

THE MYSTIC MAGAZINE

Published Monthly by The Mystic Publishing Company, under the
Direction of the Eternal and Universal Brotherhood of Mystics. Price 25 Cents a Year.

PUBLISHED MONTHLY: 25 CENTS A YEAR.

FRAMINGHAM, MASS., JULY, 1908.

524304

VOL. VIII. No. 1.

Spirit invisible, yet never absent from any one of thy children; thou in whose presence all beings, all worlds and souls abide, enlarge our vision, increase our knowledge of spiritual life, enlighten our understanding that the operation of thy laws may be made plain. Plant within us receptivity and a conscious co-operation with thee, thou Sustainer of all that exists. Peace, poise, unselfishness and love we claim as our rightful inheritance. Spirit of Wisdom lead us to greater opportunities and exaltation of character through brotherhood.

Blessed is the man that walketh with the great God and the Angels!

Thus cometh man into omniscience—by walking and talking with the Omniscient One.

And what is the great blessing of oneness with the Omniscient One? It is knowing that blessed truth—"that which exists is One."

In realizing oneness man ceases to hate and fear and begins to love the All, and in loving the All he becomes a great co-worker with God and the Angels, for the good of the All.

It has been written. "Serve the Lord with fear, and rejoice with trembling." The Truth says: Love God with all your soul, heart and mind and live the life here and now, with that peace, force and joy that comes of realizing oneness.

Oneness teacheth that God loveth and never hateth; oneness with the Omniscient One clearly and forever opens the mind to the blessed truth that God hateth nothing, but loveth All.

It is both foolish and idle to address empty words to God, such words as: "O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure." These words cometh from the carnal or dualistic mind.

In oneness with God, man knoweth forever that from everlasting to everlasting there is neither hate, anger nor wrath in the mighty All-Father-Mother of Love.

Man becomes weary in moaning, in groaning as he lives in dualism.

The dualistic mind, of necessity, is filled with pessimism and with enemies, and its constant cry is: "Mine eye is consumed because of grief; it waxeth old because of all mine enemies."

In oneness cometh universal and eternal love, and universal and eternal love transforms all enemies into friends; or rather, burns away from the mind all the veils of illusion about our enemies.

Man creates enemies, only as he thinks them and lacks love for the All.

He that loveth All, All loveth him. It is the flame of Love, kindled and kept aflame by the knowledge of the Oneness of All Life, that melts and dissipates into nothingness all the forces or vibrations that disturb man.

Nothing in the whole universe can disturb the Universal lover—he that loves God and Being as our blessed Elder Brother Jesus, taught us to love.

Blessed are the eyes of the Christlike man, for he sees only eternal oneness of eternal life.

Holy (whole) men who have completely given up mortal mind and mortal will and come into complete and perfect union with God, see and hear as mortal cannot see or hear.

In oneness comes seership and all the fruits and blessings of the Eternal Spirit. "Blessed are the eyes which see the things that ye see," said Lord Jesus to his disciples. "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

We cannot see and hear until we really love our neighbor as ourselves.

We can have no health of mind and body and joy and peace until we love as God loves—until we love all.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Live the Golden Rule and you will live in oneness; mere belief in this Blessed Rule availeth little.

Live the Sermon on the Mount and you will see and hear God and the Angels and know there is no difference between you and your neighbor; that both of you are the eternal and blessed children of the one eternal All-Father-Mother; that all beings are eternal spirits here and now and always, in different degrees of evolution, in different forms, on different planes of action, yet all moving forward, onward and upward to one goal—infinite and eternal perfection and oneness with God.

In oneness there is Peace, Joy, Force, Power, Knowledge and Wisdom; in dualism we are fearful, doubtful, sorrowful, powerless, and are filled with the illusions and delusions that come from a lack of knowing.

In oneness we become Christlike, and are no longer bound and ground by fear and doubt; we reach the blessed super-conscious state where we are beyond the law of mortal mind, mortal will and nature—we transcend both mortal mind, will and nature; in dualism we are limited, small and petty.

