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IN THE GREAT GOD WE TRUST

# THE MYSTIC MAGAZINE

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## SEPTEMBER



GOLDEN month! How high thy gold  
is heaped!

The yellow birch-leaves shine like bright  
cords strung

On wands; the chestnut yellow pennons tongue  
To every wind its harvest challenged. Steeped  
In yellow, still lie fields where wheat was reaped;  
And yellow still the corn sheaves, stacked among  
The yellow gourds, which from the earth have  
wrung

Her utmost gold. To highest boughs have leaped  
The purple grape,--last thing to ripen, late  
By very reason of its precious cost.  
O heart, remember, vintages are lost  
If grapes do not for freezing night-dews wait.  
Think, while thou sunnest thyself in Joy's estate,  
Mayhap thou canst not ripen without frost!

—Helen Hunt Jackson



## Suggestion in the Cure of Disease and Correction of Vices

By W. J. COLVILLE.

The single word Suggestion practically covers more ground when used in connection with Therapeutics than any other term in the English language, and it has also the extreme advantage of immediately conveying an accurate idea to the intelligence of all thinkers.

Among the many schools of new psychologists and mental healers which now abound, certain doctrines are unquestionably held in common, and it is of the highest importance that we discover, as far as possible, the underlying truth which renders possible the many genuine cures performed by divers methods.

Though it often happens that undue prominence is given to a particular individual or to special formulas, thereby exaggerating the value of collateral matters, every thinker must be prepared to allow that when so much good is done under so many different auspices, seemingly at variance with each other, a fundamental verity underlies these varied systems and that verity may yet be proved a scientific certainty.

It may indeed be truthfully affirmed that many truly scientific men and women have already gone very far in the direction of discovering the source of power which enabled ancient prophets, and now enables modern doctors, to assist humanity in vanquishing every disease and folly which holds the human race in bondage.

Treatises and lessons innumerable flood the modern book market, some of them promising a panacea for all our many ailments, and amid this vast mass of literature we often find valuable helps along the road which leads to ultimate victory. Some authors, because of their distinctively religious position, appeal only to a limited public, while others repel the religious-minded by their opposition to nearly all that passes current as religion among the masses. To avoid both extremes is a necessary task, and one which has been remarkably well accomplished by Dr. George Pitzer in a singularly useful book bearing the title which heads this article. Dr. Pitzer, being a physician of wide and long experience and having been brought in direct contact for a great many years with patients in all conditions, is able to write and speak authoritatively with an authority born of actual demonstration. The ground taken by this deeply experienced man is both moderate and radical; moderate in the sense that he does not extol his own system at the expense of all others, and radical in that he goes to the root of the question and explains, lucidly and definitely, the basis on which a thoroughly practical system of Mental Therapeutics rests.

Hudson's well known theory of two minds—objective and subjective—is introduced as a practical working hypothesis. By the subjective mind is meant all that vast region of human consciousness which is amenable to suggestion and which is the seat of all instinctive processes carried forward in our organisms, both when we are awake and while we are asleep.

The necessary doctrine of the essential goodness of human nature is the foundation on which all righteous expect-

tations must be based, for unless we admit that human beings are intrinsically noble it is surely in vain that we endeavor to induce them by suggestion to act rightly; for as suggestion differs radically from coercion, in that it appeals in every case to something within the individual which we seek to arouse, we must have a clear idea in our own minds, when treating others, that it is their own will to manifest health and virtue.

Dr. Pitzer very properly employs the same method when dealing with physical distempers as when dealing with moral imperfections, and in so doing he is surely treading in the path consecrated by all the greatest seers and sages of history, for so intimate is the connection between bodily health and moral excellence that we cannot reasonably maintain that (to any large extent) the one can long prevail without the other.

Biblical and classic writers, together with the world's greatest poets, have unanimously taught the inseparability of outward well-being from inward nobility, and this mighty truth, which inheres in all genuine science, religion and philosophy, has been most recently demonstrated beyond doubt through the wonderfully convincing experiments of Prof. Elmer Gates of Washington, who has shown practically that every emotion of the mind produces an inevitably corresponding effect in bodily tissue.

Here we have a modern scientific proof that the metaphysical theories which ignorant people repudiate are founded in the very law of Nature, against which no one can successfully rebel.

