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Dear Pilgrims, come up into the realms beautiful, unto the hills where Jesus sought Peace. Put away selfishness and hatred; which is like poisonous vine that obstructs thy pathway. Thou mayst walk with the lowly and sup with the beggar, yet ye need not come to harm. Christ within will bless thy humble face.

Every man, down in his heart of hearts, feels the necessity of something beyond this world; he is hungry and thirsty and more or less miserable until he finds that Something which will give him peace and bliss here and now forever.

No man can live in peace, power, order, purpose and harmony without God. This is a positive statement of truth that no one but the ignorant and foolish will deny.

The fool hath said in his heart, "There is no God."

If a man really desires the full power and bliss of external Life, he must love God; he must have an extreme and external love for the eternal One, in whom we all really live, move and have our being.

All men of thought are more or less satiated with the pleasures and pains of the world, and are hungry for that Something beyond the world which will give them everlasting peace and bliss and rest here, now and eternally: that Something is God and His righteousness. Seek and find God and His righteousness and live the simple Christ-life and all the blessings of the universe will be yours.

In the course of the involution and evolution of the eternal spirit there comes a time when the soul grows and expands, and feels the want of God, and must have Him. It is then the Christ within is about to awake and true religion begins.

Let a suffering man get but one ray from the Light of Truth and feel its beneficent healing and soothing power and he will soon turn his whole soul, heart and mind to God and enter the Eternal Path which leads to all Life, all Light, all Truth, all Peace, all Power and all Bliss.

But we must first have a strong and earnest desire—a burning desire—to be free from all the moil and turmoil of the world and its countless distracting sense-pleasures and pains, and turn our minds to the omnipresent God (within and without), and earnestly pray for Light, Leading and Guidance and Freedom before we may expect to become religious.

All the great Masters and teachers of the world, in all ages, have found that the attractions and attachments of this world are utterly false, and there is no way to live in this world in peace, harmony and melody unless you live with God the simple Christ-like life.

God is Life and the goal of all Life; all ideas that this world and its pleasures and pains and woes and miseries is the goal of

Life are pernicious; as long as men hold such ideas they will be in utter misery, without hope, trust, courage or faith in themselves, in God, in man, or anything.

This world, this body, our pursuits, and even our pleasures, have their own value, but it is only a secondary value, as a means to taking us up higher, where we may live in peace in the Universal and Eternal. This world is only a stage or point in the Grand Evolution of the eternal Spirit, and it is here we are to come to God and a pure state of consciousness, where we realize our oneness with God.

God is omnipresent Spirit of omniscience and omnipotence, and when we begin to really love and live with Him by recognizing and realizing His eternal Presence we are healed of all our ills and come to His everlasting Peace and Power.

Prayer is beautiful and all-powerful when it is silently and fervently directed to the great God or Christ within our own souls. God is nearer to each one of us than even our own thoughts.

O son! why searcheth afar for Me! I am always within thee, calm, serene, omnipotent, changeless and shapeless.

O son! why desire and grieve and bind thyself with sorrow over the attractions of My world? Trust in Me and love Me and all thou needest will be provided.

Our strong desires for sense-objects keep us blinded to God's great love and providence and also keep us in misery of mind and body. Live in the world with God, without these desires, in peace, power and plenty; the only way to profound peace is in perfect love for God and fully renouncing all desires of a sensual nature.

Live the Sermon on the Mount if you would live in ecstatic joy and bliss here, now, there and forever.

Release from worldly attractions, through pure and fervent love of God, produces rapture every moment; and it also provides one with power to attract all peace, all power, plenty—all blessings.

Nothing can give man eternal peace, power and plenty but his perfect surrender to, or emergence with, God in fervent love.

He who comes into perfect love and emergence with God enjoys forever a profound peace of mind and the power of Emancipation from all ills, woes and miseries.

God is the only Power there is; he who knows this for certain and comes into oneness with this blessed Eternal Power, through love (not fear), is never more disturbed by anything, any event or any being, and attains to true and profound peace and great power; he knows what to do, how to do, when to do and where to do, and all works he touches result in grand success; the smiles of fortune or the

frowns of adversity no more affect the peaceful and blissful God-lover.

Nothing can cause the mind to waver in the great God-lover; he is forever free from all disturbance of mind, and is living in perfect peace and bliss; only strong worldly attractions and attachment cause the mind to waver, to become weak and unbalanced. The pure and fervent God-lover is the most perfectly sane and balanced man in the world.

Unmindful of the magic show of the transient and changing things and events of the world, the mind of the God-lover is attached to nothing else but the Eternal, the Changeless, the Omnipresent, Omniscient and Omnipotent One, and is in perfect peace, bliss, power and plenty.

He who loves and lives with God has attained to the Supreme State of eternal peace, bliss, power and plenty. More souls live in this Supreme State than the worldly imagine. Come, Brother, love God and attain to the Most High.

INTOLERANCE

Our age has reached a larger conception of the intellectual horizon, but it is still too much injured by intolerance. This intolerance does not grow angry enough to heap up faggots or behold, or imprison, or banish, but it is powerful enough to limit the bounds of friendship and to mar the conduct and language of man toward man.

It seems little in any of us to go to this race so immense, so gifted, and command it to take our religion or die. What it wants is only the principles that make a great and virtuous mind. What it wants is enlightenment and piety, and these we must strew before it with full hand.

"A mightier church shall come whose covenant word
Shall be the deeds of love, not creeds then—
Ame shall be the passport through its gates.
Man shall not ask his brother any more
Believest thou? but lovest thou—and all
Shall answer at God's altar: 'Lord I love!'
For hope may anchor, faith may guide, but love,
Great love alone is captain of the soul."

But this great love means the exaltation of man. Into that one term education, liberty and all culture and happiness empty themselves.

As the novel genius signifies a mind that always expresses itself in something most delightful to society, so a church of love is a power that expresses itself in all the shapes of human welfare. The love is not that painted by the novelist, but rather that which is used to delineate the whole portrait of a God.—David Swing.

ETERNAL LIFE.

Eternal life is the greatest gift of God to man, and without doubt man's greatest duty is to lay hold upon this life eternal.

I do not understand eternal life to mean simply eternal existence. Existence in itself alone does not satisfy the craving of the human soul. Eternal life is eternal blessedness; peace in God; unfading glory; perfect holiness and happiness; developing more and more into the likeness of God; showing forth the divine image ever more clearly; realizing God's presence, power and wisdom, ever more fully.