In oneness man fully comprehends God and sees and hears and knows the blessed All-Father-Mother; in dualism man believes God is incomprehensible.

In oneness God is ever nearer than thought, and there is no apartness or separateness of any being or thing in the universe; in dualism man is partial, selfish, lustful, hateful, revengeful, cruel, weak and cowardly.

In oneness God is; in dualism God was.

In oneness Life is Love, is perfectly orderly, eternal, progressive, grand and beautiful; in dualism, discord, inharmony, woe and misery seem to be the order of life and events.

In oneness man sees and knows all Truth, and does not scan surfaces, magnify error, and dwell in the illusion of Time; in dualism man is a shallow and superficial thinker who permits all the petty events of his eternal life to cloud and overshadow its real purpose and its real beauty.

But blessed Truth!—dualism is only a temporary state of the mind; as the eternal spirit, the real man, progresses, unfolds and evolves along the Eternal Path, some time, somewhere, he is satiated with the pleasures, woes and miseries that attend him, and in his despair he cries out to God for Love and Light. Lo! a miracle is performed! He is aroused, awakened! The new birth takes place! He begins to recognize and realize the eternal presence of the Christ within his own eternal soul. God by His mighty, persistent and insistent love has at last reached him, and he is made sane and whole and free—he has come into oneness with the blessed One. This is the blessed attainment.

No being in the universe can forever resist the mighty love of God. The mighty arms of the All-Father-Mother are ever ready to enfold the wandering and prodigal child, and more than that, will enfold him, sooner or later.

No one can escape or be lost from God—all must eventually come into the Kingdom.

But, beloved, how much better it is for us to awaken now, this very minute, and come into the Kingdom, and forever be free, peaceful, joyful and blissful.

The Kingdom is within thee, if it were not so our blessed Elder Brother, Jesus, would not have said so. The Father and He were one, and His mission on Earth was solely to lead men into oneness with God—the All.

The Master did not come to earth to establish beliefs and dogmas. Not at all!—He came to give men life, love, light; to teach them to live the life, not merely believe in it; to help men to know, to recognize and realize the Fatherhood of God and the Brotherhood of man, and the oneness and unity of all Life.

O mighty and eternal All-Father-Mother of Love and Compassion we adore Thee, we love Thee, for Thy great and patient love which will eventually deliver us all from our illusions and make us one with Thee. Blessed indeed will be the day when we all conform and subject ourselves to Thy blessed Will. O universal and overflowing fountain of Love and patience, how blessed Thou art! May all Thy children realize that they are not always to mourn and weep in the valley of dualism.

Y ZA

GOOD COURAGE.

There is nothing more important and necessary to success in life than good courage. The cheerful, persevering, energetic, undiscouraged man is the one who wins every time. The man who says, "I can't" never gets anywhere.

Let no valuable time be wasted in envying the man of millions. Everybody cannot be a capitalist. There must be laborers, and the laborers want to realize and accept the fact that if there were no great fortunes, the whole vast system of political economies would speedily go to ruin.

And, on the other hand, capitalists want to bear in mind that without labor wealth could not be developed, and progress would stop at its very inception. Envy is at the root of untold evils. And envy—the lowest and meanest of all human passions—has no business in the breast of an honest man. It should be a matter for rejoicing that prosperity is abroad in the land. No man's path to progress should lie across the shipwreck of any fellow-man's hopes and aspirations.

Courage makes a man the peer of kings. It lifts him above worldly disasters. It keeps him true to his purpose, loyal to his convictions, and earnest and untiring in his labors. It says to Doubt, there is no such word as fail. Disappointment that discourages is impossible, for courage shall in the end prevail over everything adverse, and victory shall crown patient and persistent endeavor.