One of the strongest features of Dr. Pitzer's work is his emphatic and consistent insistence upon right affirmations, to the total exclusion of all suggestions of an adverse sort. For example, instead of making a mental picture of disease and then endeavoring to look down or argue it into nothingness, we are wisely counselled to immediately present to ourselves and to our patients those ideal pictures of health which we expect the subjective mind to grasp and finally embody in objective states of demonstration.

It is always essential to understand clearly what affirmation means, and why we affirm what we affirm, before proceeding to treat any patient. We must at once perceive that we are holding before ourselves and others some plan or image in accordance with which we desire and expect that an outward structure shall be reared. We think, then, of those perfectly sound conditions of mind and body which, though now absent, we hope and expect soon to find palpably present. Consequently, we employ all our thought and energy in the single direction of inducing states of health, and to this end we employ reiterated suggestion, knowing well that what is repeated many times, with fullness of conviction and force of expression, will make a permanent impression in the subconscious region, whence it will subsequently flow into objective manifestation.

In Dr. Pitzer's book the student is made acquainted with well authenticated results of mental practice, carried on in Europe as well as in America, in some cases by distinguished ornaments of the medical profession, and in other instances by equally successful practitioners in other fields of action, for it must be clearly understood that no single profession can hold within itself all successful demonstrators of healing through suggestion, therefore medical graduates have no monopoly.

Though Mental Healing has primarily to do with con-



## EACH DAY THE LORD'S DAY.

Some of the readers of the Mystic Magazine seem to be perplexed as to which day of the week we should observe as the Sabbath Day or Lord's Day of Rest.

Others are disturbed in mind upon its observance; how it should be observed, not only by themselves but also by their brothers.

To the God-loving man each day is the Lord's Day, and he reveres, respects and keeps himself quiet and restful on the generally accepted Christian Sabbath.

The observance of an appointed holy day, is a matter for each soul to determine for itself.

The righteous, God-loving man lives every day as a holy day, in that he faithfully and cheerfully and willingly performs the needed service and duties that come to his hands to perform. He prays a little fervently, works with a light and willing heart and a sunshiny face and rests and recreates during the hours not employed in work.

Each day has its needs, and we must not shirk and dodge our part in helping to supply by our minds and hands these needs. Your own soul will tell you best what to do.

Each day should be a glad day in which God's sunshine should play in our hearts, souls and minds.

"Let Love's bright sunshine play upon your heart;

Come, run unto your gladness, peace and rest;

Bid the dark shades of selfishness depart,  
And now and evermore be truly blest."

Good and wise men and women do not fill their minds with thoughts about how to live on a special day; they live all days in love and sympathy. They always have a kind, encouraging and helpful word for their brothers and certainly they do not meddle with their brothers and disturb them or themselves by laying down arbitrary and narrow rules as to the observance of any particular day. All days are God's Days, and should be filled with brotherly love, brotherly sympathy.

"If thou art blest,  
Then let the sunshine of thy gladness rest  
On the dark edge of each cloud that lies  
Black in thy brother's skies.

If thou art sad,  
Still be thou in thy brother's gladness glad."

Trust in God, and love God, and you will not need to ask what day to observe as the Lord's Day, or how to observe it, or how your brother should observe it. Indeed, in pure and real love, trust and faith, you will soon realize that each and every day is the blessed Lord's Day.

When we pay more attention to living just, honest, honorable and righteous days seven days in the week we need not perplex our minds about any special day.

## MAN

The world is sustained by four things only:  
The learning of the wise,  
The justice of the great,  
The prayers of the good,  
The valor of the brave.

The Koran.

## PASS IT ON.

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone,

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven, the deed appears,

Pass it on.

Did you hear the loving word,

Pass it on.

Like the singing of the bird?

Pass it on.

Let its music live and grow,

Let it cheer another's woe;

You have reaped what others sow,

Pass it on.

April beam, the little thing,

Still it wakes the flowers of spring,

Makes the silent birds to sing,

Pass it on.

Have you found the heavenly light?

Pass it on.

Souls are groping in the night,

Daylight gone.

Hold that lighted lamp on high,

Be a star in some one's sky,

He may live who else would die,

Pass it on.

Be not selfish in thy greed,

Pass it on.

Look upon thy brother's need,

Pass it on.

Live for Self you live in vain,

Live for Truth you live again,

Live for Love with you reigns,

Pass it on.

## THE LAW OF WEALTH.

"The law of wealth is to serve," says a wise man. How can any one expect opulence without continuous and persistent effort in a well-directed and orderly line of endeavor?

