Judea retired to the mountains to be reinforced by the Infinite. The Oriental and the Indian, through whom superior powers have been expressed, loved Nature's solitudes. They could live in them with pleasure. They could muse by rock or rivulet or the ocean for hours, almost unconscious of immediate surroundings, because their spirits had strayed far from their bodies, and were dreamily absorbing new ideas of the Infinite. You will rarely find a person who as ruler, soldier, inventor, discoverer, poet or writer left his impress on the race but loved.—M. of M.

THE GENIUS OF PATIENCE.

Great Souls are patient souls.

The world needs great men who are simple in mind and clear in vision—seers.

Love and Follow The Master and you will become a genius of infinite patience.

Patience exercised, as taught by Jesus, is the great power a McKinley has to persuade and control, and command Divine Mind and Divine Power. All great souls who are great leaders of men and do great and lasting good in the world are quiet, calm, serene men, without much "will power" and much mental "brilliance." A great man is always a genius of patience, and fires and inspires the souls and hearts of men with Soul and Heart, rather than with brilliancy of mind.

Look at our great Lincoln. He was a genius of patience—a God-loving and God-worshipping man—a plain, simple-minded man.

The Great God can only work and manifest Himself in the highest degree in work through a genius of patience—a calm, mild, kind and gentle man.

In a McKinley memorial address by the Hon. John Hay, Secretary of State, in the hall of the House of Representatives, he referred to our late President and his intimate personal friend as a "Genius of Patience." In this connection he said:

"The obvious elements which enter into the fame of a public man are few and by no means recondite. The man who fills a great station in a period of change, who leads his country successfully through a time of crisis; who, by his power of persuading

and controlling others, has been able to command the best thought of his age, so as to leave his country in a moral or material condition in advance of where he found it—such a man's position in history is secure. If, in addition to this, his written or spoken words possess the subtle quality which carry them far and lodge them in men's hearts, and, more than all, if his utterances and actions, while informed with a lofty morality, are yet tinged with the glow of human sympathy, the fame of such a man will shine like a beacon through the mists of ages—an object of reverence, of imitation and of love. It should be to us an occasion of solemn pride that in the three great crises of our history such a man was not denied us. The moral value to a nation of a renown such as Washington's and Lincoln's and McKinley's is beyond all computation. No loftier ideal can be held up to the emulation of ingenious youth. With such examples we cannot be wholly ignoble. Grateful as we may be for what they did, let us be still more grateful for what they were. While our daily being, our public policies, still feel the influence of their work, let us pray that in our spirits their lives may be voluble, calling us upward and onward.

"There is not one of us but feels prouder of his native land because the angust figure of Washington presided over its beginnings; no one but vows it a tenderer love because Lincoln poured out his blood for it; no one but must feel his devotion for his country renewed and kindled when he remembered how McKinley loved, revered and served it, showed in his life how a citizen should live and in his last hour taught us how a gentleman could die."

Mr. McKinley was a mild, kind and gentle man—a Christian man.

So was Washington, Lincoln and every really great man America ever had.

No man can be great and powerful until he loves The Master and through Him comes a Genius of Patience.

Blessed is he who knows that great and mighty Angels can minister and do minister to us mortals on the earth-plane. Who knows that the ministry of Angels is more common and powerful today than it was yesterday, and will be more prevalent and powerful tomorrow than it is today. In pure and simple Mysticism we come to comprehend more and more the real spiritual and scientific truth of the great and blessed teachings of our Lord and Master, Jesus, who said, "Greater works than these shall ye do."

"Our" little messenger is being sent on its mission of Peace, and Love for humanity, to all parts of the world. If it brings to you any message of the Spirit, will you not cooperate with us in the blessed work for all mankind?

The Eternal and Universal Brotherhood of Mystics

The blessed prayer of the Master just before his victory over death was for the Oneness of God's children. Listen:

"That they all may be one. I in them and thou in me, that they may be made perfect in one."

It was in answer to this prayer of Christ that The Eternal and Universal Brotherhood of Mystics was formed. The oneness of all God's children is the aim of this fellowship.

Come dear brothers and sisters into divine oneness with God and with us and realize the love of God which waits to bless you and give you all good things. All heaven is yours for the claiming, for heaven is a condition brought about by right thinking and the study of the twelve degrees of this blessed mystic order will bring you glorious success.

Know that the "Our Father" of the Lord's Prayer not only implies relationship but obligation. We are all children of one Father, therefore all brothers and sisters. It matters not what your creed, color or condition; we want your help; we can help you. We are all one family, one in God's love.

Come then into universal Truth, Hope and Love. The Brotherhood will show you the path to purity, peace and power and make your body and mind harmonious with health, happiness and truth.

There are twelve degrees in this blessed Mystic Order and they are very simple and easily understood. You can work them in your own home during leisure hours and their influence will help you in your daily toil. From the receipt of the first degree you will be strengthened and uplifted and

will gain in health, happiness and prosperity.

It is a blessed privilege to come into the universal oneness with God and His children. There is power in union. The Brotherhood has but one ideal, to bring heavenly conditions to earth. Heaven is a region where God's will is perfectly done. To have the harmony of this region spread over all the earth is our purpose. This will mean more love, peace and power, more joy, wisdom and progress, more health and more success, a perfect at-one-ment with God.

Those who join the Brotherhood, at once come into the circle of great heavenly blessings; they learn to know the inexpressible joy of living the divine mystic life, the life of peace, plenty and power.

The requirements for membership are the study of the Mystic Text Book which is the official and authorized Text Book of the order. The price of the Mystic Text Book is one dollar, and the profits on same help to pay the expenses of the Brotherhood and the work.

As soon as your name is entered on the Eternal Sacred Roll of the Brotherhood you receive the first degree. Every 30 days you will receive an additional degree until you have mastered the twelve. To join the Brotherhood you are required only to order the text book, which is one dollar, and to send only one additional dollar to help pay cost of mailing the degrees, or \$2.00 in all. If you already have a copy of the Mystic Text Book send only one dollar.

We wait to receive and help you. Great blessings will come to you with the enrollment of your name in this heavenly order.

Address ALL communications about the Brotherhood to THE ETERNAL AND UNIVERSAL BROTHERHOOD OF MYSTICS, Colonial Building, Boston, Mass, U. S. A.

THE LIFE AND WORKS OF JESUS IN INDIA.

Transcribed directly from The Akashic Records of Levi—The Seer.

Jesus at Katak. The car of Jagannath. Jesus reveals to the people the emptiness of Brahmic rites, and how to see God in man. Teaches them the divine law of sacrifice.

In all the cities of Orissa Jesus taught. At Katak, by the river side, he taught, and thousands of the people followed him.

2. One day a car of Jagannath was hauled along by scores of frenzied men, and Jesus said,

3. Behold, a form without a spirit passes by; a body with no soul; a temple with no altar fires.

4. This car of Krishna is an empty thing, for Krishna is not there.

5. This car is but an idol of a people drunk on wine of carnal things.

6. God lives not in the noise of tongues; there is no way to him from any idol shrine.

7. God's meeting place with man is in the heart, and in a still small voice he speaks; and he who hears is still.

8. And all the people said, Teach us to know the Holy One who speaks within the heart, God of the still small voice.

9. And Jesus said, The Holy Breath cannot be seen with mortal eyes; nor can men see the Spirits of the Holy One;

10. But in their image man was made, and he who looks into the face of man, looks at the image of the God who speaks within.

11. And when man honors man he honors God, and what man does for man, he does for God.

12. And you must bear in mind that when man harms in thought, or word or deed another man, he does a wrong to God.

13. If you would serve the God who speaks within the heart, just serve your near of kin, and those that are no kin, the stranger at your gates, the foe who seeks to do you harm;

14. Assist the poor, and help the weak; do harm to none, and covet not what is not yours;

15. Then, with your tongue the Holy One will speak; and he will smile behind your tears, will light your countenance with joy, and fill your hearts with peace.

16. And then the people asked, To whom shall we bring gifts? Where shall we offer sacrifice?

17. And Jesus said, Our Father-God asks not for needless waste of plant, of grain, of dove, of lamb.

18. That which you burn on any shrine you throw away. No blessings can attend the one who takes the food from hungry mouths to be destroyed by fire.

19. When you would offer sacrifice unto our God, just take your gift of grain, or meat and lay it on the table of the poor.