Man lays hold on eternal life through consciousness of unity with God; through indwelling divine presence, which is to each and every soul its very own Son of God or Christ. Not realizing this unity with the Father, one is outside the Christ-consciousness; but the moment a soul perceives a seeming separation from its source and cries out, "Save me, O God, or I perish!" that moment the indwelling Lord makes known His Presence, and draws the human soul up to a higher plane of consciousness, where the Christ forever dwells with the Father.

Intense desire—hungering and thirsting for God, brings the soul into harmony with All-God, starts it on its upward spiral toward Divinity, and insures its possession of eternal life.

A saved soul, then, is one whose desires are spiritual; whose cravings are only for the good and pure; whose will is in accord with the Divine Will.

The hand of Faith reaches upward and touches a crown of glory, here and now, by entering into eternal life here and now. The difficulty of reaching up with hands of faith prevents some from making any effort to reach the prize of our high calling in Christ Jesus. To such we say, Believe, BELIEVE, BELIEVE. Believe that within your soul is God's Spirit, and that this Divine Presence is the Lord God, Jehovah, or Jesus Christ, Son of God.

Let no cloud of doubt cast a shadow on this most essential and vital belief. Inhering within it is full, free, complete salvation. Believe fully in the Lord Jesus Christ within thee as thy Savior from material sense and from all error, and "thou shalt be saved."

To redeem land, man must needs dwell on that land. To redeem the soul, our Redeemer must needs dwell within soul's domain of consciousness. An outward Savior may save the intellect of man but only an inward Savior can fully save the spiritual or real man.

It is possible for the spiritual selfhood to lie dormant while the intellect, by believing only in an exterior Savior seems to be saved; that is, it claims to know salvation, while recognizing but its form, its covering. To know the depth and height and breadth of salvation requires an eternity of unceasing unfolding in consciousness, but that unfolding of the soul in Divine Love begins with its realization of indwelling Spirit.

That Spirit within man must of necessity be his true Savior and Redeemer. This belief in no way dishonors the Jesus Christ of the New Testament. He, as the only one who has demonstrated perfect mastery over all natural forces, even "death," so called by mortal

thought, was and is and ever will be the Light of the world; the Word of God manifest in the flesh; the world's Redeemer: but the limitations of theology prevent its acceptance by multitudes of the most spiritually minded of the present age, whose concepts, the world over, have widened and deepened the channels of religious thought. No sooner could an inland sea contain the mighty ocean within the limit of its shore than could the narrow theological ideas of past centuries find room to embrace the universal truth of omnipresent, omniscient, omnipotent Good, now held by the most advanced and enlightened thinkers.

To adore an indwelling Savior is not a worship of self, as many think, but rather an abnegation of that self recognized by the world; a losing of it to find the true Self which is spiritual. Not to recognize one's own individual divine nature concealed within, is not to discern the only effectual means by which to obtain salvation, or eternal life. It is to remain "out of Christ" when there is room for all in Christ-consciousness. Those only are excluded who exclude themselves. The "free grace" of Divine Love invites all to come into unity with Itself.

Divinity enthroned within soul, yet veiled to mortal thought, is the Mediator between Impersonal Universal Spirit and man: therefore the great within is holy ground.

Deification of the intellect, or even intellectual pride, keeps many a soul from entering within the Holy of Holies of its own temple. It prefers to remain in the outer court of conscious thought.

In sacred writings we read these words: "The gift of God is eternal life through Jesus Christ, our Lord." May not the true interpretation of this passage of Scripture be accepted by everyone in the world without regard to race or clime? May we not hold the Lord Jesus Christ of each one, hanging on the human nature cross that each self bears in its human form? And does not the Christ of each soul give its divine energy for the sustaining grace of each? Does not the peace, purity, innocence of the Christ within (like the blood of the lamb shed for Hebrew atonement, or the bleeding wounds of Mary's son upon a Roman cross) impart its vitalizing power to preserve the soul? And is not the Divine Presence within, the gift of Omnipresent Love? Doth not a realization of Its Presence insure an ever-deepening consciousness of God—which means eternal life?

We answer these questions in the affirmative because we believe one universal Spirit to be our Source; we believe individualized self-conscious Spirit to be the Christ; (God's gift to humanity). We believe humanity to be the cross of Christ, (the cross of physical sense); salvation to be spiritual, divine consciousness (or eternal life), and eternal life to be oneness with God forevermore.—Nellie Whipple Fawcett, in Power.

Are you friendly to nature? Nature is a friend to you. On the great blackboard—the world—are pictured the many shapes which veil living Soul. Get deeper into this Soul. Learn to feel and think with the rock, the tree, the mountain, the flower, the sea. With many voices they speak one language. Do you hear it?

SAYINGS OF RAMAKRISHNA.

Many are the names of God, and infinite the forms that lead us to know Him. In whatever name or form you desire to call Him, in that very form and name you will see Him.

It is true that God is even in the tiger, but we must not go and face the animal. So it is true that God dwells even in the most wicked, but it is not meant that we should associate with the wicked.

As many have merely heard of snow but not seen it, so many are the religious preachers who have read only in books about the attributes of God, but have not realized them in their lives. And as many may have seen but not tasted it, so many are the religious teachers who have got only a glimpse of Divine Glory, but have not understood its real essence. He who has tasted the snow can say what it is like. He who has enjoyed the society of God in different aspects, now as a servant, now as a friend, now as a lover, or as being absorbed in Him, etc., he alone can tell what are the attributes of God.

As the lamp does not burn without oil, so man cannot live without God.

Says God, "I am the snake that biteth and the charmer that healeth; I am the judge that condemneth and the executioner that whippeth."

God tells the thief to go and steal, and at the same time warns the householder against the thief.

A man sitting under the shade of the Kalpavriksha (wish-tree) wished to be a king, and in an instant he was king. The next moment he wished to have a charming damsel, and the damsel was instantly by his side. The man then thought within himself, if a tiger came and devoured him, and alas! in an instant he was in the jaws of a tiger! God is like that wishing-tree: whosoever in His presence thinks that he is destitute and poor, remains as such but he who thinks and believes that the Lord fulfills all his wants, receives everything from Him.