"You can be whatever you will be. You can have whatever you need. As a matter of fact, you are getting all the time about what you really want and exactly what you need at the time you get it."

Open-minded optimists and clear-seeing men and women attract wealth; pessimistic sentimentalism that opposes "commercialism" must suffer from poverty.

Good thinking, and knowing how to work, and how to give and spend, and not squeezing dollars, will help one acquire wealth. The Rothschilds have a family motto: "Money is like water; the tighter you squeeze it, the less of it you will have."

The occult law of wealth is to have money, but never let money have you.

The law of wealth requires us to have full confidence in ourselves. "You do good thinking and successful work only in proportion as you have confidence in yourself. I am, I can, I will, are the proper words to say to yourself, until you come to live in the power of them."

Modern soul-culture—the advanced thought will lead man to opulence. "The law of wealth is to serve."

## A LOVABLE QUALITY.

People would try harder for trustworthiness if they knew how lovable a quality it is. When you know you can rely upon anyone, that whatever they undertake to do will be done, that you can really pass over a share of your load to them, you cannot help liking them. On the other hand, it does not matter how amiable men be, if they are forgetful, if they are unpunctual, if they habitually neglect, they become sources of such annoyance that one's liking is apt to die out.

## HOW TO WORK.

Never allow your physical standard to drop. Keep up your energy; walk as if you were somebody and were going to do something worth while in the world, so that even a stranger will note your bearing and mark your superiority. If you have fallen into a habit of walking in a listless, indolent way turn right about face at once and make a change. You don't want to shuffle along like the failures we often see sitting around on park benches, or loitering about the streets with their hands in their pockets, or haunting intelligence offices and wondering why fate had been so hard with them. You don't want to give people the impression that you are discouraged, or that you are already falling to the rear. Straighten up, then! Stand erect! Be a man! You are a child of the Infinite King. You have royal blood in your veins. Emphasize it by your bearing. A man who is conscious of his kinship with God, and of his power and who believes thoroughly in himself, walks with a firm, vigorous step, with his head erect, his chin in, his shoulders thrown back and down, and his chest well projected in order to give a large lung capacity—he is the man who does things.

You cannot aspire or accomplish great or noble things so long as you have the attitude and bearing of a coward or weakling. If you would be noble and do noble things, you must look up. You were made to look upward and to walk upright, not to look down and to shamle along in a semi-horizontal position. Put character, dignity, nobility into your walk.

## WHAT TO CULTIVATE.

An unaffected, low, distinct, silver-toned voice.

The charm of making little sacrifices for the good of others quite naturally, as if of no account to you.

The habit of making allowances for the opinions, feelings or prejudices of others which may be distasteful to you.

The art of pleasing those around you, and seeming pleased with them and all they may do for you.

The art of listening without impatience to proxy talkers, and of smiling at the twice-told tale or incident, without telling the relator you had heard it before.

A good memory for faces, and facts connected with them, thus avoiding giving offense through not recognizing or bowing to people, or saying to them what had better be left unsaid.



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ADVERTISING RATES UPON APPLICATION.

## MEDITATION.

As the hart panteth after the water  
brooks, so panteth my soul after thee, O  
God. My soul thirsteth for the living  
God.

Let integrity and uprightness preserve  
me. The secret of the Lord is with them  
that love Thee.

To live in Christ Love is to LIVE.

The principle of eternal Truth can never be shaken.

To live to benefit mankind is the first step on the Path.

The essence of true religion is found in the goodness and oneness of all life.

Soul culture places in the hands of men that mighty and magic wand known as Personal Magnetism.

The universal unseen forces are ever striving to manifest in all men; we clog our minds with false pictures and have no room for Universal Mind.

Look among men and women of great success and be astounded to see how many of them are God-loving Christians.

As we love God and the All, All will love us, and we have power to help all. This is the simple secret of Peace, Power, Possession.

Search through all history and through all religions, you will find no grander picture of the ideal human life in any character than you find in the character of Jesus.

The true progress of man lies in knowledge—knowledge that will make him a useful, gentle, courteous, just and dignified man.

Love and worship of God will disclose man's divine origin and prove the Oneness of all life—the omnipresence, omniscience and omnipotence of God.

There is a perfect adjustment between supply and demand for all who will stand aside and let the Divine Powers work, and who will, while standing aside, do all the duty that comes to hand with faith and love and good cheer.