20. From it an incense will arise to heaven, which will return to you with blessedness.

21. Tear down your idols; they can hear you not; turn all your sacrificial altars into fuel for the flames.

22. Make human hearts your altars, and burn your sacrifices with the fire of love.

23. And all the people were entranced, and would have worshipped Jesus as a God; but Jesus said,

24. I am your brother man just come to show the way to God; you shall not worship man; praise God, the Holy One.—The Aquarian Gospel.

THE HIGHER SELF.

"Mind, Principle, Infinite Spirit is the Divinity that shapes our destinies, and when we individually and collectively begin to make proper use of this divinity within each and every soul of us, then and only then will we come to the fulfillment of our hopes. When we begin to recognize the fact that we are one and inseparable with the Universal Spirit, and that the will of the Universal Spirit is identical with our Higher will and that our Higher will is one and identical with the Universal Spirit, approach it with awe, superstitious fear and a beating heart if you must like a horse that shys and trembles at the flutter of a piece of paper. When we begin to understand our oneness with that Universal Spirit, then we will begin to gather to ourselves all the riches and honors that are due to us. "Seek ye first the kingdom of heaven (which is within), and all these things shall be added to you." (Seek ye first the knowledge of your being), your power, or oneness with the Omnipresent, which is the light that shineth in the darkness and the darkness comprehendeth not, and all these things shall be added unto you. Our rightful share of the benefits of the universe will come to us through the law of attraction, our understanding of thought substance attracted unto itself life. We will then begin to gather in our share of the world's comforts, while we are here on earth in the body as individual expressions of Infinite Spirit with individualized needs."

The Primal Power is Energy or Force, and it is this that holds the planets in their position, guides them in their revolutions, holds the earth at its proper distance and in its proper circuit about the sun; that keeps the moon in its orbit; that controls the winds; that governs the ocean's tides and the flow of the rivers. It is this power that propels the machinery of the factories, that drives the miner's drill into the solid rock, and that carries him down and returns him again to the surface from the pit where he works, 200 feet below the surface of the earth. The commerce of the world, whether on ocean steamer or over the trans-continental railways, is carried on by this One Power. In short, all the study of physics—that is, natural philosophy or physical law—is the study of this One Power.

While this Power is Energy or Force it is also Life. It is this that organizes the plant out of the mould of the earth, that covers broad areas with rich forests; that peoples the sea with animal life and creates and sustains the wild beasts of the jungles. It is this One Power as Life that is present in all the animals that have been brought into the service of man, and that is also the life of man himself. The distinction is only that in man it comes to its highest consciousness. The Power, the Energy, the Force, the Life of God. All activities are of this Divine Essence and all creation is its manifestation.—Higher Thought.

Are you trying to secure One new subscriber for "our" Mystic Magazine? Do you not know of some soul who is in need of the help we are ready and anxious to give? Look around, beloved, and see if you cannot find one such, and in this way make your own life brighter and happier.

A

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IN THE GREAT GOD WE TRUST

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FEBRUARY



UNTILL lie the sheltering snows, un-
dimmed and white;
And reigns the winter's pregnant silence
still;

No sign of spring, save that the catkins fill,
And willow stems grow daily red and bright.
These are the days when ancients held a rite
Of expiation for the old year's ill,
And prayer to purify the new year's will:
Fit days, ere yet the spring rains blur the sight,
Ere yet the bounding blood grows hot with haste,
And dreaming thoughts grow heavy with a greed
The ardent summer's joy to have and taste;
Fit days, to give to last year's losses heed,
To reckon clear the new life's sterner need;
Fit days, for Feast of Expiation placed.

— Helen Hunt Jackson

THE GOLDEN GATES

By MABEL COLLINS

The Golden Gates are those portals which admit to the spiritual life. They do not *close* on it—they *admit* to it. It is the iron bar that lies across them which alone prevents their standing always ajar, ready to yield softly to the touch of any who would enter. But the iron bar is very heavy and hard to push aside—so heavy that none can do it alone. It is necessary to have faith—or knowledge—and to feel the strength of the whole body of love in your hands, to be aware, however slightly and dimly, of the existence of the Brotherhood and of your union with it.

The iron bar is that artificial and temporary consciousness which makes you into separate existences. In your present state it appears to you to be the one great reality, the one absolute truth. The man who recognizes nothing else as certain or proved, accepts the fact of his own separate identity. And that is the first thing which has to be put aside on the threshold of occultism, the one thing which must be surrendered as a mere fancy of phantasy of a passing form of experience.

You imagine yourselves to be separate spirits or entities, occupying separate forms, and separated absolutely by the formulated conditions of your life. What a palpable delusion! Regard but for a moment the ebb and flow of nature, and you find your body is but a part of it, ceaselessly changing and exchanging all that it is built up of. That is the first necessary condition of material life, and a little study of it will show all that is necessary. What you then must remember is that super-nature and nature work on analogous laws, and that these are even more marked, more positive, more inexorable in the greater life than in the lesser. Once have the sense of spiritual consciousness awakened within you, and you will recognize this instantly. Behold and feel the melting, fusing power of actual spiritual life! See how the teacher's consciousness becomes that of the pupil, how the lover's soul becomes that of the loved, how the mother and child interchange thought without need of speech. These three forms of attachment are all blended in the greatest, the attachment of the Master for his disciple. He is father and mother, lover and husband, to the one who is learning, who leans towards him, and who has entered into that body of love of which he is himself a part.

When once the sense of separation is removed, then the greatest obstacle in the path of power is gone. Man can rebuild his physical nature, and create his divine nature out of it only when he knows that neither it nor the animating power within are his own, or are even himself. When he learns this lesson fully, the heart dies out so far as personal desire is concerned, and the ashes of longing lie in the vessel of the offering.

When the disciple has learned this lesson, then he renders up all the weapons of offence and of warfare, for no longer does he wish that he shall have peace, or power, or pleasure, or aught else, for himself or for any loved one. All motive for combat with any other, or even of defence from any other, is gone once and for all. Then the disciple becomes

like a dove that is clothed in white plumage. If in his person power be seen and force be used, that power and that force come from the great brotherhood of love to which he belongs, and not from himself. Then he finds himself able to stand and to walk in the spirit, to enter the hall of learning, and to discern the meaning of the bright jewels that glorify it. But while he regards himself as separated and apart from others, even from any whose sin he loathes or whose hatred he has incurred; while he has any desire for himself, even the desire of rest or of quiet, so long is he blind and dumb and helpless in the presence of the great ones.

He who enters a body of love must yield up all, even his own soul, at the entrance.

Before you can be recognized by the brethren in love you must take your animal soul and lay it beneath your feet, planting your foot on its neck.

Before you can become aware of the existence of the brotherhood of love you must kill out that blinding folly which makes men hunger for separate life.

Before any welcome can be uttered to you, you must seize the very nature that quivers within and which causes you to live, and compel it to be silent and still. Otherwise it will drown that welcome, even should it be uttered by its outcry for mercy.

It is the emotions alone which admit you to the citadel of the soul; it is through the heart only that you can reach yourself. Those who are without heart are also without soul.

It is through your love you must learn. Dwell upon it, cultivate it, study it. Take the heart and all its emotions, divest them of all covering and gaze upon them. Learn to do so critically and without flinching. Deal thus not only with your own heart, but also with the hearts of your true companions. Only from those that are true can truth be obtained, until the scales have fallen from your eyes and you know the true from the false.

Suffer cheerfully, knowing that by suffering your grossest parts of self are consumed. In the experience of the heart and in the lessons of love there is profound pleasure and acute torture. If you lend yourself gladly to the torture the sooner will it be ended.

Gaze on your heart unflinchingly and learn of it. Do not fear the hard names that your animal soul will use toward your great self. It is an instinct implanted for self-preservation in the man which makes him think it unhealthy and even unlawful to study the operations of his own nature. Defy those lower instincts which draw you back towards unconsciousness.