Do not sit down in idleness because the right opportunity does not lie ready to your hand. Work at what offers, and work faithfully, and in the meantime be on the lookout for the opportunity you long for. Do not allow any would-be philosopher of a pessimistic turn to dishearten you by the kind of cheap talk which would have you believe that all the best positions in the world are filled, and that there is no longer any chance for the earnest and willing worker. Look for your chance, and when you have found it put your trade-mark upon it, and stick to it.

Persistent effort wins. Faith can remove mountains. Seas have been converted into dry land, continents have been reclaimed from the wilderness, deserts have been transformed into blossoming Edens, the ocean has been made the medium by which the far East speaks to the far West, and the people of the setting sun have been brought within a few days' distance of each other by courage and effort.

No good thing is brought forth from the storehouse of Nature without labor. Work is God's own law and method. Be glad that it can be yours also. Make the most of the powers you have, and don't waste time in vain and weak repinings.

And no matter what betides, cultivate a cheerful, happy spirit, and in so doing you not only make your own chances of success tenfold greater, but you are the means of putting new hope and vigor into many a despondent and disheartened traveler along the pathway of life.

O Love! Thou art a power; thou art light in darkest night. One enclosed in the arms of this great power, can feel no ill, it comes from God who is the source of love.

FAITH AND WORKS.

Every intelligent observer of human conduct, and certainly everyone who studies the influence of conviction on behavior, cannot fail to realize that faith is inseparable from reasonable and beneficent activity. Faith and belief should never be confounded, because the latter can, and often does, exist without the former.

To believe whatever reports may be in circulation is no mark of fidelity or faithfulness, but is, on the contrary, a sign of faithlessness or lack of definite conviction of one's own.

In the earliest days of the Christian Church, as the Epistle of James abundantly proves, the same controversy existed which has convulsed ecclesiastical bodies throughout many succeeding centuries. Faith is the root of a great spreading spiritual tree whose branches must ramify widely above the surface of the earth. Faith without works is comparable to a root which remains buried in the earth without supplying vigor to a trunk above the ground from which fruit-bearing branches should proceed. Good feeling, sincere friendliness, honorable purpose, must be the great motives which lead to noble conduct, but when they produce no visible effects the world may be pardoned for thinking lightly of their value.

It is no part of the duty of organized society to inspect private beliefs or to inquire into secret feelings; therefore from an exterior viewpoint they are justified who declare that religious convictions are of no moment any further than they produce results in conduct. Matthew Arnold's famous saying, "Conduct is four-fifths of life," provokes deep inquiry as to the hidden remaining one-fifth and its influence upon the manifested four. Were it possible to conceive of a state of existence where internal convictions bore no relation to exterior life, where thoughts and feelings exercised no sway over words and actions, we could dismiss faith as a spiritual possession entirely from our social and industrial reckonings and confine our teaching exclusively to the domain of manifest behavior. But living as we do, on a plane where every inward feeling and secret thought is liable at any moment to spring forth in corresponding words and actions, we should prove ourselves insane did we attempt to teach the non-importance of interior convictions.

We are delighted by every exhibition of benevolence and pained by every manifestation of injustice, but we never reach the cause of either until we trace it to faith or unfaith, to righteous conviction, or disaster-breeding faithlessness of some variety. Lack of faith in the essential goodness of human nature is responsible for more misconduct, often amounting to positive cruelty and flagrant injustice, than all else combined. Reason tells us unmistakably that we shall never rise on the plane of conduct above the ideals we entertain in secret, and we shall derive but small benefit from entertaining even glorious ideals if we discredit our ability to make them manifest. Faith is fundamentally fidelity, but it is also trustful and confident assurance that we can succeed in ultimating whatever it is our fixed desire to render actual.

Self-confidence is a very necessary form of faith, but it ranks no higher in intelligent esteem than confidence in others, and surely no

keen observer doubts that whoever finds true nobility in self will find it equally in others.

Faith in human nature is the master-key to all successful reformatory work, and without it every educational enterprise must necessarily languish, for we cannot reasonably attempt to alter nature at its source, though we can greatly aid in its evolution.