That man has a little knowledge and a little power clearly proves that there must be an unlimited reservoir of knowledge and power from which he draws the little. Oh, let us seek to know and love the Omniscient, Omnipotent and Omnipresent One, and dwell in Omniscience.

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

Freedom is in the air, everywhere! Knowledge gives absolute freedom, nothing else can. So let us think and reason, and patiently, persistently and insistently demand from the Great Fountain of Omniscience knowledge and wisdom. Let us look within to the inner depths of our own souls to know all that is without. Thus we will arrive at Truth and Freedom, and in no other way.

The whole universe is a combination of Life and Matter—Co-eternal. All energy is a part of Life. All the energy in life here on this planet we can trace to the Sun. Heat is life; cold is death. The more Life the more energy and force. Spirit, Life, Energy, Force, Heat are one. Back of all is fervent, eternal love—God. Love generates and sustains all Life, Heat, Energy, Force—is all these.

God is Love. Love doesn't take all it can get and leave that from which it takes helpless. Love is just. It is the religion that the Master taught, the religion that leads us on to a higher life, higher aspirations. The ideal self—which, misunderstood, misleads many into believing that its attainment justifies any and all means, and are thus prevented from ever realizing their fondest hopes.

Some thinkers and teachers say that they believe there is an Infinite Power in and of all things. The Mystic Adept is not a believer but a knower, and he says he knows there is a God, the Eternal omniscient, omnipotent and omnipresent One. Through love of the Blessed One he has realized oneness or union with God. The soul is the only real eternal part of man; it is the real man. The Mystic takes Christ as his only Master, and by living the Christ-life realizes the great God is his Father, and more yet, the Loving Father of All. Each soul on this planet or anywhere in the universe is a child of the Eternal God, and sometime, somewhere must know and love the All-Father.

It is significant that the doctrine of Reincarnation in all ages has been taught by great teachers and sages, and has stood, and that

today it is estimated that two-thirds of all the people on this planet know and realize within their own consciousness that it is the truth; that the eternal spirit goes through all forms. Think of it! Two-thirds of all of God's children hold to this doctrine of Reincarnation. It is also significant that each succeeding day animal-forms become less in number and men-forms increase in number. There will be more human beings tomorrow than today, less animals tomorrow than today. Reincarnation, Involution and Evolution explain God's plan.

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

## BORN OF THE LIGHT.

Henceforward walk as one born of the light,  
Garner the sunbeams all along the way,  
And when the outer world grows dark and gray,

Scatter them freely till it grows more bright.  
With such clear shining of the soul be dight,  
Thy presence ever will emit some ray,  
That has the power to lift into the day  
Those thoughts of man, that shroud him as in night.

Should earthly cares and griefs thy sight so dim,

Thine eyes as through a glass but darkly see  
The joys, which at their heart they hold for thee,

Thou must more carefully thy soul's light trim,

With purest toil of Love fill to the brim,  
Till it reveals the blessedness to be.

Lura Brower.

A man can be just what he believes he can be, after he understands the Law. He can do just what he believes he can do, after he has come into the understanding of Being.

"If free moral agency means the power to act independent of the Law, then there is no free moral agency; for the Law is one with the power that exerts it; and the nearest approach a man can make to freedom is through greater knowledge of the Law, or closer conformity with it."



## THE ETERNAL SPIRIT OF GOD.

I am speaketh unto thee. Individualism is pure character. Individualism is the only Presence the encircles the Throne of God, character redeemed from selfishness, "tried and not found wanting." This individualism is so pure that the light of the Eternal Spirit shines freely through it with intense vibrations, down, down through the separate realms or circles of archangel and angel, and through all realms of human life, with its never changing power, even unto the lowest of earth's children, forever drawing them upward to the great circle of Power.

"Let your light shine" is the command from the Most High, I am. Let no selfishness taint its lustrous "I give thee." Even to the earth's centre, into greater darkness than that of flesh, I send the vibrations of My Will and meet no opposing will. But in thee, O my children, I meet a self-will that would rule to thine own destruction. Cast it out, deny it. It is of no avail. It but hinders thee from reaching Me, from knowing My Will. I am thy eternal spirit that thou must know. Give ear unto Me now, for it is the acceptable time, else thou mayest turn into the darkness, where My voice is not heard and thou findest much trouble therein.