The landlord may be very rich, but when a poor cultivator brings a humble present to him with a loving heart, he accepts it with the greatest pleasure and satisfaction.

God is formless, and is without form too, and He is that which transcends both form and formlessness. He alone can say what else He is.

At a certain stage of his path of devotion, the devotee finds satisfaction in God with form; at another stage, in God without form.

The God with form is visible, nay, we can touch Him face to face, as with one's dearest friend.

His name is Intelligence; His abode is Intelligence too, and He, the Lord, is Intelligence Himself.

Two are the occasions when the Lord smiles. First, when brothers remove the chains which partition off the family property, saying, "This is mine and that is mine," and secondly, when the patient is on the point of death, and the physician says, "I will cure him."

quering physical weakness by strengthening mental and moral fiber, and is therefore of the utmost value in ridding the world of drunkenness and imbecility as well as of physical disorder, it has still another field of use, namely its ability to conquer poverty and bring about business success. In this direction Dr. Pitzer's counsels are very clear and excellent, for he urges every student of the law of success to use to the utmost every opportunity which outward circumstances present, and at the same time to never permit discouragement to invade the mind when surroundings seem utterly inauspicious.

One curious expression, "larvated suggestion," applies especially to cases where mental treatment is given in connection with certain outward appliances in which doctor and patient alike believe. This is a branch of the general theme which may not appeal to all readers, but it has certainly an important mission to fulfill among a very large class of honest people, who, while they see much good in mental suggestion, have also some confidence in hygienic methods of a more external type.

The key-note of the entire system which Dr. Pitzer so forcibly expounds is scientific optimism. A bright view of every situation must be taken, and it is surely a most excellent discipline for all of us to exercise such mental self-control that we insist upon entertaining only such thoughts at all times as we choose to welcome as our mental guests.

Let anyone resolve to think only of such conditions as he may wish to see brought into expression on his own behalf, and also for the benefit of others in whom he is interested, and it will not be long before results will begin to appear quite sufficient to encourage him to pursue further the sure road which leads eventually to an immeasurably greater degree of manifested health, joy and prosperity than the world has ever yet exhibited within any recorded period. Suggestion is indeed the key which, when faithfully and persistently used, will open the portals of the great temple of universal peace and concord into which it is surely the will of the Eternal that all humanity should enter and rejoice therein with joy unspeakable.

TEACHERS THREE.

Plough share of pain, plough deep,
Break up the hardened ground,
That for the seeds in it a-sleep
Way to the light be found.

Stay not thy force, O storm,
Vent all thy rage on me,
When it is o'er I know the calm,
A blessed one will be.

Turn not away, O Sorrow,
Though tears thine eyes o'erflow,
Through them upon the morrow,
The promised bow will show.

Now I can grasp the meaning
That underlieth life
And garner richest gleanings
From what at first brought strife.

LURA BROWER.

Going Home

"This law of Change, this springing forth into activity and dying down to the root, is everywhere observable in Nature. Indeed, it is so apparent, so much in the nature of things, that it is a subject of marvel that the idea of death is yet unfamiliar to the human mind. Nowhere do we find humanity reconciled to the circumstance of death as to the inevitable, although it is a fact in Nature as certain as the rising of the Sun. Can it be the protest of the Soul, itself immortal, against association with a state so strange to it as death? Yet it is curious that, however long a man may live, the end always comes to him and to those around him as something awful, mysterious, and strange. Perhaps it is that we are too full of plans for to-morrow, too full of unsatisfied ambitions and desires, that a sudden interference with our plans is a thing hard to accommodate.

Therefore the Sage says, "First of all empty yourself of everything, give yourself over to the inevitable, and go back Home in peace." Secondly, he says, "Having done this, you will be preserved, you will be enlightened, will be great of soul, a king, a celestial being, and finally will become at one with God." So in India they say that he who goes back to this condition of childlike simplicity, this condition of original purity, is Buddha (enlightened), Mahatma (great of soul), Rajarshi (king of wisdom), Mahadeva (a celestial being), and finally becomes at one with the Paramatma (the Universal Spirit), having attained Moksha, or liberation.

We prate a good deal about freewill, and continually find that what we claim for ourselves is not greater than that insignificant, especially when we consider the ignorance which directs it and the gloom in which it is exercised, that which may be claimed for others. What little we have is so we may as well give it over to God and enjoy His Omnipotence. It is universally observed that the higher a man's state of evolution, the greater is his respect for law. In this respect it may be said that the desire for freewill in the unit is akin to ignorance of cosmic and spiritual laws. Intelligence consists in the recognition of the law, and the desire to avail oneself of its operations. Ignorance, however, runs counter to the law at every turn, and but for the preservation of Heaven would speedily end in self destruction."

Mozart's Desire

There was an hour when Mozart wished to hear only the Requiem. Thus in the vast world of thought there are times in the life of each being, however educated and great, when the soul asks not for argument, but for food; not for magnificence of sound, but for simple words of life and hope. Christ is fortunate in that he uttered words just such as men need in their best hours, words not noisy like a military band, and cheering men onward to ambition and bloodshed, but sweet like a harp, helping the soul to pass resignedly from these shores.

D. S.

IN THE GREAT GOD WE TRUST

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ADVERTISING RATES UPON APPLICATION

*Most poverty is due to lack of love and faith in God.**"The rarest radiance that lights a human face is the contentment of a loving soul."**When in affliction that is the time to seek God, the ever nearest Present Help. God surely helps all who will earnestly come to Him. But the All-Father will not come between you and your own will.**The eternal Law of Life is perfect; it is man, by not obeying the Law, that keeps himself from perfection. Love, Pray, Listen and Obey and you will soon reach perfection—infinite perfection in a while.**There can be no life or power in man apart from the Spirit. The Holy Spirit gives us all force and power to do. LIVE the Christ-life if you would know and realize true power and complete happiness.**Are you awake and alive to the Eternal Love of the Eternal One in All?**Our periods of trial are seasons of great spiritual growth if we look to the Spirit for strength and help.**In love we do for others and help our own spiritual growth. The power of love is beyond the conception or calculation of mortal mind—it is good for All.**God will give you all that is yours according to his divine love-plan. Let everything else go. He gives only the perfect, the good, the true. You don't want anything else.**Be humble. Water is purified by living humbly, filtered not tainted by contact with the dross of earth. Sweet are the lessons taught us by Mother Nature.**The life eternal is the life serene. It is not careworn nor does it know any foreboding of future ill. We may take to ourselves its large spirit of serenity and cheer. The serene soul is the strong soul.*

Perfect power and beauty of mind and body always follow spiritual growth and illumination. So spiritual illumination ought to be man's first and only aim. Strive for oneness with God and be blessed.