Remember that there is the unconsciousness of the animal soul and the unconsciousness of the divine. The two souls cannot be in full activity at the same time. One must be in abeyance. You yourself must choose which is to predominate, and which is to grow and wax strong as a giant while the other becomes fainter and less active. Your choice will seem to be the choice of pleasure and desire. None other is of any use. Hold your animal soul still while you talk with your divine self; put your foot on it and compel it to serve you; but do not attempt to kill it before its time. It will only come to life again and confront you suddenly in a new shape, filling you with dismay and fear. You have not the power to kill it. Your way of escape from it is to make it your servant, to transform its powers into divine forces and

transfer your interest to them. In doing this all the powers of earth and Heaven will silently yet resolutely aid you, because you will be obeying their laws. The ascetic opposes the laws both of nature and of supernature, and so becomes an outcast and an alien, and has to fight alone. And the man who is alone has not power enough to lift the iron bar. He is a foredoomed failure.

It is where two or three are together that the Master stands unseen in the midst.

Behold, the great King standeth secretly, and in secret his courtiers worship him. He is light and joy, and illumines and gladdens their hearts. Through all living creatures his torch flashes, and unites them in their inmost soul. Therefore it is impossible to separate one human life from another, for the same chord vibrates through and in all. Therefore the sense of separation means death.

Even the most unclean of living souls have some spark of the great light, or they would not be other than as the stones. Never forget this; never lose sight of the brotherhood of humanity which surges and presses upon the brotherhood of love.

The disciples of this creed are alone in the world, members of a secret brotherhood, the only one which exists. The brotherhood is one which extends all over the world, and its members are therefore many, though in comparison with the peoples of the earth they are but as the rare life-giving seeds amid all vegetation. Yet each member does but know one or two other members of that fraternity in a lifetime; and no pledge can be taken between them, no sign exchanged, in the physical. Their union is the supreme one of love purified, love profound, love splendid. Where two or three are gathered together there the Master is in the midst of them. If a disciple be indeed willing to endure every ordeal and torture cheerfully, and will thoroughly purge his heart, and burn out of it the passions and desires which hold him back from the life of power, he will never be left to suffer alone; but two or three will be gathered together and the Master will be in the midst of them. By the heart is meant that essential essence of man which is himself. It is demanded of the disciple that from life to life this essence shall be taken more and more fully to the altar of sacrifice, and shall be more and more fully burned and purified, so that at last it is fitted for the circle of the pure ones.

The outer circles which can in time be drawn around the two or three disciples are not formed of members of the brotherhood, but of mere drinkers at the margin of the stream. It is the duty of the two or three who know each other to feed these as far as possible, and bind them together in any way which is open. All associations, all united effort, which is led, or guided, by one of the brotherhood, is part of the divine work, and is recognized as being so; for the attempt to act in union is the first simple lesson, the elementary alphabet of true living. And it has to be learned thoroughly.

WHAT TRANQUILITY IS.

For nowhere either with more quiet, or more freedom from trouble does a man retire, than into his own soul; particularly when has within him such thoughts that by looking into them he is immediately in perfect tranquility—and I affirm that tranquility is nothing else than the good ordering of the mind.

MARCUS ANTONINUS.

SONG.

Out of the depths I called thee,
And thy soul answered me,
Cease from thine anguished grieving,
I have redeemed thee.

No longer are thy garments
Stained by the mire of earth,
Love washed them white and gave thee
A glad—a spirit-birth!

Now thou art safely sheltered
'Neath Love's protecting wing,
Here by pure light encircled
Lift up thy voice and sing.

Sing of the Father's mercy,
Sing of his love for all,
Sing of the truth, which freeth
From every binding thrall.
Amen.

LURA BROWER.

HUMAN BODIES EMIT RAYS OF COLORED LIGHT.

One of the latest scientific discoveries is that all human beings emit rays of various colored light from their bodies and that the color of such rays is determined by one's mental and moral growth. The rays have been classified and thrown from the body onto screens by means of a delicate instrument, so that they become visible to persons of ordinary eyesight.

Anger gives rise to red of all shades, from brick red to brilliant scarlet; brutal anger shows as flashes of lurid, dull red from dark brown clouds, and the anger of "noble indignation" as a vivid scarlet.

Affection sends out clouds of rosy hue, varying from dull crimson, where the love is animal in nature, rose mingled with brown where selfish, or with dull green where jealous, to the most exquisite shades of delicate rose like the early flushes of the dawn, as love becomes purified from all selfish elements and flows out in wider circles of generous impersonal tenderness to all who are in need.

Intellect produces yellow rays—the pure reason directed to spiritual ends, giving rise to a very beautiful yellow, while used for more selfish ends or mingled with ambition it yields deeper shades of orange, clear and intense. And these rays are moulded into forms of color by thought, every thought takes form as a color-shape, and according to the nature of the thought, so its color.

With the clearer vision will come the power to visualize every thought form projected in one's neighborhood. Not only the rays emanating from this person or that shall serve us as a guide to his character, but every thought he fashions shall be seen and its color noted. So that if it be an ill one and directed against us, though our mental matter fails to answer to the coarser vibration and no impression on our minds is made, we shall perceive the warning color and take note of the evil nature of the thinker.

To create beautiful thought forms, directing them on missions of love and charity, will be a never-ending source of delight, and in so doing we shall awaken to a yet higher life, the spiritual, and draw nearer still to the threshold of the Most High.

LIGHTBEARER.

The Over-Brooding Love

By J. P. COOKE

As science necessarily assumes the Rational Order of the Cosmos, so does Religion assume the Moral Order.

Science believes in the triumph of reason, the integrity of thought. So, too, Religion believes in the final triumph of righteousness.

Science sees truly that the disorder of nature is only apparent and she reduces all phenomena to Law.

Religion believes in the Moral Order in spite of evil. Religion knows that evil is sometimes only apparent and may be only good in the making; her mission is to help on the triumph of right over wrong; of moral order over disorder.

What we call evil is as necessary a condition for a moral being, like man, as earth, moisture and air are necessary for the flowers.

A moral being without free power to choose right or wrong would be impossible. If incapable of sin or wrongdoing he would also be incapable of virtue or righteousness.

Man is a morally progressive being, and his moral nature comes through struggle and conquest. As he rises from the planes of animality, the inner life and love, which belong to his distinctively human nature, must come into evidence, and his humanity depends on the progressive conquest of the lower condition.

To mount, we must "hitch our wagon to a star." Man is the consummate yet ever progressive flower of creation; in him we see that the Over-brooding Love, through progressive conditions, is ever bringing the created minds into deeper and closer rapport with his eternal spirit, with his Inner Light. From this viewpoint we may look down in peace upon the writhing world. Evil is no longer a thing to be regretted; it is a necessity in creation—an educative condition. There could be no Human World, *per se*, without it.

The epochs of development are entirely justified. The ages lead from the savage man to the civilized, and from the civilized up to the spiritualized man. A single human quality is worth thousands of abortive experiments. Behold how the Hebrew history found its adequate meaning in Jesus of Nazareth.

God watches over it all. His Brooding Love will care for it all.

"The tangled threads are in His hand,
I know He holds them fast;
A perfect pattern He hath planned,
'Twill all come right at last."

Let us brush away the dust from the windows that screen us from the life, the freedom and illumination of the Spirit. Let us make the conditions to receive the Bread of Life, which is the Knowledge of God. Let us look beyond for the ever Living, Changeless Light, and resolve that the mortal-sense life shall become merely a faint recollection. Then, gazing steadily upward, we shall forget the errors of the past that have bound us; we shall leave the sorrows and the suffering on the margin of the earth-life's unresting sea. We awake to know that all Goodness is for us. The Father of Lights,

the Great Brooding Love cares for His little ones, and loses none of His children.

Through time and darkness we grasp His eternal Hands and we are lifted up and strengthened.

May we join with the many travelers on the way, and all manifest the Spirit, proving that the All-brooding Love light is here and there and everywhere.

"Throughout all time, throughout all space God is the Father of the Human Race."

In His mighty attraction we know the world will be better for our having lived and wrought and brought the inner truth to the eyes and ears and hearts of men. Happier that we have lived and suffered and overcome, and that we have been born again as babes into the recognition of our divine birthright.

"With deeper voice than any speech

Of mortal lips from man to man,

What earth's unwisdom cannot teach

The Spirit only can.

Make then that holy guide thine own,

And following where it leads the way,

The known shall lapse in the unknown

As twilight into day.

The best of earth shall still remain,

And heaven's eternal years shall prove

That life, and death, and joy, and pain,

Are ministers of love."