Look up now and thou shalt see the light of the Eternal Spirit, thy Spirit, O man. It dwelleth in the tabernacle, thine inexhaustible supply. My wisdom created thee. I am Eternal. I speak unto thee now through My beloved child, that thou, being in touch with her and knowing her, may believe in Me. Hear ye My words through her, for I shall call thee to account in judgment, and thy day is close at hand, even the hour of thy salvation is appointed. By My Law thou shalt learn of it. Hast thou written in thy Book of Life? Write quickly therein, I say unto thee, for I wait for no one; thou shalt wait on Me; Obey My Will. It is good for thee and will give thee no trouble. There can be no hesitancy, nor confusion, nor disorder in My realm, for all obey My Will with one accord, with one consent, and I AM enthroned in this unbreakable Law of Love.

My supreme command is Love and all obey! and all My starry worlds are a pledge of this unto thee, My child, yea, even the violet thou crushest beneath thy foot. I have made for thee indeed a carpet of living flowers that thou mayest even tread upon My Love and know its power.

Write in thy heart My Love, My Power. It is thine, for thou and I are one in the boundless forever.

## "THE TABERNACLE IS WITH MEN."

Thou hast been entrusted, O man, with the Sacred Ark.

Its sacredness makes thee sacred.

Thou wilt not be destroyed while the Ark remains with thee, and as thy care of the sacred vessel is, thou art lifted by the magic of its power out of dangerous surroundings into greater and greater safety; into perfect safety.

Thou art looking elsewhere for safety, for thy Salvation, O child of earth. It can be found alone in the secret within the Tabernacle.

## MESSAGE OF THE PATRIARCH

Dear Brethren and Sisters: We greet thee again. Time or space cannot erase anything from the past or present. Each day and hour marketh on the Dial. Are you awake to the demands of mortal existence? Are you abiding in the highest realms of being, living in righteousness, unfolding the best gifts that lie within; it is for you to define. To know yourself is the great problem of life. Store thy brain with treasures while here, that shall be everlasting. The new day will surely dawn; make it bright, greet it joyfully. As you make it, so will it be. Be not encumbered with the gross and sordid things of this sense world. Words and deeds are indelible. Go thou into the Silence and draw to thyself the Holy influences that shall bring Peace to thy troubled mind, then thou shalt learn the Word which thou shouldst speak to thy brethren.—Patriarch.

The Tabernacle has been entrusted to thee.

It has been named the sacred vessel.

It is sealed with the seal of authority.

Its name suggests the treasure within. Thou alone canst open the seal.

None hath power but thyself. I gave it thee.

Thou keepest thine eyes fixed on earth and art terror-stricken, or bound by its fascinations (they are the same thing.)

Let loose thy thoughts and care alone for that which I gave thee, and "sacred vessel." As thou shalt fix thy thoughts on it, it will send out true tones from the secret hid within; thou wilt learn to distinguish these tones in audible sounds.

Sometimes they will flash only light upon thee, but later thou shalt read these waves of light, for Wisdom is written herein. I Am Wisdom and thou art my child. Seest thou that thou shalt read Me and know Me?

I will not tell thee what is within the Tabernacle, that thou mayest find thyself.

I have given thee the secret. This carried in thy heart will reveal unto thee all things contained therein.

When thou hast carried it long enough in thy heart, the seal will open for thee. When thou hast opened the seal, thou art Master. Thou hast taken the third degree. Thou hast gained three points in the law of thine unfoldment. Each succeeding one grows easier. Thou hast less to oppose, and less to overcome.

I tell thee this to give thee courage, for oftentimes it hath failed thee. When thou forgettest the Ark of God, the precious Tabernacle, it will always fail thee.

I will tell thee more. All power comes from within this sacred vessel. Hast thou ears to hear? Is thy mind fixed on that of which I have given thee charge, or art thou still filled with the confusion of sounds without?

Peace be unto thee. I have chosen thee. I will say no more until I have thine ears and thine heart also.

"A wonderful gift God has given to thee."

The wisdom of God is seated in the conscience and creates conduct. In the mirror of a cleansed conscience we can trace the "Process of Righteousness."

## WISDOM.

The Universal Lover—the fervent God-lover—exists in the realm of universal wisdom; he is at-one with Omniscience and is a blessing to the Whole.

A wise man is a universal harmonizer, carrying with him peace, harmony and melody, because he is filled with love for all, and is kind, gentle and considerate to all.

A wise man is pure, sweet, calm and serene, and controls nature—internal and external nature—by the mighty power of the eternal Soul, and not by mind or will.