Be cheerful but do not confuse cheer with frivolity or joy with hilarity or happiness with pleasure. The cheerful person is not always the light-hearted one with the ready joke and laugh. Cheerfulness has a deeper meaning than merriment. The inner mystic meaning of cheer is calmly joyful, happiness promoting.

Worry weakens the soul for its daily combat. Daily bread for soul strengthening is given us for the asking with claiming faith. Worry is spiritual near-sightedness. True spiritual vision sweeps the universe. To have the true spiritual vision the heart must be pure. God is seen by the pure in heart only.

Help is ever nigh through fervent, silent prayer to God. In great distress go to some quiet spot and all alone open your whole mind, heart and soul to God. What to human nature or carnal mind appears impossible, is made easy by divine aid, which can always be obtained through silent prayer. The Silent One, God, worketh better in sorrow, quietness and silence. The Christ within each soul appeareth in the Holy Silence and without observation. In great agony, distress and trouble we are nearer God and the mighty Angels than at any other time, and that painful time, beloved, is the time to cry out to the Only Blessed One who can help us. So, great and intense suffering often means for us a near and great peace if we but turn to the ever Present Help, our great God.

Blessed is he who relies solely and wholly upon the ever-present God and not upon his own finite plans, evolved by his own mortal, changing mind and will. To be led by the Spirit is to be led by the Infinite One of Perfection, the Changeless One, on the Path of Success. No failure or imperfection can touch him who relies implicitly in the Great God, provided his mind is cleansed of the illusions and delusions of dualistic thought, carnal thoughts, about the saved and unsaved, "sinners" and "saints," good and bad. As a matter of truth, All is Good. All is perfect for the moment with the Infinite Perfect One, who is the All in All. What was perfect yesterday may not be the order to-day, and the order of to-day is not the order of to-morrow, so far as material changes are concerned. Know and serve the Changeless One, the Infinite.

Each experience we have has a great value if we but meditate and reflect upon it with an earnest desire to know its teaching. We break laws of life continually and suffer much, and we ought to study the cause of our suffering and strive to correct our errors and mistakes (sins). And the best and only way to do this analyzing and studying of cause and effect is to spend much of our leisure time in the Holy Silence with God, the blessed Silent One. "Each experience has its use, and every condition in which we find ourselves, and see ourselves as we look back, holds for us some grand lesson if we will but look for it." Experience teaches the spiritually-minded much, so it is very important that we commence to live with the Spirit. A wise man blames no one but himself for all his troubles, and when he does this he soon changes his life from misery to joy.



Message of the Patriarch

To the Beloved Brotherhood:

Ye stand on the battlements made by the fallen years, like warriors not dead but immortalized by memories of past ages. What do ye behold as ye gaze adown the vista of time—struggling souls waiting for the dawning light of a new day to emancipate them from bondage, and lo! Astrology reveals a sign to the wise men, that a Star in the East shines over the birth-place of the Redeemer. They congregate there in that primitive hamlet, and kneel in adoration to the babe born in Bethlehem.

He lived and wrought miracles—suffered.

In his transition he revealed the divinity of a Christ. A Savior to a sorrowing world.

Can ye not learn the grandest lesson that was ever given to mankind.

Love ye one another.

Forgiveness is the brother of Love.

—*Patriarch*



CHRISTIANITY AND SCIENCE.

Natural science knows nothing of spiritual process; it really gives a final explanation of nothing whatever. All it can do is to bring a little coherency and constancy into the midst of that which is constantly flowing, to explore a little into the enlarging region of the Unknown. And when its last word has been said, whatever be its dicta or conclusions, there still remains the individual human consciousness which feels itself, even in its utter littleness, to be the microcosm of the whole universe. Science, or rather Rationalism the daughter of Science, has been bidding us to submerge our individual personalities, to consider ourselves ephemeral atoms of the material cosmos. She has asked us to believe we are born into life and consciousness by a complex process of mechanical development and doomed after an hour or two to annihilation, and to live again only so far as the material part of us is concerned in the particles of other material objects moulded out of our dust, and as regards our moral part to live in the morality of our posterity. She has utterly repudiated the personal point of view; and religion she has reproached as being a monumental chapter in the history of human egotism. But she is coming round to the recognition of the irrepressible claims of individuality and is beginning to see that "so long as we deal with the cosmic and the general, we deal only with the symbols of reality, but as soon as we deal with private and personal phenomena as such, we deal with realities in the complete sense of the term." In other words, the axis of reality runs solely through the egotistic places and our greatest, most responsible concern is our private personal destiny after all.

The process of complete reconciliation may be slow and painful. The world having tasted the cup of agnosticism will have to drink it to the dregs before it rises to a clearer vision of realities. Sir Oliver Lodge has said, "the next century will indeed be fruitful and will be a terrific touchstone of the peoples Presently something calm and majestic will emerge and the eyes of the man of that day will look on the world with comprehending eyes and will rejoice in such a contemplation of a scheme of law and order and beauty as is at present possible only to a few." Before that day comes many changes must needs be wrought in almost every department of human life and thought. If Rationalism abandons some of her unjustifiable pretensions, dogmatic theology also will have to do the same. The dogmatic framework with which the simple facts of Christianity have been surrounded must undergo no little modification in order to let the picture stand out in its original freshness. Is there not justification for the jibe of a modern satirist that "we change our Parish Councillors every three years, our Articles of Religion we have not overhauled for three hundred?" An official

restatement of the significance of the manifestation of Christ in the light of modern cosmological knowledge is an urgent need, and would immensely help both the churches and those who cannot accept the current principles of interpretation formulated in times of cosmological misconception. Probably no conference of the churches could be got together to effect such a restatement or, if got together, would agree upon one. The new outlook will doubtless come into effect by gradual, silent transformation of thought.