In this spirit let us love one another with that love that brings no pain, no blush. We can easily see that each must work out his own salvation, so let us bear patiently all that comes to us through the errors of our brothers and sisters, and if we may hold a lantern to their feet to show them where they might stumble, let us do it.

We turn from our human kindred to the ever brooding, central light, the light of true life, to rejoice in the natural emotions of gratitude, awe, joyousness, loving adoration that spring spontaneously in the healthy human breast, as it responds to the Infinite Power, wisdom and goodness of that living love, that perfect joy of gladness that is ever leading us on with some more wonderful tale to the next plane of life.

As moral evil is a necessity for a progressive moral being, just so is physical evil a necessity for a progressive rational being. One form of evil is closely interblended with our moral being, so is the other with our intellectual being. Intelligence is our spirit's guide for good or evil.

The necessary condition for any progress is a struggle with an evil (?) environment. The end, the aim, the goal of organic evolution is the bringing forth of a rational being—man. The necessary condition of that achievement is a struggle between seeming good and evil. We see that evil is a lesser good, the negative pole of the Positive Good.

The Divine attraction is the inner light—that "lighteth every man."

A beautiful light surrounds the infant, that is perfect in all parts—soul, spirit and body.

By the side of such a babe there stands a bright form, looking at the child as it sleeps in the light of the God life. It sleeps, mayhap, in you and in me—for we may not know the God in us. And Christ Jesus, the first born into this consciousness, is silently, lovingly, patiently awaiting our birth

into this Divine life. And this is true of all His creations, no matter what the bodily expression.

Today—there are many who are struggling in the birth pangs of their own Christ-child. The child is moving; soon he will open his eyes and see the loving Spirit who never leaves him until he knows the way.

The truth of this living light shall set us free. The Angel of Love shall guide us on our way.

As Miss C. E. Russell well said: "If we live the mortal way, with its thought waves of error enfolding us, we can never gain the pure peace. We shall be tossed on the waves of doubts and fears, until we learn that to enter the Kingdom of Heaven within we must overcome, and as strong individuals seek to purify our lower selves that we may find the Divinity that dwells in each one of us. Let us have courage, and day by day leave behind the errors of flesh and press on until we are born into the consciousness of immortality. Then we shall know ourselves as children of a living God." The living light of love that is ever brooding over His creations. The love that is above, around and within us. Leading us on to the brighter lands of light and holiness beyond.

There is one true life—the life of blessedness; it is of God. As we grow into unity with God we shall have life in the fullness.—*Exchange.*

MARTYRDOM AN ERROR AND A CRIME.

When John Rogers or Servetus was suffering in the flames, could the great God of Heaven have revealed Himself, could that wretched throng around the kindling fire have had their souls enlarged, until the true idea of God could have found entrance, that company would have plucked the victim from the stake and have begged to be forgiven for an error so weak and a crime so cruel.

They would have wept for days over such an *injustice* to a *brother*, and for engaging in such a satire upon the Almighty.
D. S.

COURTESY.

What culture is to the scholar, and what perfume is to the flower, that, courtesy is, to a gentleman. Kindness makes the youth a happiness maker. Courtesy is a delicate exhalation, that sweetens the atmosphere.

Good will diffuses itself in a genial glow. We all know the type of man whose tongue is a flail.

Ours is a world that is harsh in its judgments and cruel in its criticisms. Restrain your tongue. Be kind. Practice courtesy. Don't pelt the unsuccessful with words like stones. Consider, that what the north wind cannot do to produce a harvest, the south wind, blowing softly, can easily accomplish. Hate is as powerless as a blizzard. Love is as omnipotent as the sunshine. Distribute joy by your daily kindness.

SELF MASTERY.

A knowledge of our individual selves is of greater use to us than a knowledge of others.

"Not As I Will"

Blindfolded and alone I stand
With unknown thresholds on each hand,
The darkness deepens as I grope,
Afraid to fear; afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will;" the sound grows sweet
Each time my lips the words repeat;
"Not as I will;" the darkness feels
More safe than light, which this thought steals
Like whispered voice to calm and bless
All unrest and loneliness.
"Not as I will"—because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfil—
"Not as we will."

—*Helen Hunt Jackson*

WHAT IS POSSIBLE.

By conserving the natural and spiritual powers it is possible to escape dissolution.

By restraining the passions and letting gentleness have sway it is possible to continue as a child.

By purging the mind of impurities it is possible to remain untainted.

By governing the people with love it is possible to remain unknown.

By continual use of the gates of Heaven it is possible to preserve them from rust.

By transparency on all sides it is possible to remain unrecognized.

To bring forth and preserve, to produce without possessing, to act without hope of reward, and to expand without waste, this is the supreme virtue.
LAOTZE.

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ADVERTISING RATES UPON APPLICATION

"Let no one call God his Father
Who calls not man his brother."

The law of retaliation, must give place to brother love, and divine harmony.

"The man who never changes his opinions, is the man who never enlarges his information."

The difference between deserving and desiring the esteem of the world is of much importance.

To control our passions we must govern our habits and keep watch over ourselves in the small details of everyday life.

And in every work that he began in the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered.

Restraint of mind and will power through love of God, earnest and fervent prayer, striving to live the life as taught by our Savior, is the remedy for all the woes and miseries of this world.

"Great devotion requires great sacrifice," says the Sage, and it is consoling to see that in spite of all the injustice and greed and vanity of the world, humanity is capable of great devotion, and also of great sacrifice.

Seek to do the things you have to do, that you find yourself compelled to do, better than you ever did anything before, better than you find it done by any other, and see the development it is to you; the glory of a new consciousness arise within you.

Let him who has the best theory for the extermination of misery, come to the front. My brothers, confer with one another. Hide not thy talent under a bushel, but let the light within thine own soul shine forth, that the long-prayed-for kingdom of heaven may be found on earth.

Come beloved, enter the upward path that leads to light and wisdom to pleasantness and peace.

THE GOD IDEA.

The religious mind be it Christian or Deistic, does not carry more of credulity than is carried about by the atheist. It requires as much childishness to say that man came from water, dirt, heat and light, as that he came from God. What difference there is in the two forms of thought is in favor of the religious mind, because there are a dignity, a sublimity, and a moral beauty in the assumption that our universe is the work of a Creator, and that we are all the children of a great Father. If utility and beauty can be a sign of truth, then the God-idea appears at once as more true. ¶¶

The coldness and narrowness of atheism are conspicuous and are inseparable from itself. It is unable to fan the noble flames in the heart; it possesses no sympathy, no inspiration of force, it has no romance, no beauty, no art, no infinite out-look. It cannot possibly possess a single element of greatness because its universe takes its rise in the atoms of earth and water, and the mind which starts with such a causation can never find any motive for tending upward in emotion or life. If "out of nothing comes nothing," then out of what is next to nothing the result is small.

TRUER THOUGHTS OF GOD.

We do not see the character of God changing from generation to generation, but we do see the human race rising in its power, estimate the sublime facts of the whole kingdom.

A race which has doubled over and over again its estimate of music and all beauty, all truth and liberty—shall it not reach, step by step, a better portraiture of that vast mind which created all things?

When you look back into history you perceive that once God was power. How He could smite the Amonites and Amalekites! How in Greek thought He moved as a dark fate! How in the Roman religion He thundered as Jove! How in Calvin's time He was still awful in wrath! But in late years the human mind has advanced toward a higher estimate of its own virtues and just so far to higher estimate of Deity. D. S.

ALL GOODNESS COMES FROM REFLECTION.

He that good thinketh, good may do,
And God will help him there-unto,
For never was a good work wrought
Without beginning in good thought.

SOUL SUSTENANCE

Write one of these affirmations each month on the tablets of your memory and it will attract Divine Blessings.

I Desire the Conscious Realization of the
Radiance of Divine Love.

Message of the Patriarch

To the United Brotherhood:

Ye who stand in the Light; hold ye the Banner high that the sons and daughters of this Great Universe may behold the beautiful Word—Righteousness shining through in golden letters. May its radiance crown your brow. Stand ye firmly side by side, Brothers; give room for each to unfold in their true calling.

Man thou art the Tree; thy sister woman the Vine, or the flower. Shalt thou not shelter her as the trees do from the burning sun? Give her a place, or shall she turn her shoulder to the plow, while man sows not nor reaps the harvest?