Wisdom comes only by full and complete union with God, and in no other way.

A wise man, without the utterance of one word, is the most positive, forceful and helpful being in the world.

Wisdom makes one non-resistant; or, rather, non-resistance makes one wise; in non-resistance is all love, all knowledge and all power.

Wisdom places man beyond all time, all places, and all events into the Blessed State—Eternal Bliss.

Wisdom is the sovereign good which sages, seers and prophets in all ages have aspired to—it is the blessed fruit of full realization of the soul's union and oneness with the Eternal One.

In one way and other all beings are working toward Wisdom; all of us are on the blessed Eternal Path that leads to but one goal—union with God—at-one-ment.

Blessed truth! All will reach the same goal.

Dost thou hear, precious, eternal soul! All will reach the same goal.

## FROM THE SILENCE.

God is all-powerful, so protecteth thee, All-bountiful, so trust to his supply, All-knowing, so he knoweth of thy needs, Daily his hand the hungry sparrow feeds. All-loving, so he loveth thee far more, Than any soul, to whom thou fain wouldst cling.

Bide in his love, and rest securely there, All blessing it will surely to thee bring.

Lura Brower.

God is love, and he that dwelleth in love dwelleth in God, and God in him.



## FREEDOM.

Freedom is the keynote of mastery. In its essential significance, mastery is the dominion of the Adam or sense plane of consciousness by the Christ plane or the consciousness always actuated by principle.

Dominion or mastery, therefore, is the aim and end of Life. And in its infinite and universal sense, Life includes all that was, that is and that is to be.

The mastery that is Life's goal is no essential part of, and has no direct relation to, the domination of one individual over another.

Freedom is the keynote of spiritual evolution. It is the keynote of wisdom. It is the keynote of integrity. Upon Freedom depends man's moral and spiritual obligations and responsibilities, without the fulfillment of which he is neither wise, just nor free.

Unendowed with power of choice, man were a machine, an automaton. Possessing it, and with true conception of its import, and with proper and legitimate exercise of its function, man is master of himself and his environment; he is lord of heaven and earth. Misconceived and misapplied, what is regarded as Freedom is a fruitful source of pain, suffering, inharmonious and disease.

Freedom exercised in consonance and harmony with Life's basic principle—Unity—results in peace of mind and health of body. It results in harmony with environment, the consciousness of which constitutes happiness. It results in soul unfoldment, and in growth into divine consciousness.

This should not be construed to mean that one whose consciousness has evolved to a perception of his real nature and his divine possibilities should endeavor to mold environment by tampering with effects. By no means. On the contrary, the one who fully conceives the divine significance of Life is in no way concerned with effects, as such.

Life is a matter of relations, and it will ever remain such for the reason that humanity is an organic, not a numeric, Whole. No individual is, or ever can be, the Whole. Yet the Whole would be incomplete, indeed could not exist, with the tiniest fraction omitted.

The supreme test of divine consciousness or of true spirituality is the more nearly complete realization of Unity which, in its actualization, accords to everyone his rights.

Freedom never exercises force. The initial thought of the freed Soul is to protect the rights of others. This is Freedom's first awakening. It is the first evidence of the consciousness of Unity, the revealer of Divinity.

Fundamentally and ideally every Soul is free; but one is free primarily and actually only to the degree that he earns it through dint of its exercise in the manifold relations of Life.

One's Freedom is most active when he interferes least with the freedom of others. The observance of the rights of others is the law of all relatedness. One is free to say to another, "Thou shalt" or "Thou shalt not." But in this choice and its subsequent practice is contained its harvest, which must ever be discord, pain, suffering and disease. Such method does not conform to the law and order

of harmony and right relations. Disobedience to the Law of Life must result ever in discord, misery, wretchedness.

On the other hand, one is free to say to another, "Thou shalt love the law of the Good, and it only shalt thou serve if thou wouldst be true, and honest, and happy, and well." Or it is legitimate that one say to his own senses and to his emotions, when their exercise would interfere with the rights of others, "Thou shalt not," for in so doing he shall reap a harvest of good sowing, in serenity and poise, in health and happiness.

The practice of the protection and guardianship of others' rights would result in the kingdom of heaven on earth. This would be Freedom lived, and Freedom lived is charity revealed.

Through their misconception and misapplication of Freedom, many are tightening daily the clamps that bind them more firmly to conditions and environment from which they seek deliverance.