There will be changes, too, in the social conditions of the world. The present system of irresponsible wealth tending to make the rich richer and the poor poorer, the inordinate lust for material things, the race for money and the degrading desire for social superiority will all have to be paid for and purged away, probably by some terrible upheaval, before the light of a revived and purer Christianity can shine out. Roman civilization became submerged by the ignorant but more virile barbarians of Northern Europe. Let us not be too sure that a similar cataclysm will not overwhelm ours. It has been sometimes suggested that the hosts of the great yellow races from the East may some day take their revenge upon the West for the contumely and impiousness meted out to them. It is a contingency unlikely for many reasons, and please God there will be no more Dark Ages. What seems a much greater probability is a social revolution on the part of the great labour classes of Europe and America that will utterly transform our modern social system of which selfishness is one of the main features. Such a revolution would destroy many of our modern methods and ideals, but it would overwhelm also much of our present selfishness and materialism. It would be apparently a setback to the world's progress, but it would be a setback only *pour mieux sauter*. And out of it would emerge a new people educated in and disciplined to a practical Christian altruism which in their mundane affairs would be, as the Founder of Christianity intended His system to be, the counterpart of the larger faith in the spiritual aspect of the universe that they would hold. Such a people helped by a Bible construed in the light of modern knowledge and by a faith which natural science and their own religious instinct have converted into a practical knowledge of God; inspired by the presence of the living Christ; conscious of their close contact with the invisible and the reserves of power that can be drawn upon from the intelligence that fills it; such a people would seem worthy to hold pride of place in this world of ours. To such a development, in my view the long process of human education is leading.

In the meantime for ourselves, Each must work out his own life according to the light shining within him or that may be given him with increasing experience. Let him for whom current religious ideals suffice, continue, through the clash and conflict of views, to hold, in the words of

Bishop Westcott, "a firm faith in Christianity and a firm faith in criticism," knowing that they must both ultimately terminate in a common centre. And for him who by temperament or for other honest and sufficient reason cannot for the present go beyond the agnostic position—what is required of him, but that he do justice and love mercy and walk humbly with the best concept of the highest that he can fashion for himself? Religious thought, whether it be individual or national or universal is not exempt any more than other institutions from the laws of evolution and natural selection. The fittest will survive and by its survival justify its fitness. The process is always painful and strenuous, and through the strain that prowess entails Christianity is now passing. The churches are passing through the greatest ordeal they have been called on to bear. Clerical authority is being called back to careful knowledge of facts. But the hand that has assailed it is turning into an instrument of blessing. All the conclusions of natural science and scientific criticism are pointing to a God and to the great purpose of His Christ; but they point also to the necessity of apprehending those truths clearly, and of disengaging them from cobwebs of error, misunderstanding and untenable doctrine about them spun by the speculative or perverse brains of schoolmen and theologians in days gone by. And as they point to the old body of dogmatic teaching which the world is now rejecting, they seem to say, "Why seek ye the living among the dead? He is not here, He is risen, and will be found in a Religion reconstituted on nobler, broader lines of thought, that will be not so much the contradiction as the fuller realization of the old."

And Science? Science, in Newton's phrase, has been picking up pebbles on the shore of the boundless ocean of knowledge; nay, recently, and especially in regard to the problem of Consciousness she has been doing more. Amazed at what the tide has washed up, in her eagerness she has sailed out a little way upon the waters, let down her drag-nets and drawn up further treasures from the secret places of the deep; treasures that on inspection are justifying the hopes and confirming the beliefs of anxious watchers from the shore. But when her present inquiries are completed; when she has added to our faith knowledge, and we to our knowledge have added wisdom and power, will humanity even then have completed its education? Will it be content to rest even at that stage, thinking it has exhausted knowledge and solved all problems?

Nay! come up hither to this wave-washed mound, And to the furthest flood-brim look with me, Then reach on with thy thought till that be drowned, And though thy soul sail leagues and leagues beyond, Still, leagues beyond those leagues, there is more sea!

CULTIVATE THE POWER OF INITIATIVE.

"When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit," says Professor James, in his "Psychology," "it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge."

This statement by so eminent an authority is well calculated to make many of us pause and study ourselves carefully. "Am I increasing my brain power by working out to practical issues the perfectly feasible ideas that suggest themselves to me in regard to the development of myself, my business, my profession or whatever work I may be engaged in?—or am I stunting the growth of my mental powers, scattering and reducing to naught my ability to realize thought in action by merely talking volubly of the 'capital idea' that has occurred to me, or 'of the plan' I have been thinking over, until the idea or plan has been pushed out of mind by events or has given place to others equally barren of fruit?" These are pertinent questions which it would be profitable for anyone who wishes to grow to the height of his powers to put to himself.

There are a few qualities which are rarely, if ever, absent in the man who accomplishes things. One of these is the power of initiative, the will and energy to transmute thought into action. If James Watt had been content to talk about the "great idea," suggested to him by the sight of steam pouring out of the spout of a teakettle, our modern steam engine would not owe its existence to him. If Fulton had satisfied himself by vaporizing about his plans to build and launch a steamboat, the Clermont never would have steamed its successful way up the Hudson. Had Franklin merely talked about his theory of electricity, we never would have succeeded in chaining lightning. Nor would any of the other great achievements in art, science or mechanics have been realized, if the first crude idea that presented itself to the mind of the originator had not been seized and acted upon.

If the legitimate ideas and impulses that leap to our minds like flashes of inspiration are not allowed to take their "normal path of discharge" in action, the brain cells become clogged and cease to grow. Many people have brilliant ideas and wax highly enthusiastic in talking over them, but they expend all their force in talk. In action they fall short and grievously disappoint friends and teachers who had predicted great futures for them.

"When I take the humor of the thing once," says Ben Jonson, in one of his plays, "I am like your tailor's needle—I go through." An incalculable amount of talent and ability of a high order is lost to the world through sheer supineness or lack of concentration in focusing ideas and putting them into practical shape. If a small

percentage of even the average man's ideas and plans were put through with vigor and determination, he would prove a far more useful member of society and be, if not eminently successful, at least comfortably so.

One of the most important things for a young man to cultivate, from the outset of his career, is the power of initiative, the habit of marshaling his ideas and putting them into practice before his enthusiasm over their conception evaporates and his power to strike vigorously wanes.