Come away from the motley crowd brother man. Leave the polluted air and come into the Sunlight of Righteousness, clothed with thoughts that shall elevate you. Go to the hills and the mountains and lift up thy voices—songs of Praise to thy Creator.

—*The Patriarch*

The Mastery of Environment

"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."—Luke xvii, 21.

The world outside us is a world not to be denied. It is ever impressing itself upon our senses and imagination. It is altogether different with the world within us—the world of reason, sensibility, will; that is an invisible and silent world. Indeed, it is only recognized by a distinct act of reflection. And so we come to think that if the world outside us is not the only world, it is at least the master world. But our Lord affirms that it is not so—that the sovereign power is interior; the kingdom, the governing faculty, is within. It is a matter of the very first consideration that we should know, in life, whether we are shaped by blind force from without or whether we are determined by a spiritual faculty within.

You have writers to-day who say that man is a mere wave and spray on the ocean of existence. He is tossed about by what they call "cosmical weather." We are the victims of forces that we very imperfectly understand and that we altogether fail to resist. Is that so? Am I carried along by currents that I do not comprehend and that I cannot resist? And must this frail canoe tomorrow be toppled over Niagara? Or am I like one of your ocean ships, with a central force that can defy the wind and wave? And I say that this is a matter that we ought to think about, and as early in life as possible; for life is one thing if we are shaped by irresistible forces outside; life is another thing if it is a question of ideals and election and determination. Where is the sovereign faculty? Is it within or is it without?

The fact is, all your science goes on the assumption that man is the master of the situation. What is science? Oh, we say, the interpretation of the world. Exactly! And what do we interpret the world for? Why do we study its laws, its forces, its processes? That we may use the world. We interpret that we may use it. We are not its victim, but its master. If science means anything, it means that. And what does history say on this subject? Savages have no history. They have no freedom. They are indeed carried away by forces that they do not comprehend and that they cannot resist. Animals have no history. "When did history begin?" says Quinet. "It begins on the day that man elected his ideal, took his soul in his hand, and sought out a path for himself." And as one of the greatest writers of all times has declared, "The history of civilization is the history of free-will." If you will look at nature, your science assumes your mastership; and if you look at history, you see that genius—mind, will—shapes empires as the potter

shapes vessels; and here Jesus Christ says the Kingdom is within you: the master force is sanctified mind. Your life is—so it ought to be—dominated by enthroned will and purpose. The Kingdom of God is within you.

The man who is tempted to rest the blame on his moral absence, on his constitution, is not always clear as to what he means by his constitution, but—there are "physical imperfections," there the "psychic survivals"; and the man in his essentials is right; he elects "the noblest," and he "desires the best," but it is the envelop that is unlucky, and it is always playing him false, and slipping from him in the mire; it is the "inheritance"—that doctrine that is so popular—the doctrine of the inheritance of the shadowy shapes behind us; they are always interfering with us and bringing us into condemnation.

I am not suggesting anything against the doctrine of inheritance. The Christian Church has taught that doctrine for nearly two thousand years substantially; only the theologians used to call it "original sin"; and the rational mind resented that doctrine. Whenever original sin was spoken of, you dropped back and felt that that was one of the equivocal dogmas, but—Mr. Darwin has been and has made you all orthodox, and now we are all of us deeply interested in the doctrine that we have received a bias from our ancestry; there is a bad drop in our blood; there is a morbid fiber in our constitution; there is a flaw in our will; and these shadowy ancestors of ours are perpetually fettering us and diverting us and bringing us into miserable condemnation.

Whenever you think of the doctrine of inheritance, you may be perfectly sure that you are substantially right about that doctrine. Everything depends upon our ancestors; there is no mistake about it. When you get a biography, what is the first chapter? It is generally a chapter that seeks to show that the subject of that biography arose at least out of an aristocratic root. And it is made clear, more or less, that he had a grand ancestry. The biographer knows well enough—he has a deep instinct that unless there is a splendid root there will never be a splendid branch. Water does not rise above its source, and humanity does not, and everything depends on our ancestry. "How far shall we go back?" You go a long way. Whenever you think of your ancestry, always push it far back. William the Conqueror—you can begin there. Push it farther back! "Well," you say, "if we push it farther back, we shall get into very doubtful regions—Darwinian before long!" Do not be afraid. Push it back all the way; "Who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God?" There is

your ancestry! and I am ashamed of men to-day who are excusing themselves because of the animal ancestry and the survival in them of irrational impulses. The deepest thing in a man is not his grandfather; the deepest thing in a man is not the gorilla; the deepest thing in a man is the image of God.

I ask you not to put your fallings upon the accidents of things. Know that the very essence of your personality is rational, is divine, is immortal. Why, even a pagan knew better than a great many people do to-day, for Paul quotes the poet—everywhere "his offspring," and, if his offspring, let us not condone our fallings with abuse of our physique, or of our inherited self. Let us go back, and know that the deepest, grandest thing in our nature is reason, spirituality, will, and let us as children of the Kingdom tolerate only what is just and noble and pure.

But if the sovereign faculty is the mind—the will—how is it that so many of us are perpetually falling? It is not the Kingdom of God within; with a good many of us it is anarchy. What did Jesus come for? He came to restore that interior empire, that had lapsed into confusion and anarchy and wretchedness; and I say to you to-day, if you are master of that, nothing in your life that is animal or psychic can be master of your organism. Call in the Master! Let Him put the crown once more on your reason. Let Him put the scepter once more into your will. Let Him turn your opinions into conviction and passion, and I tell you you shall triumph over every weakness of the flesh.

I believe more deeply to-day than ever that the man endowed with grace can triumph over every infirmity, and bias, and lust of our animal self. There is not a bitter man who cannot go out sweet. There is not a mean man but who may become magnanimous. There is not a man who has yielded to passion who may not become sober and rational. There is not a man, however subject to the flesh and the world, who may not go out and walk with raiment whiter than any bleaching on earth can make it; and I assure you that in those very moments when you have not been master of yourself, if when you have ever fallen a victim to your impulses and passions and temptations, you seek but the hand of Christ, you shall go forth in this great city, and "the young lion and the dragon and the adder shalt thou trample under foot." The Kingdom of God is within.

Now when some of us were young the environment was not discovered. We used to call it circumstance, but enough years of progress are registered in the change of the name. And every schoolboy to-day loves to talk about the environment, and with some of us the environment comes most useful. What splendid people we should be if it were not for that unfriendly environment! It is lovely, is it not, to think about it? How reasonable, how noble, how pure we would be if we had only been lucky enough to drop upon a nice sphere;

but it is the environment that plays us false. What does it mean? Would it mean that if there was no drink we would all be sober? and if there was no money there would be no peculation? and if people did not provoke us we should be all sweet-tempered? It is the environment, and we have been unhappy enough to drop upon a miserable surrounding; and some of our writers teach us that when we get a better surrounding in another world we shall all be right; and you can follow Mr. Carlyle for that.

Brethren, do not we grant too much in this perpetual talk of environment? There is a great deal about us that sets environment at a defiance. To look at it physically one would think that we have no option but to succumb to an ugly environment. Is it so, physically? I noticed the other day that in London seven tons of poisonous elements are discharged into the atmosphere every week. Seven tons of poisonous material distributed over the metropolis every week! Why when you come to think about it if we had any sense of scientific propriety we ought all to expire, but we do not. Oh, no! the air is there. The environment no one will deny. But we have some of the finest birds in the world in London, and some one has made a collection of butterflies, every one of them a magnificent creature, caught in the metropolis. In our parks are charming blooms, and something like six or seven millions of people manage to live, some of them to the delicate age of seventy years. I say there is a wonderful force in human nature. There are strange resistances and strange reactions; and despite the seven tons of poison supplied weekly to the air around, we have blooms and birds and bees and butterflies: we triumph over the environment. There is a Kingdom of God or health within us, that resists the tainted breath of the city.