Ingersoll made the unreasonable statement that faith and fear are the twin daughters of superstition; but what he termed faith was only mean gullibility or unreasoning credulity. To believe whatever we are told is not faith, but reveals its absence, consequently, as long as belief and unbelief are confounded with fidelity and unfidelity it must prove impossible to show the beneficent results of faith in many instances.

Let us imagine a state of society in which the doctrine of universal confraternity is sincerely held as a conviction by whole communities, the result in action must inevitably be worldwide peace, for neither war nor unrighteous competition can possibly prevail where public sentiment is utterly benevolent. Faith is sometimes regarded by philosophers as intellectual rather than affectional, and such it may well be considered when we remember that many kind-hearted people are mischievously wrong-headed. Good-will is the first essential in noble character, but right understanding must keep it constant company or we shall witness the pitiable spectacle of sweet-tempered people falling into grievous errors on account of lack of knowledge.

To have faith in the goodness of Deity but no confidence in human nature is to start well as a theologian but end badly as an anthropologist, and so greatly does lack of confidence in human integrity neutralize the blessed results which might logically flow from kind intentions, that lack of faith is alone responsible for failure to carry many a noble desire into effect.

With regard to what is known technically as religious faith much ground needs to be cautiously traversed on account of the exceeding bitterness, which often accompanies religious controversy. Simple faith in God is always ennobling and sustaining, and that intellect must be clouded indeed which fails to acknowledge that confidence in Supreme Goodness must of necessity prove a well-spring of practical beneficence.

If we all had faith in infinite Love and Wisdom we should never be really discouraged or disheartened, nor should we in any circumstances despair of any soul or any righteous cause.

Lack of faith in Deity is the fruitful cause of immeasurable misery, because without sustaining and enlightening faith we naturally feel overwhelmed and crushed when confronted with the many appalling perplexities which meet us at every turn.

Faith in immortality is another perennial fountain from which can flow living water to fertilize this arid outer earth, where the mystery and sadness of physical dissolution wraps multitudes of tender hearts in gloom. The stupidity of those materialistic brawlers who tell us that we have no need to concern ourselves with any future state of human existence is a colossal insult to human intelligence,

in view of the fact that millions are today weighed down with almost insupportable grief because their nearest and dearest have been removed from this external plane.

It is unquestionably true that in so far as faith produces no effect on conduct we can afford to treat it with unconcern, but instances are so exceedingly numerous where works and words are the palpable results of faith or of misbelief that we cannot remain rational and deny there is intimate connection between inward conviction and outward life.

In the case of religious prejudices we can see continually the baleful effects of wrong beliefs, and judging trees by fruits they bear there is little difficulty in tracing the relation between what people believe and what they say and do. It seems almost incredible that people should long entertain decided views on any subject without displaying them in action even if not in speech. Where there is positive knowledge, belief is no longer necessary, but in such instances a lesser light has given place to one of greater magnitude. Real faith in the blessed truth that all things are working together for the best inspires us all with courage and equips us for the performance of heroic work.

Optimism in theory leads to enthusiastic determination to do the good which we can assuredly accomplish while a pessimistic creed is paralyzing in its effects on effort.

Though we are told perpetually that we cannot prove the being of Deity or demonstrate human immortality as we can demonstrate an example in mathematics, we are not logical or rational if we refuse to trace the effects which proceed from holding certain articles of faith on conduct. We ought to know from experience to what extent and in what directions our own faith affects our lives, and we should never hesitate to proclaim and advocate whatever doctrine we find tending toward nobler living when we entertain it. If some individuals sincerely believe that by appealing to the latent goodness in others those others can be roused to become useful and even noble members of society, benevolent work will be undertaken with excellent results in the community in which such individuals reside; if other individuals equally well situated believe it useless to employ such measures in their vicinity, all such wholesome work will be neglected.

Show us your faith by your works is a most reasonable challenge which everyone who has faith in his own faith will be ready to accept. Faith without works can be repudiated faithfully, for such reputed faith is truly faithlessness. The relation between faith, which is interior and spiritual, and works, which are exterior and physical, is exactly the relation between mind and body and between blood and skin.