Some make the mistake of trying to work out ideas without examining them closely and giving them that calm, cool, unbiased consideration which is necessary to the initiation of any successful work. Anyone who does this, taking heed of every passing thought that suggests itself to the mind and trying to give it shape, is as impractical, in a different sense, as one who lets all his ideas float away into oblivion. Common sense must be our guide in the matter of choosing the right ideas to work out, as it must in solving all other problems.

The power of initiative, however, is not sufficient of itself to carry a project to a successful issue. A bullet starts from a rifle with the vigor we call vigor of projection, and if the aim has been true it will be certain to hit the mark. So there must be sufficient vigor and force back of every initial effort to carry it to its goal. Many promising schemes fall short of success simply because of the lack of energy and power behind the initiative.—Success.

MAKING THINGS EQUAL.

It is advisable to refrain from continual reaching after wealth.

Continual handling and sharpening wears away the most durable thing.

If the house be full of jewels, who shall protect it?

Wealth and glory bring care along with pride.

To stop when good work is done and honor advancing is the way of Heaven.

The Sage here advises us to leave well alone and give ourselves some rest. It is better to have a little and be able to hold it, than to have much and be in constant dread of losing it. "What shall it profit a man, if he gain the whole world and lose his own soul?" For in spite of this age of shams, imitations, and appearances, the jewel is ever more to be considered than its setting. It is well to know when to stop in the getting of either wealth or fame. What is the use of acquiring overmuch of what we cannot hold for long? Every dead man will get his laurels. A live man has only to deserve them. And after all, as the immortal bard says, "He is well paid that is well satisfied." How often a fortune is lost by a man grasping at the last penny when he is sure of the pound! How often a good picture is spoiled by the last stroke of the brush! There is evident satisfaction in contentment and undoubted virtue in restraint.

THE INWARD LIFE.

One whose mind has never been awakened to the discovery and appreciation of interior and spiritual realities cannot understand the deep and beautiful import of the apophysis, "The Kingdom of Heaven is within you." And though it is a fundamental truth it is on a plane above the groveling, earthly mind; and for this reason the darkened understanding, swayed by material thought, does not relish it.

The life we now live in the material body, considered in its external aspect, has its temporary, physical and objective form. In a word, it is outward. It is subject to pain, turmoil and disappointment. The spiritually unenlightened, the natural man, has ever been looking for permanent satisfaction by the exploration and the appropriation of the objective and the temporary, because his thoughts and sympathy are in external and deceptive appearances. It, therefore, follows that as his loves and delights are derived from unsubstantial things they are as fleeting as the morning dew, because in the very order of things, material things and their relations to one another are ever changing, and as the foundation is perishable, so the joy is short-lived and disappointing.

But in regard to the Kingdom of Heaven, it is altogether different both in character and permanence. It is not material and temporal, but spiritual and eternal, and one cannot dwell therein nor have it within himself unless he think, speak and act from the true sphere of thought and affection, and, of course, the thought and affection are within. Those who in their inward life think from the earthly and sensual it follows that the Kingdom of Heaven is not within them. We judge of the interior character of a tree by its fruits. If the fruits thereof are good we say the tree is good. So of man in regard to his inward life, if he live the golden rule, if justice and uniform kindness and unselfishness rule his conduct and shine forth in his daily life toward his fellow men, we know that we can say to such a man in truth: "The Kingdom of Heaven is within you." When we give the outward life and works of such a man an intelligent, unbiased examination we have an assurance that they proceed from good thoughts and just principles.

In the light of these things no statement in moral philosophy is truer than the conclusion of one of the ancient wise ones, "As a man thinketh so is he." The thoughts come forth from the intellectual and moral state of the mind. Revengful thoughts rankle in the hearts of those filled with hatred. Pure thoughts, like a well-spring of life, flow forth from the pure in heart.

Those who lead a moral life because of an inward desire and love of it for its own sake; those who practice kindness, live in charity toward all, and in their interior being delight in all goodness, these have the Kingdom of Heaven within.

LIFE IN THE CELESTIAL REALMS.

Behold the wisdom of the ages garnered for your inspirations, yet ye will not attend to the lessons given, and in order to thoroughly comprehend the lessons of to-day, ye must search the old-time love and myths, that comparisons may be made and thus gain an understanding of the progress of the ages and the causes that from time to time have blocked the wheels of progress to a great extent. Thus will ye gain a knowledge of how to avoid these times of seeming stagnation or deterioration, and understand how to make proper conditions for more universal progress, writes Mrs. F. A. Prosser in *The Sunflower*.

We are glad to note each uplift of a human mind, but we do desire to pierce the mentality of many now slumbering in regard to spiritual perceptions and unfoldment. If ye know not of the needs of tomorrow, will ye so truly make ready for the coming need? The tomorrow is ever with you, and the awakening into the new birth may be yours in that near future.

Then plan for its coming as you would that of a little stranger in your midst, not that we would have your days filled with apprehension, for we wish you to so understand the laws of life that the tomorrow, be it spent in the physical form or in the spiritual alone, either to you may be met with undaunted courage and fear have no foothold whereon to rest.

But this passing time, this to-day, must not be flittered away. The material experiences must be met and the lessons learned, with all due regard to the influence you are having over your own life and that of others. When you fail to set a light in the window for the wayfarer, then do you make a stumbling block for yourself.

Remember that there is no surer way unto the heights than that thou makest for thyself when thou takest from thy brother that which to him is a burden and makest glad the hearts of the sorrowing ones.

Into the homes of all of earth's children come trials to bear, and it is your duty to help to lighten these burdens and make glad the hearts of all you meet by kindly thought and deed. Then will you have been instrumental in bringing the much desired millennium, and perfected your material experiences and made all in readiness for the coming of the bridegroom, who will usher you into the new light of understanding and the glory of life everlasting.

Hills and dales of evergreen verdure and beautiful flowers, while gray-plumaged birds carol and the angel friends welcome the new-born child. All this bright awakening is yours to behold and enjoy when you have made of your earth life that which you should—a truly great example of well doing.

Strive, then, to overcome all inclination to excess, of bitter feeling—strive for the good and do all you can to make conditions favorable for those around you; thus will

you cause the shadows to flee from you and peace be with you.

And you who have found the open door betwixt the material and spiritual planes, see to it that you hide not your light, but disseminate your knowledge, and make glad the hearts of those who behold not the things spiritual, and bear not the messages of those gone into the larger experiences of life. Harken ye unto the words of wisdom, and follow the precepts given, thus making of your own lives a guide unto salvation for those who follow after. Why will any turn from the path of wisdom when the way is made plain unto you, and the rewards heralded, and the shadows marked, when of your lives you fail to make a worthy example?