How men resist the environment intellectually! Look to the masters and you will see how little they care about the environment; how little they are in need of it. Look at men like Shakespeare, with little or no education; what did that matter? There was something within him that dispensed with circumstance. He swept into the front rank and remained there, when the marching days were done. Look at a man like Handel, with no general education, scarcely any musical education, stepping out and blowing his golden trumpet, and the world is charmed and will be until the years are ended. Look at a man like Turner, his father a poor barber; the fellow was born in a London slum, never had a day's education in his life; what about that? He walked up between all his canvases covered with prismatic splendor, and if you were in London you would see a crowd about his pictures. They have been there all the time ever since I have known of the place, and if you were to come back in five hundred years you would find a crowd still there. All these with no prestige, no education—and yet these, all without circumstances, carved circumstance and created those splendors that the world will nev-

er allow to die. The Kingdom of God set up in a man's brain makes him a wonderful sovereign of his circumstances and can make him a master of his surroundings; and if the Kingdom of God is set up in a man's mind, in conscience, in will, he is indeed master of the position; and he will set environment at defiance and triumph over it mentally; and yet as soon as ever there comes a question of morals you say pathetically that you would be a grand man if you had only better people round about you and more fortunate circumstances, and the rest of it, and you blame your sins upon your environment.

If a man can triumph over circumstances, physically and intellectually, I rejoice to think he can triumph over them gloriously in morals and in things of character and of conduct. Your scientists say that the conditions of things must be right or the thing cannot survive; if you have a rose it must have the sun; if you have a willow it must have the water-course; if you have a fern it must have a damp place. You cannot change anything unless in a corresponding change of conditions. Now, I dare say that is perfectly right, but I can show you some wonderful variations from that in another sphere. I can show you lovely flowers in cellars, I can show you honeysuckle climbing icicles, I can show you roses in December snows, I can find you a lily in a cesspool, or if you like to drop the imagery I can find you the noblest men and the purest women in conditions that seem utterly to defy the presence of nobleness and purity; you find the most spiritual of men in Babylon; you find men with white souls in Sodom. The grace of my Master can make us to triumph over any environment and to walk in blamelessness and honor. I tell you I have seen with my own eyes a snowdrop thrust itself through three inches of macadam. You need not look at one another; it is a fact. The delicate stem, frail beyond language, thrust itself through three inches of macadam. It did not believe in environment. The power of God was in its root, and it thrust itself through until it saw the blue of the sky and received the kiss of the sun; and I tell you it can be with us in the same fashion. If the power of God in a root can lift a delicate flower into the sun, the power of Christ in a human heart can make us to triumph over the most uncongenial surroundings. We can be believing amid skepticisms, spiritual amid materialisms, pure amid defilements, more than conquerors through the Christ. The great struggle of life is between the interior and the exterior; and the secret of life is that a man every day strengthens his inner self against the outer world; and if you can have a fresh drink every morning from this fountain, if you talk with my Master a few genuine words every day, if you muse of great thoughts and great ideals and great hopes, you shall triumph over every infirmity of the flesh and every temptation of the world.

—William L. Watkinson, D. D., LL. D.

THE SOUL CONSOLED BY GOD.

The most beautiful of altars is the soul of an unhappy creature, consoled, thanking God.—Victor Hugo.

The prayer of gratitude of the pardoned sinner is so sweet and fervent and beautiful that it reaches all parts of both earth and heaven.

It is then we see a soul, consoled, thanking God. "A soul in the state of grace is beautiful beyond expression; it is a brilliant image of God Himself; the Holy Ghost animates it."

If the Master, our Saviour, fasted, prayed and wept, why should not we mortals do the same? A sincere sorrow for our sins and a complete surrender to God and Christ, and earnest and sincere fervent prayers to live the Christ-life, will carry us to God's arms.

Do not defer giving yourself completely up to God. This day, this hour, this very minute is the time! The Voice constantly calls and urges us to repentance, because it is man's only consolation. Be cautious to not delay carrying your sins to God and Christ and the Holy Spirit. "We cannot be too careful and cautious where immediate and eternal bliss is at stake."

The consoling power of God, after repentance and surrender, comes as the complete bliss after the death of the old and the birth of the new life in us. It is Divine Grace; the beginning of the new and beautiful life; the soul consoled by God.

Honesty is always an element of true success; it is a true pole-star of genuine achievement. "He who is honest because it is the best policy, is a thief, and yet honesty is the best policy." He who aspires to real success must live a pure life, a God-loving and man-loving righteous life. Cardinal Gibbons says: "Man can no more do without religion today than he could before, and all should realize that holy life is the mainstay of success for the individual as well as for society."

All we see or sense, or know comes out of One eternal Force of Supreme Love and Intelligence—the Supreme Good—the Supreme One, the Supreme God. "That which exists is One." And the goal of man is to reach this blessed state of conscious Oneness, and when he does he is Christed and reaches infinite perfection, and no longer needs to be instructed to love his brother or live in righteousness. And this is the goal of each being in the universe—to come into perfect oneness with Supreme Being, God.

Peace, Power and Wisdom are for you, beloved, when you reach the consciousness of the presence of the Infinite One in All. Come into fellowship with the Brotherhood of Love and realize these great blessings of the Spirit.

The Necessity of Friendship

By LIDA HOOD TALBOT

Friendship is the highest action of the Original Love; it is the human name of Love; the meeting place of human affection; the sign of the intellectual attainment. Its divine affinity attracts its own and leads its kindred to meeting-places, linking each to each with ties that could have only originated in the Divine Heart.

A man's friends reveal him to other men; they are the unfailing indices of his nature, temperament and taste, and are at once his judges and his confreres, each of which consign him to his place and define his condition. He draws his own to him as naturally as a plant its sustenance, and reaches as certainly for his friendships as a "tree puts forth its leaves." His attractions are special and peculiar to himself; if he is commonplace his affiliations will be commonplace, he will be enthralled by corresponding environments. If his nature is complex and "many-sided," his friendships will represent him variously. "Natures are known by the aids they seek." Each man is held to his place, blood, bone and brain in exact correspondence to his emotions, sentiments, sympathies and inspirations.

Friendship is a necessity of human life; it is the underlying impulse of civilization; the human kind has always congregated; in a state of savagery these congregations live apart, separate, and in a restless evolution move about, at variance with other tribes of savages. Slowly, through the inevitableness of destiny and the quickening of spirit, the nomad leaves off his wanderings, tribes gather together and become disposed to friendly intercourse; they plow, plant and build, and the cornerstone is laid for a social structure. The savage has begun to express his love for his kind, and fraternize with his kind, and the loves of David and Jonathan become possible.

What in life can be so precious as the faithfulness of a friend? It is well worth all the banishments of good fortune to feel the joy, the wholesomeness of a loyal nature, that ripeness of intelligence which proves its growth and dominion, by its fearlessness and its contempt of the usages and acceptations of conventional stupidities. It is worth the emptiness of poverty and the cruel teeth of privation to have been made acquainted with one true, courageous heart, in whose sympathy you are sure, and in the ministrations of whose tenderness you have been enlightened as to the nearness of God Himself.

It is a splendid thing to have been the recipient, aye, more, the luckless and helpless investigator for proving the power of self-sacrifice in another. It is one of the greatest compensations provided by Divinity to discover a gorgeous soul whose ripeness you have revealed through a great tribulation,

to know that but for your extremity and crucifixion they might never have had recognition, or possibly never have been tried.

It is a great thing, the greatest I am content to believe, to be able to be a good friend; it is the test of intelligence, and to continue faithful to the trust is the sign of dominion in the realm of Spirit.

Who are your friends? Mine are the ones who meet in my heart and brain equally. It is a good thing to possess a large capacity for loving. To be in love with the crowd is not to cheapen yourself nor your best beloved. Oh, no! it only opens the boundaries of your kingdom, the furthest reaches of your soul to love the crowd. You somehow tap it and get its best good humor, it makes pleasant weather in your district, and somehow the commonness of God pervades the atmosphere and soothes your nerves like the still places of great heights.

I like to think of possessing many friends; it keeps me from feeling lonesome, I know that off there to the north are some comrades who, although they may see plainly my weaknesses, will judge me as we criticize a sick friend. There under the southern skies; then off under the shadow of the mountains, and down by the sea are the faithful hearts whose pulses keep time to the tunes of love in my heart.

Have you ever been so poor that you had friends who could give you a part of their last dollar? If you have not you do not know the thrill of God's presence in this mortal life, so full of extremities, for the test and development of character and soul consciousness.