The spirit of the inquisition is not dead. Its methods of torture and its persecutions; in some instances, have been but transferred from the physical to the mental plane. And many who would shrink in horror from the guillotine, the gibbet or the thumbscrew, yet shrink not from mental persecution and torture of those whose methods differ from their own.

But the freed Soul can never turn back, nor does he in any way desire to bind, to limit or cause suffering to another.

That man must eat of the tree of knowledge of good and evil in order that he may become a god and thus attain mastery and have dominion, the freed Soul knows to be a necessity. Therefore he would not rob a fellow-being of that which strengthens and induces development of the other's moral and spiritual muscles.

Were man born with full consciousness of his divinity, there would be naught to master and no occasion for effort; hence, growth and the joy and ecstasy of attainment would have no place in his life.

"A premium on evil," you say? By no means. The deepest and holiest conception of Freedom results ever in the highest ideals, the deepest reverence, and in a life of purity and sweet simplicity.

True Freedom has ever an element of restraint, the keynote of which is others' rights. To the degree that one protects and cherishes the rights of others in every relationship of life, to that degree alone is he free or can he know peace and harmony. And to the extent of his disregard of these is he bound and must he suffer.

All bondage, all limitations in fulfilling one's ideals and all suffering are self-imposed.

To live a life of Principle and Integrity, and thereby to teach others and still leave them free to employ their own methods of fulfillment, is the essence of Freedom.

The freed Soul accepts and even loves conditions as they are, though his best and noblest efforts may not find response therein. But he is consciously treading the path leading inevitably to conditions and environment

that will respond to his desires, his requirements and his abilities.

Precipitous methods are no part of the freed Soul's life, nor does he attempt the manipulation of effects. He deals ever with cause, with Principle. He attempts no formulation of conditions. The Law formulates these. Their formulation inheres in cause. The freed Soul has heard the Master's voice! "Well done, thou good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many," and he steadfastly awaits the open door to further and grander possibilities of service and mastery.

The freed Soul knows no limitations save those he himself places upon the limitless opportunities for expressing and manifesting his divine attributes through the fulfillment of his sacred obligations to his fellow-men, the most far-reaching and enriching of which is to induce their own Self-expression by means of the exercise of their own inherent Freedom.

All this the freed Soul does and more, for the mightiest test of all is that which entails the silent, unremonstrative and unmoved witness of the inevitable disintegration of ties and conditions which result because of Freedom's realization.

This is Freedom's crucial test, when the Soul refuses to answer charge at the world's tribunal, and when in its own recesses and to its Self alone it pleads: "Father, forgive them, for they know not what they do."

The Soul that stands this test has passed the portals of bondage to flesh and sense and emotions, and stands face to face, heart to heart and Soul to Soul, with Freedom's God, true and eternal.—Margaretta Gray Bothwell.

## IN THE SILENCE.

In the silence of the night time,  
When no sound of life is heard,  
Save the beating or the throbbing  
Of my heart within me stirred,  
Then there comes amid the stillness,  
Oft a voice divinely sweet,  
Bringing to my soul such comfort,  
As would seem for angels meet.

All the day perchance, had weary  
Been, with burdens hard to bear,  
Scarcely time for looking Heavenward,  
Or the offering of a prayer.

Is it Thou, O Christ, the Blessed,  
Thou, who hast no need of sleep?  
Bringing to the soul such rapture,  
Wiping tears from eyes that weep?

Or, dost send some kindred spirit,  
With thy messages of love?  
Wooing one from earthly sorrows,  
To the heavenly joys above?

Thanks we give and adoration  
For such influences given,  
Whether by Thyself imparted,  
Or by Thee, sent down from heaven,

For such visions serve to strengthen,  
Many a future day to come,  
Serve to increase the eager longing,  
For the better, brighter home,

Serve to kindle aspirations,  
Higher, holier than before,  
For a perfect consecration,  
To the God whom we adore.

B. Maria Thomas.



## The Eternal and Universal Brotherhood of Mystics

We ask you, dear brother or sister to come into fellowship with us. All are our brothers and sisters and no matter what your religion is, whether you are an agnostic, a sceptic, or an atheist, or what your nationality is, we know you are an eternal child of God, and an eternal brother or sister, and we want to have you join our blessed Brotherhood, and come into the radiant Light of Universal Truth and Love. We can help you, in the work of The Eternal and Universal Brotherhood of Mystics, to gain Peace, Power, Harmony and Perfect Health of Mind and Body.