Be diligent in your use of time, for the experiences of earth life are much easier and better accomplished waste in the body than when that instrument is no longer yours to use. The flight of the soul may be when you least expect, therefore make ready thy habitation in the celestial realms by pure, loving thought for others' welfare and by noble, generous endeavor to alleviate the woes of thy fellow-men.

This will build a foundation so fair that the angels will rejoice at the added beauty and lavish their beautiful thought upon you, thus aiding you to perfect the structure and complete in all details this Heavenly home made possible of erection through the love power of the Infinite. Thus are the homes "not made with hands, eternal in the heavens" builded.

From day to day you should garner rich store wherewith to equip your habitation. This may be accomplished by the daily exercise of your spiritual powers and an opening up of the windows of your soul to let in the light of love, and the wisdom of the angel world will be meted out to you in due proportion to your unfoldment.

How, think you, this soul growth will be accomplished if you strive not to attain it. Does the husbandman expect to garner grain when naught but weeds has been sown? How, then, can you expect rich fruit and every blessing when you make not conditions for such vintage?

In the shop or busy mart, you can lift your soul into the realms of pure thought if you will. You can open the door to the angel friends who watch over you, and through them come in touch with the higher power. Angel messengers they are, bearing aloft your burden of prayer and gaining wisdom of how to impress you and others, how best to help you. Not always does the help come as you wish or ask, but perhaps as is best in the great trend of time. Seeming calamities are often disguised blessings.

The pure in heart may ever trust the loving care and wisdom of the all-wise ones. Not that those who stray from virtue's way are left forlorn, but that the way is dark and sometimes impenetrable and the angel friends cannot pierce the veil through which they fail to perceive the medium or cannot enter in.

Do not thus bar the door, my friends, to those who would kindly minister unto you and ease many a woe and lift your feet into the shining light of love even though you perceived it not. For such is the ministry of love we gladly bring unto you and mourn that our presence in your midst is not more widely known and understood.

But the world is awakening. Even those long shrouded in the wrappings of superstition are throwing aside those cumbersome impediments and walking into the light of truth concerning spiritual truths, thus aiding the angel world to strike the shackles from the minds of all mankind and bind them close with the bands of love and universal brotherhood.

COMPENSATION.

It is well enough to love one, but it is better to join that one in loving all; our interdependence exacts it of us, and if we fail in our duties, some time, somewhere, the law of compensation will see that we pay the penalty. When we make up our minds to love our neighbors as ourselves, our enemies as well, we will find that there is no one so apparently bad that we cannot discover an equal amount of good in him. We have to see only the good and the strength in people and hold to that thought, sending out to them in this magnetized form only good thought waves, and sooner or later those thoughts will penetrate the subjective mind in spite of them. Subconsciously they will get the vibration, and manifestations are bound to follow.

BE HAPPY.

Be happy today. No matter about yesterday, nor tomorrow; be happy today.

Are you poor? Unhappiness will not make you rich.

Are you ignorant? Unhappiness will not make you wise.

Are you sick? Repining will not give you health.

Did you do wrong yesterday? Regretting will not correct the act nor atone for it.

Yesterday's errors cannot be undone.

Do today the very best you can.

Neither crying over yesterday nor making faces at tomorrow will enable us to do better than our best.

We can do better only by knowing better.

We cannot learn to know better simply by repining or anticipating.

We learn to know better by thinking.

Be happy today, this is heaven.

Be miserable today, this is hell.

I can possess today only what I have brought into it, or what I dig out of it.

Yesterday's misfortunes are but debris in the lap of today.

Tomorrow's tasks can be but burdens on the back of today.

Extract the lesson out of yesterday, borrow sunshine from tomorrow, but do today's work today.

THE MYSTIC MAGAZINE

COMPENSATION.

Send forth your love with a tender glance,
With thoughts that quicken and burn,
Send forth your love as the wavelets dance,
Nor ask for its swift return;
Not for you to care where it goes,
Not for you to look for its power,
Send it alike on friend and foe,
Heeding not if it fruit or flower.
Send forth your love, let the heart sing on,
It knows not of the inward beat,
Your own love makes the soul grow warm,
Over and over the task repeat;
The tide that goes must e'er return
And the cup of the lover to the brim will fill,
So love and love, and no soul spurn,
And the soul of the world will obey your will.

Abbie Walker Gould.

THINK ARIGHT AND FEAR NOT.

Thoughts act and react. If they are good thoughts we get good return waves. If they are what is termed bad we get bad return waves. The word bad is certainly a bad word and should become obsolete. It is responsible for more evil than any other word in the English language. Tell a child that he is bad and he will generally manifest bad; the thought thus sent out to him creates all the bad that there is in him and brings it to the surface to react upon the creator of the word. If he is what is designated as bad he will go from that bad that has at some time been called into action by the spoken word, to worst. In the beginning was the word, and the word was bad and there was bad. The thought was the creation of the bad. Show the boy that you can see only the good in his nature, and he will grow better every day of his life. Our good thoughts sent out are the bread cast upon the waters, which after many days shall return.

Two families who were always trying to "get even" with each other had for twenty years each been sending out to the other thoughts and words of envy and jealousy, until the action and reaction upon themselves had reduced both families, who were added to you." (Seek ye first the knowledge in affluent circumstances, to poverty. They are both evened up now. They both expended their forces upon each other and against the world generally, and the good things of life passed them; by-and-by the law of attraction took from them the good they had. It is the dynamic force of our being that thus acts and reacts.

The first resolve of one who gives himself wholly to God must be never to give way deliberately to any fault whatever; never to act in defiance of conscience, never to refuse anything God requires, never to say of anything, It is too small for God to heed. Such a resolution as this is an essential foundation in the spiritual life. I do not mean but that in spite of it we shall fall into inadvertencies, infirmities, errors; but we shall rise up and go on anew from such faults—because they are involuntary, the will has not consented to them.—Jean Nicholas Grou.

LOVE MUCH.

To love is the one way to know God or Man! It is not the love that we receive but that which we give that brings the soul near to the Light of Love, the adequate Joy.