The divinest result of suffering is the friendship which comes to administer unto it. . . Only he who has walked with spent forces in the desert wastes of poverty and experienced its isolation and degeneracy, and felt the "discomfort that turns the sharp edge of honor and blurs the polish that comes from self-respect, that discomfort that breeds a shameless discontent," may describe the miracle of deliverance which comes from the outstretched hand of a friend, can feel the glory of the resurrection from the grave of a living death.

I like to meet friendly-looking folks—people whose faces shine with a glow of good humor and the polish of pleasant courtesy; they always send me on my way rejoicing. Everything seems to go better after I have come up with a kindly frankness, a tender sincerity which proves its security of position, meeting my soul halfway. I count such people my friends whether I ever clasp hands with them or not.

"A new friend is added to my life" by his manner. He is from strange parts and I know nothing further concerning him than

his smiling eyes, his melodiously kind voice and the masterfulness of his gentle manner. He "causes me a sleepless night," and takes up his residence in my heart because of the culture of his soul. So I know he is a friend, for he complements something hitherto unmet and unknown within me. He is a discovery, a new constellation in my sky, which has given me light where none shone before; a quality of character, a strength of individuality, of masterfulness, which awakens a recognition in me; he enlightens me, has quickened my intelligence and vitalized my soul. I am enhanced in a new self-valuation; a divine affinity has connected and established a new sense of power; has even increased the commercial value of my thoughts, and better than the best, has revealed a new space of interior life, of wider dimension than the length, breadth and thickness of my former mechanical and half-automatic considerations. The connecting influences run strange errands among the children of God! Our friends sail unto us from foreign ports, guided by the subtle fluids of Attraction; our affiliations reach us unseen and unsought for through the accidents of daily experience, and so make us aware that a closer Friend is leading all the while.

The richest man is he who counts the most friends; the poorest, who declares himself friendless.

One of the wholesomest words that men have invented is the word "neighbor;" he that is nearby. It sprang forth into speech when the Saxon race was new and the habitations removed and separated by wide distance. It meant friend and protection. It suggests the emotions of sympathy, human interest, fraternal affection and unselfish ministrations. It sets a light in the window that shines far out into a dark night across a lonesome country! There is the providence of human companionship; human comradeship! The hospitality of human hearts!

Human nature is badly abused; it is not nearly so selfish a thing as the cynics would have us believe. The average kindness will show fair in the Cosmos of any day of judgment.

The Jericho road isn't the only highway or alley, where the Good Samaritan serves the luckless; and he is as frequently found among the "ungodly" as among the pew renters.

The sweet cordial of sympathy fills the veins and inspires to deeds of love and tenderness in those whose lives run unevenly along obscure ways and outcast places.

Let us indulge our affections; let us teach ourselves to love greatly. To love is to manifest, to bring forth from the unseen, and to set into play the finer forces that are intended to redeem the whole earth from its ignorance and intolerance.

The Sage says: "The moment we indulge our affections the earth is metamorphosed—all tragedies end, all enemies vanish."

We must earn, or rather win, our friend; we must not attempt to buy him; to buy

him is to have paid for a traitor.

All friendly intercourse is reciprocal; your friend gives love for your love; there must be an affinity of interests and a conjunction of understanding. You can never overpay him, nor he you, when you take an interest in the thing that interests your friend. You are his comrade. This act quickens the intelligence and reveals your resources; so, he is the instrument of your salvation, and you are still in debt to him; there is never a time when you can afford to do without your friend. He is never under obligations to you, nor you to him; you are each held by a double relation of exchange.

Tiny Tim, said upon returning from church that Christmas morning, that he was glad to have the people look at him, for he knew that it would make them remember who it was that made the lame to walk, and the blind to see. He is a lover of his kind, who sees above and beyond himself. He was able to recognize the brother-friend whom God sent to His world.

God shows Himself to me, and His love and care for me through the hearts of my friends. I am proud of my friendships and the quality of their characters. I care nothing for their riches, poverty, power nor station. I know of what they are capable; of what they are in themselves. I have felt the pulse of their love, the heartbeat of their affection.

We get the element of love only in proportion as we have it in us. We can only draw this element from the Supreme Power. We draw it in proportion as we admire every expression of the Infinite, be that expression tree, or shrub, or insect, or bird, or other form of the Natural. We cannot destroy or mutilate what we really love. The more of these things we really love, the more of their element of love flows to us. That element is for us life as real as the tree itself. The more of that life we are receiving and absorbing, the more will we realize a power in life which can only be expressed as miraculous.

The bigot of every age and creed has been the person thinking he could make of himself an angel. Such belief makes the man stand still in his tracks. The Supreme is always saying, "Come to me. Demand of me. Find me in all created things and then I shall be ever sending you new thoughts, new things, new ideas, new elements which shall change your tastes, your appetites—which shall gradually take away grossness, eliminate gradually fierce, insatiate, lawless desire and hurricanous of passion, and bring to you pleasures you cannot now realize."

The highest love for all things is for us a literal source of life. The more things in the world of Nature to which we can give the higher love, the more of their natural love and life shall we get in return. So as we grow, refine and increase this power of recognizing and loving the bird, the animal, the insect, or, in other words, the Infinite in all things, we shall receive a love, a renewed life, strength, vigor, cheer

and inspiration from not only these, but the falling snowflake, the driving rain, the cloud, the sea, the mountain. And this will not be a mere sentiment, but a great means for recuperating and strengthening the body, for this strengthens the spirit with a strength which comes to stay, and what strengthens the spirit must strengthen the body. Whoever can retire for periods to Nature's solitude and enjoy that solitude, feeling no solitude at all, but a joyous sense of exhilaration, will return among men with more power and new power. For he or she has literally "walked with God" or the Infinite Spirit of Good. The seer, the prophet, the miracle-workers of the Biblical history so gained their power. The Christ of Judea retired to the mountains to be reinforced by the Infinite. The Oriental and the Indian, through whom superior powers have been expressed, loved Nature's solitudes. They could live in them with pleasure. They could muse by rock or rivulet or the ocean for hours, almost unconscious of immediate surroundings, because their spirits had strayed far from their bodies, and were dreamily absorbing new ideas of the Infinite. You will rarely find a person who as ruler, soldier, inventor, discoverer, poet or writer left his impress on the race but loved.—M. of M.

THE GENIUS OF PATIENCE.

Great Souls are patient souls.

The world needs great men who are simple in mind and clear in vision—seers.

Love and Follow The Master and you will become a genius of infinite patience.

Patience exercised, as taught by Jesus, is the great power a McKinley has to persuade and control, and command Divine Mind and Divine Power. All great souls who are great leaders of men and do great and lasting good in the world are quiet, calm, serene men, without much "will power" and much mental "brilliance." A great man is always a genius of patience, and fires and inspires the souls and hearts of men with Soul and Heart, rather than with brilliancy of mind.

Look at our great Lincoln. He was a genius of patience—a God-loving and God-worshipping man—a plain, simple-minded man.

The Great God can only work and manifest Himself in the highest degree in work through a genius of patience—a calm, mild, kind and gentle man.

In a McKinley memorial address by the Hon. John Hay, Secretary of State, in the hall of the House of Representatives, he referred to our late President and his intimate personal friend as a "Genius of Patience." In this connection he said:

"The obvious elements which enter into the fame of a public man are few and by no means recondite. The man who fills a great station in a period of change, who leads his country successfully through a time of crisis; who, by his power of persuading

and controlling others, has been able to command the best thought of his age, so as to leave his country in a moral or material condition in advance of where he found it—such a man's position in history is secure. If, in addition to this, his written or spoken words possess the subtle quality which carry them far and lodge them in men's hearts, and, more than all, if his utterances and actions, while informed with a lofty morality, are yet tinged with the glow of human sympathy, the fame of such a man will shine like a beacon through the mists of ages—an object of reverence, of imitation and of love. It should be to us an occasion of solemn pride that in the three great crises of our history such a man was not denied us. The moral value to a nation of a renown such as Washington's and Lincoln's and McKinley's is beyond all computation. No loftier ideal can be held up to the emulation of ingenious youth. With such examples we cannot be wholly ignoble. Grateful as we may be for what they did, let us be still more grateful for what they were. While our daily being, our public policies, still feel the influence of their work, let us pray that in our spirits their lives may be voluble, calling us upward and onward.

"There is not one of us but feels prouder of his native land because the angust figure of Washington presided over its beginnings; no one but vows it a tenderer love because Lincoln poured out his blood for it; no one but must feel his devotion for his country renewed and kindled when he remembered how McKinley loved, revered and served it, showed in his life how a citizen should live and in his last hour taught us how a gentleman could die."