Faith is the substance, faith the soul.
While deeds, like fleeting shadows roll.
Faith is essential, nets proceed
As flowers and fruits from hidden seed.
Let faith in goodness reign within;
Soon will our lives be saved from sin.
Let trust in God abide secure;
Our outward conduct must grow pure.
Faith is the root from which doth spring
The glad life-song that angels sing.
W. J. Colville.

OUR FRIEND AS HE IS.

On every side of life we are dependent upon our friend, whether it be the business, professional, social or religious world, whether our path in life lies smooth and clear and amid sweet flowers, or up steep and rocky ways amid thorns and brambles—we are dependent all the way on our friend. He aids us when danger or trouble threatens; he laughs with us in our joy and pleasure and weeps with us in our sorrow; he helps, comforts, guides, directs and loves us, and, in short, life without him would not be worth the living.

When we realize that everyone whom we meet, man or woman, is somebody's friend, and when we know that a large percentage of the men and women of the world are not exemplary characters, we are brought face to face with the fact that hundreds of people are leading dual lives—the one given to the world and the one given to the friends.

I have seen a man in the business world talking to a fellow-citizen. He might be rival, enemy or friend, and consequently the hearer was clothed with an armor of defense; his whole manner was aggressive, or at best betrayed a tolerance that was little short of downright rudeness. In the midst of their conversation a friend enters (friend—what does the word mean? One who had by some little accident of social or business life touched a responsive chord and brought forth harmony instead of discord); immediately his manner changes and the whole man is transformed. He welcomes the new arrival with winning smile and cordial grasp of the hand; a strong current of good-will and fellow-feeling flows in that touch from one being to the other, and another link is formed in the chain which binds these two beings together in the bond of fellowship.

One of the greatest men of our day has remarked that until this inborn feeling of antagonism can be erased from our natures, until we can look with feelings of fellowship and brotherhood on all sects and classes, until we can be big-hearted and generous-natured enough to look upon a fellow-man as working with us, not against us, and admit him into a broad love for humanity—until then our politics will continue corrupt and our nation will never attain that high pinnacle of moral worth which it should be the desire of every American to achieve.

We grasp the hand of our friend, we look into his eyes and listen to his conversation with whole-souled feeling and regard; we leave him and go forth to meet with another human soul, whom we either treat with careless, irritating indifference or goad into bitter feeling with rod of envy, malice or revenge.

It is impossible to take into our affection and regard the whole world of humanity, to treat every individual with the warmth and tenderness of feeling which we give to those who, by natural affinity or sympathetic tastes who, by attributes, are singularly dear to us; but we can, and it is our duty to cleanse ourselves and thereby our lives of the unhealthy, sin-engendering influences which we constantly send out and spread around us on every side in our daily contact with humanity. Every human being, no matter what station or position in life he may hold, who sends out among

his fellow-men the disturbing and poisonous elements of hate, malice and similar evils has committed a sin whose result will be incalculable; while, on the other hand, that man who lives for the benefit of humanity, who sends out around him on every side the health-giving currents of strong, pure, unselfish, helpful good-will and love for humanity, who takes into his life work—no matter where it may lie—the purest feeling of good-fellowship and the desire to help, not hinder; to lift up, not cast down; to make a friend of his rival, not an enemy—will do more for the world and humanity than can ever be estimated.

That man who lives for his God and his country will keep ever before him the fact that we are one great, united body working toward the same goal, that of highest commercial and moral attainment, and to gain this it is absolutely necessary to work in sympathy and concord.

Will you be a cumberer of the earth or will you be a God-given element to lift it to a higher level?

Will you be a friend, as Christ was a friend, to the whole world, or to a favored few? Every human soul whom we meet possesses the wonderful electric currents of love, good-will, harmony, etc., undeveloped perhaps in many but still there, which—if we will send out corresponding ones to meet them—will rise in majesty over the whole world, spreading such a glorious tide of brotherly love as will raise it to the highest plane of moral perfection.