Love sings:

"Good Night, a sweet Good Night,"
Far flaring the light,
The living night,
And still God's love,
Shall shine above
Making wrongs right
And darkness bright.
Good Night, dear Love, Good Night.

The hunger of the world is for the Living Love! Human lives pine for this inner breath of life, and not till men wander to the central source of Life and Love and bring it thence into this world's affairs, brightening all with its cheerful radiance, can they know the Peace and Rest for which their souls are hungering.

"Tell me, brothers, what are we?
Spirits bathing in the Sea of Diety.
Half afloat and half on land,
Wishing much to leave the strand,
Standing, gazing with devotion,
Yet afraid to trust the ocean,
Such are we."

J. P. Cooke.

True cheer is that patience and calm waiting which sees the rose in the root, the dawn in the darkness; it is the steady hand which keeps the lamp of hope trimmed and burning in the window of love.

This is the Christ-cher—it is always optimistic, a safeguard against discouragement and despair, a reliable help in every time of need, which is at all times, for every one always needs the inspiration of true cheer to make life full of continual joy.

The face of the Christ cheerful one may not be sparkling with merriment, but it will be shining with deep holy joy, firm with helpfulness, calm with faith, inspiring with hope, and the bright radiance of pure love will illumine it. To clasp the hand of such a one is an encouragement. The "God bless you" of the Christ cheerful one is always accompanied with the "I'll try to help you."

And saith the holy God-lover: All are our brothers, but he who needs us most is not the brother who is up and strong on his feet and who can assist us, but he who is down and whom we can help to rise. By loving, serving, and succoring we fulfill the law of God and keep his commandments and live the Christ-life of peace and power for all and our selves.

The Mystic find that spiritual growth comes to them more by silently loving and praying for their struggling brothers than in being helped themselves by Elder Brothers: both are good means for growth, and it is an occult phenomenon that as we silently love all and try to serve all great and mighty spirits, in and out of the body, love us and try to help and serve us. The Angels are always near the silent Mystic Lover and Worker.

Letters from the Brotherhood

The Mystic Pub. Co.,
Boston, Mass.

Dear Sirs—Through the kindness of some one I have received several copies of the Mystic Magazine. Often it has arrived at the opportune moment. I now wish to be sure of its regular appearance and also to be the means of some one else receiving the same help and pleasure that has come to me through your paper. Enclosed please find money order for my own subscription and one other.

Thanking you for the magazine received, I remain,

Sincerely yours,

M. M. B.,
Spokane, Wash.

Dear Friends:

I gladly send my renewal subscription and also another from a friend. The magazine is indeed a message of truth, of peace, and of love. I have read no other magazine which breathes so much of spirituality—the uplift which it brings to the reader seems to make one more fully conscious of one's union with the Father of Love and Life. I read a short time ago of a lady who was conscious of the vibrations sent out by the Mystic Messenger. I, too, often feel the current of Peace and Love, and had learned to know the source, so could appreciate fully the words of gratitude in her letter. I am a member of your Brotherhood and ardently desire the attainment of such love and peace, that I, too, may give it out to my brothers and sisters, as you have learned to do so beautifully.

That Infinite Love and Joy may be yours in increasing fulness is the wish of
Yours faithfully,

N. L.,
Hamilton, Ont.

My Dear Mystic:

I thank God for the opportunity of dropping you a few lines in regard to that dear little magazine. It is food to my soul, glory to God for it. The time I ordered it I was lying sick. When that dear magazine came it set me all afire. I felt like jumping around the room; I read it and my Mystic's Text Book, and thank God I am gaining higher ground. May God bless the dear Mystic and Magazine and all the workers in the sacred prayer.

Yours in Christ love,

A. M.,
Altoona, Penn.

My Dear Brothers:

Enclosed find one dollar for renewal of the Mystic Magazine for the coming year and accept my good wishes for the coming year. I love the dear magazine, its beautiful and loving influence is a balm and solace to my troubled and aching heart. Am glad of an opportunity to express my praise of its grand and noble purpose. My aspiration is to lead a good pure spiritual life, and the help and upliftment received through its high elevating instruction. I sincerely trust, may extend its circulation all over this broad land to help all mankind to a higher and nobler life.

Respectfully yours,

M. E. S.,
Kansas City, Mo.

My Dear Beloved Brother:

Find enclosed \$50 for sample copies of September issue of the Mystic Magazine, which you will send to me here.

The monthly visits of our magazine has been a wonderful help in my unfoldment of the true light within my soul. Its teachings have carried me through and over some strange and trying experiences, for which I am truly thankful to the One Great Cause.

I now realize the understanding that the Inner Consciousness means Health and Power to accomplish life missions, therefore I am working for their attainment. May the dawn of a new day be realized by every living soul in my prayer.

Yours in holy love,

R. G. A.,
Steamboat Springs, Colo.

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.

OUR DUMB ANIMALS.

Have not those souls born into animal captivity the inalienable right to freedom and emancipation of the human soul?

Who shall maintain that man with his superior possibilities of mental and spiritual growth has any right, whatsoever, to usurp the right of the sub-conscious soul in its unfolding or its transitory expression?

To those to whom it is given to know, the whole Astral world presents a tragic picture of anguish and pain, caused by the unspeakable brutality and cruelty inflicted upon dumb animals by the human race. This revolting condition has its reflex action upon the spiritual consciousness of all mankind, and involves the necessity of greater and more potent effort to re-adjust the Karmic forces brought into action.

The eternal, universal, Life principle is one and the same, and whosoever assumes the privilege or right, whether for selfish pleasure or mercenary gain, to alter or change the physical manifestation of any form or specie of life, attaches conditions to the evolution of his own soul entity, that must find adjustment in his own life, until the equity is established, and before spiritual freedom is allowed.

Violin Reconstruction Patent

May all the world know that now a Violin can be improved to a height of beauty and power in Tone which has never been reached, and probably never will be surpassed.

The improved Tone will appear in all instruments after a slight reconstruction.

Violinists should give this their attention while the charges are moderate for a time, so that all may be enabled to obtain this great improvement, which is in the nature of a universal blessing.

Do not let former experiences, nor your own cultivated ideas, stand in the way in finding full satisfaction.

I give to all Violins (Styer excepted) an Amati beauty of Tone, with a Stradivari Power, and patent criticism.

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J. D. LOPPENTEN

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