Mr. McKinley was a mild, kind and gentle man—a Christian man.

So was Washington, Lincoln and every really great man America ever had.

No man can be great and powerful until he loves The Master and through Him comes a Genius of Patience.

Blessed is he who knows that great and mighty Angels can minister and do minister to us mortals on the earth-plane. Who knows that the ministry of Angels is more common and powerful today than it was yesterday, and will be more prevalent and powerful tomorrow than it is today. In pure and simple Mysticism we come to comprehend more and more the real spiritual and scientific truth of the great and blessed teachings of our Lord and Master, Jesus, who said, "Greater works than these shall ye do."

"Our" little messenger is being sent on its mission of Peace, and Love for humanity, to all parts of the world. If it brings to you any message of the Spirit, will you not cooperate with us in the blessed work for all mankind?

The Eternal and Universal Brotherhood of Mystics

The blessed prayer of the Master just before his victory over death was for the Oneness of God's children. Listen:

"That they all may be one. I in them and thou in me, that they may be made perfect in one."

It was in answer to this prayer of Christ that The Eternal and Universal Brotherhood of Mystics was formed. The oneness of all God's children is the aim of this fellowship.

Come dear brothers and sisters into divine oneness with God and with us and realize the love of God which waits to bless you and give you all good things. All heaven is yours for the claiming, for heaven is a condition brought about by right thinking and the study of the twelve degrees of this blessed mystic order will bring you glorious success.

Know that the "Our Father" of the Lord's Prayer not only implies relationship but obligation. We are all children of one Father, therefore all brothers and sisters. It matters not what your creed, color or condition; we want your help; we can help you. We are all one family, one in God's love.

Come then into universal Truth, Hope and Love. The Brotherhood will show you the path to purity, peace and power and make your body and mind harmonious with health, happiness and truth.

There are twelve degrees in this blessed Mystic Order and they are very simple and easily understood. You can work them in your own home during leisure hours and their influence will help you in your daily toil. From the receipt of the first degree you will be strengthened and uplifted and

will gain in health, happiness and prosperity.

It is a blessed privilege to come into the universal oneness with God and His children. There is power in union. The Brotherhood has but one ideal, to bring heavenly conditions to earth. Heaven is a region where God's will is perfectly done. To have the harmony of this region spread over all the earth is our purpose. This will mean more love, peace and power, more joy, wisdom and progress, more health and more success, a perfect at-one-ment with God.

Those who join the Brotherhood, at once come into the circle of great heavenly blessings; they learn to know the inexpressible joy of living the divine mystic life, the life of peace, plenty and power.

The requirements for membership are the study of the Mystic Text Book which is the official and authorized Text Book of the order. The price of the Mystic Text Book is one dollar, and the profits on same help to pay the expenses of the Brotherhood and the work.

As soon as your name is entered on the Eternal Sacred Roll of the Brotherhood you receive the first degree. Every 30 days you will receive an additional degree until you have mastered the twelve. To join the Brotherhood you are required only to order the text book, which is one dollar, and to send only one additional dollar to help pay cost of mailing the degrees, or \$2.00 in all. If you already have a copy of the Mystic Text Book send only one dollar.

We wait to receive and help you. Great blessings will come to you with the enrollment of your name in this heavenly order.

Address ALL communications about the Brotherhood to THE ETERNAL AND UNIVERSAL BROTHERHOOD OF MYSTICS, Colonial Building, Boston, Mass, U. S. A.

THE LIFE AND WORKS OF JESUS IN INDIA.

Transcribed directly from The Akashic Records of Levi—The Seer.

Jesus at Katak. The car of Jagannath. Jesus reveals to the people the emptiness of Brahmic rites, and how to see God in man. Teaches them the divine law of sacrifice.

In all the cities of Orissa Jesus taught. At Katak, by the river side, he taught, and thousands of the people followed him.

2. One day a car of Jagannath was hauled along by scores of frenzied men, and Jesus said,

3. Behold, a form without a spirit passes by; a body with no soul; a temple with no altar fires.

4. This car of Krishna is an empty thing, for Krishna is not there.

5. This car is but an idol of a people drunk on wine of carnal things.

6. God lives not in the noise of tongues; there is no way to him from any idol shrine.

7. God's meeting place with man is in the heart, and in a still small voice he speaks; and he who hears is still.

8. And all the people said, Teach us to know the Holy One who speaks within the heart, God of the still small voice.

9. And Jesus said, The Holy Breath cannot be seen with mortal eyes; nor can men see the Spirits of the Holy One;

10. But in their image man was made, and he who looks into the face of man, looks at the image of the God who speaks within.

11. And when man honors man he honors God, and what man does for man, he does for God.

12. And you must bear in mind that when man harms in thought, or word or deed another man, he does a wrong to God.

13. If you would serve the God who speaks within the heart, just serve your near of kin, and those that are no kin, the stranger at your gates, the foe who seeks to do you harm;

14. Assist the poor, and help the weak; do harm to none, and covet not what is not yours;

15. Then, with your tongue the Holy One will speak; and he will smile behind your tears, will light your countenance with joy, and fill your hearts with peace.

16. And then the people asked, To whom shall we bring gifts? Where shall we offer sacrifice?

17. And Jesus said, Our Father-God asks not for needless waste of plant, of grain, of dove, of lamb.

18. That which you burn on any shrine you throw away. No blessings can attend the one who takes the food from hungry mouths to be destroyed by fire.

19. When you would offer sacrifice unto our God, just take your gift of grain, or meat and lay it on the table of the poor.

20. From it an incense will arise to heaven, which will return to you with blessedness.

21. Tear down your idols; they can hear you not; turn all your sacrificial altars into fuel for the flames.

22. Make human hearts your altars, and burn your sacrifices with the fire of love.

23. And all the people were entranced, and would have worshipped Jesus as a God; but Jesus said,

24. I am your brother man just come to show the way to God; you shall not worship man; praise God, the Holy One.—The Aquarian Gospel.

THE HIGHER SELF.

"Mind, Principle, Infinite Spirit is the Divinity that shapes our destinies, and when we individually and collectively begin to make proper use of this divinity within each and every soul of us, then and only then will we come to the fulfillment of our hopes. When we begin to recognize the fact that we are one and inseparable with the Universal Spirit, and that the will of the Universal Spirit is identical with our Higher will and that our Higher will is one and identical with the Universal Spirit, approach it with awe, superstitious fear and a beating heart if you must like a horse that shys and trembles at the flutter of a piece of paper. When we begin to understand our oneness with that Universal Spirit, then we will begin to gather to ourselves all the riches and honors that are due to us. "Seek ye first the kingdom of heaven (which is within), and all these things shall be added to you." (Seek ye first the knowledge of your being), your power, or oneness with the Omnipresent, which is the light that shineth in the darkness and the darkness comprehendeth not, and all these things shall be added unto you. Our rightful share of the benefits of the universe will come to us through the law of attraction, our understanding of thought substance attracted unto itself life. We will then begin to gather in our share of the world's comforts, while we are here on earth in the body as individual expressions of Infinite Spirit with individualized needs."

The Primal Power is Energy or Force, and it is this that holds the planets in their position, guides them in their revolutions, holds the earth at its proper distance and in its proper circuit about the sun; that keeps the moon in its orbit; that controls the winds; that governs the ocean's tides and the flow of the rivers. It is this power that propels the machinery of the factories, that drives the miner's drill into the solid rock, and that carries him down and returns him again to the surface from the pit where he works, 200 feet below the surface of the earth. The commerce of the world, whether on ocean steamer or over the trans-continental railways, is carried on by this One Power. In short, all the study of physics—that is, natural philosophy or physical law—is the study of this One Power.

While this Power is Energy or Force it is also Life. It is this that organizes the plant out of the mould of the earth, that covers broad areas with rich forests; that peoples the sea with animal life and creates and sustains the wild beasts of the jungles. It is this One Power as Life that is present in all the animals that have been brought into the service of man, and that is also the life of man himself. The distinction is only that in man it comes to its highest consciousness. The Power, the Energy, the Force, the Life of God. All activities are of this Divine Essence and all creation is its manifestation.—Higher Thought.

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