The Twelve Degrees of this blessed Mystic Order are very simple and easily comprehended. Working these degrees alone in your own home during leisure hours is a blessed work, and is inspiring and uplifting. It will give you great peace, strength and power.

The requirements for membership are:

(1) The study of **The Mystic Text Book**, it being 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 our work which amounts to a considerable sum.

So, beloved, to have your name entered on the Eternal Sacred Roll of the Brotherhood and receive the Twelve Degrees, (one sent every thirty days), you are required to order **The Mystic Text Book** and send One Dollar to help pay expense of mailing, etc., \$2.00 in all. If you already have a copy of **The Mystic Text Book** then you need send only \$1.00.

Great blessings have come to members of our Brotherhood and it is a blessed privilege you have of coming into this order.

Know the Great Power there is in being one of a band of Aspiring and Powerful Souls with but one aspiration, one ideal,—of bringing into the world more love, more peace, more good will, more wisdom, more tolerance, more freedom, more progress, more health, and more success.

The work of the Brotherhood will do for you that which it has done for hundreds of others, and you will receive the indescribable joy and blessings of living the Mystic life, which is the life of Peace, Harmony and Melody.

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### GOOD ADVICE.

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

### LOOK UP.

When doubt and fear thy trembling soul assail,  
Look up,  
When on life's path thou seemest most to fail,  
Look up,  
For in the weakness born of conscious sin  
Thy soul repents to let the Lord Christ in  
And thus thy higher self shall ever win.  
Brother, look up.  
Thou' in the gloom of thy soul's darkest night,  
Look up,  
And thou shalt see God's Majesty and height,  
(Look up.)  
Revealed in myriads of distant stars,  
And upward gazing naught thy vision mars,  
Until the soul pierces Heaven's golden bars,  
Brother, look up.  
Thru the dark cloud of sorrow, pain and tears,  
Look up,  
E'en in the whirl and vortex of thy fears,  
Look up,  
Waste not a moment on the fleeting past,  
Count evil as a dream that may not last;  
Live in the NOW, and unto Hope hold fast,  
Brother, look up.  
H. Aylmer Harding.

Without transforming the dark past of one's existence into the light of the Divine Purpose in the ever-present Now, there can be no happy future. The purpose of human existence is not to run away from the darkness of one's own creating, or to relegate its transformation until after the death of the physical body, but to transform it here and now, just as the seed transforms the dirt it is buried in into flowers.—*Lucy A. Mallory*.

### SAYINGS OF RAMAKRISHNA.

He is truly a pious man who is dead even in life, i. e., whose passions and desires have been all destroyed as in a dead body.

Seeing the water pass glittering through the net of bambo framework, the small fry enter into it with great pleasure, and having once entered they cannot get out again and are caught. Similarly, foolish men enter into the world allured by its false glitter, but as it is easier to enter the net than to get out of it, it is easier to enter the world than renounce it, after having once entered it.

Men always quote the example of the King Kanaka as that of a man who lived in the world and yet attained perfection. But throughout the whole history of mankind there is only this solitary example. His case was not the rule, but the exception. The general rule is that no one can attain spiritual perfection unless he renounces lust and greed. Do not think yourself to be a Kanaka. Many centuries have rolled away and the world has not produced another Kanaka.

This world is like a stage, where men perform many parts under various disguises. They do not like to take off the mask, unless they have played for some time. Let them play for a while, and then they will leave off the mask of their own accord.

The stone may remain for myriads of years in water, and the water will never penetrate it. But clay is soon softened into mud by the contact of water. So the strong heart of the faithful does not despair in the midst of trials and persecutions, but the man of weak faith is easily shaken even by the most trifling cause.

As water does not enter into a stone, so religious advice produces no impression on the heart of a worldly man.

As a nail cannot enter into a stone, but can easily be driven into the earth, so the advice of the pious does not affect the soul of a worldly man. It enters into the heart of a believer.

True worth is in being, not seeming.

In doing, each day that goes by,  
Some little good; not in dreaming  
Of great things to do by and bye.  
For whatever men say in their blindness,  
And in spite of the fancies of youth,  
There's nothing so kindly as kindness,  
And nothing so royal as truth.

Alice Cary.

Oh! Infinite, Eternal Self, divine,  
The heart of humanity awaits Thee.  
Awake, come forth and daily shine,  
Thou precious One of eternity!

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