We have it in our power to do this, and with each one of us lies the duty of fulfillment.—Ex.

Let no one wait for a perfect creed to be found, as well wait for a perfect home, or perfect state, or perfect music, or perfect happiness; nothing comes without alloy. Upon the great principles as already developed let us pour deepest love, for our life is too short for the works they impose, and our tomb is so near, we dare not dispense for a day the sunny hope found in Jesus Christ.—David Swing.

Why bide in gloom when shining all about us
Are rays of purest light?
Waiting to enter when we raise the curtains,
And soon dispel the night.

Why sink beneath some weight of care or sorrow?
When One is ever near,
Longing to bear our griefs, and when we listen,
Speak words of life and cheer.

Why sigh for love and say it is denied us?
When Love's self like a sea
Rises and surges in great billows round us,
Love changeless, deathless, free.

All things are ours, yea, all things high and holy,
The Father yearns to give
His choicest gifts unto us for the asking.
Then why not ask and live?
Lura Brower.

We must all hope much from the gradual progress of brotherly love.—David Swing.

IN THE GREAT GOD WE TRUST.

The Mystic Magazine,

Published by

THE MYSTIC PUBLISHING CO.,

PUBLICATION OFFICE, FRANKINGHAM, MASS.

EDITORIAL AND BUSINESS OFFICE,
COLONIAL BUILDING, BOSTON, MASS.Entered as Second Class Mail Matter at Framingham, Mass.,
Sept. 16, 1915.

Price, 25 cts. a year. Foreign Countries, 40 cts.

Postage free in the United States, Alaska, Cuba, Porto Rico, Mexico, the Hawaiian Islands and the Philippines. Subscribers in Canada and all other Foreign Countries will please add 15 cents additional to cover mailing expenses.

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You are God's Eternal Child.

Whatever is real is lasting.

The life force of Thought is beyond all calculation.

"The inward man is renewed day by day."

The Universe belongs to the Universal Lover.

Only those who love God can forgive and forget.

Self-culture means soul-culture—the culture of the real man—the inner man.

The Spirit opens the mind to a Comprehensive Conception of the Absolute—nothing else can.

As we live more in Spirit and become more spiritualized and finer, we can endure more and do more.

It is not sentimental consolation that humanity needs; it is love, truth, knowledge and wisdom.

Character grows strong, powerful, mellow and sweet as we learn to love all—as we become Universal Lovers.

Every so-called "good" or "bad" experience you have brings you one step nearer to God—nearer to infinite perfection.

In the quiet places of the soul we hear the sweet and entrancing "music of the spheres"—how golden are the moments of the Silence!

Peace, wisdom, and inspiration come to him who relates himself with all Life—with him who lives in oneness with the blessed One.

If you would be a man or woman of Might, you must live in the spirit of Right: Our real perils and sufferings are in not being men and women of Right-living.

The most poverty-stricken man in the world is he who has a poverty of warmth of heart in his heart and soul, and a poverty of pure, loving thoughts in his mind.

Feed not thy eternal soul with the husks of Dogma and Creeds; let it grow and unfold with pure and noble thoughts and deeds, with love for God and the Whole.

Love is the great solvent. It has the power to reform any man, any set of men, any nation. Universal love will yet solve all the problems of Life; indeed, universal love is the only thing that will solve them.

"Great souls have great hearts overflowing with Love and Compassion, and are freed from human will. They are divine Will instead. Small men swagger about unbalanced with their mighty wills, their massive heads and small congested hearts and souls."

The physical body is made by the soul, from the soul, for the soul, and is the soul's greatest possession here on the earth-plane, because it is the temple of Soul and its Mind and Heart. How important, then that we build a pure, strong, healthy and enduring body!

He who has attained to the Most High is a universalist—a universal lover. The universal lover has no quarrel with any religion, philosophy, belief or unbelief; all he can say is that he has reached bliss by seeing only good—all good in the All.

Life is only orderly and progressive as we live in the Spirit; as we evolve from the brute and animal plane to the angelic or conscious state—realizing that Spirit is the eternal real and that nature and matter are ever being controlled, changed, arranged and re-arranged by Spirit.

All men, no matter what may be their belief, their religion or philosophy, at the transition called "death" pass on to a larger and fuller life than they lived here—all is orderly progress, eternal progress, and each great event in our lives, such as "birth" and "death," marks an upward step in the eternal march of the eternal soul.

That man who knows of never-ending life, that he is an eternal spirit, needs no lessons on temperance, purity and peace. If all our reformers would concentrate all their forces on one simple truth, the power of the God within man to redeem him, and would sing only glad songs of Love and Progress and Evolution, and no gloomy dirges of degeneration, what a blessed heaven this world would be!

Universal Intelligence comes to him who empties the mind of illusion, bigotry, intolerance, superstition, fanaticism and sentimental and morbid pessimism; who broadly opens the mind to Universal Mind; who has nothing to do with beliefs, and craves only Truth, Knowledge and Wisdom. "He who narrows his thought necessarily contracts his vision." In Universal Intelligence is all power—universal power.

"When a man goes through life without an aim, he travels far and never arrives" and has to endure much misery and hardship. It is wise, therefore, to aim first to be God-like and

so live and work as to be useful and helpful to yourself and others. God's Grand Plan will be seen to have for its aim infinite perfection, arrived at by an intelligent and steady purpose. So far as we are divine we will pursue the same plan and course—we will place our mortal will at-one with the Divine Will and aim at and perseveringly strive to reach the Most High.

One of the signs of our spiritual growth is our loss of appetite for flesh-meats, stimulants and narcotics. With spiritual unfoldment these abnormal appetites naturally and safely and permanently cease without any effort. The great adepts—not alleged adepts—say never suppress any appetite or desire by will power or auto-hypnosis. It is wise for a teacher or writer to point out in a calm, sane and holy way causes and effects, but a great soul has nothing to do with "don't" or "thou shalt not." Love for God—real, fervent love—adjusts everything; it eventually cures all our ills and solves all our problems.

Does your body own you, or do you own your body? Are you a body with a soul and a spirit, or are you an eternal spirit and a soul with a temporary body? These are important questions for you, beloved. If you can know and realize the blessed truth that you are an eternal spirit with a body, and not a body with a spirit, you have reached great blessedness and will hold a fine, beautiful, healthy, enduring body for a great period here on earth, and will also be building a fine inner body that will serve you forever in the Celestial spheres.

Events and effects in this world often seem occult, mysterious and somewhat of the supernatural because our minds are closed to the natural and divine plan of God; because we have failed to search for and discover that which explains all; because we live in the old thought of traditions and superstitions rather than in the new thought of cause and effect, logic and reason, light and love. Soul culture always opens the mind to the truth and what is natural—brings man nearer to Nature's heart and the Divine Plan.

How much time dost thou give to serene and holy contemplation of the Infinite Good—God? Dost thou know that calm meditation and holy, fervent prayer to the great Father of Love is the most refreshing, inspiring and recreating psychic-mental exercise there is? Dost thou know, sweet soul, that health and strength of mind and body depend upon soul-culture—psychic-mental exercise? Dost thou know life in its fullest, highest and most beautiful expression here on the earth-plane depends solely and wholly upon thy psychic-mental powers—thy exercise of soul and mind? Live in the eternal Spirit and not in the ephemeral senses if thou wouldst have real life and manifest the God within. The joy and peace of Perfect Bliss—life in its fullest and highest—cannot be described. It is attainable by all now and here. Live in Spirit! Live with God! Trust in God! Love, pray, listen, obey and do! Contemplate the Infinite Good! Meditate on our Blessed Father of Love!

THE NEW-TIME FOREVER

The exquisite breath of the morning
Plays over my raptured soul,
As I stand in The Great Forever
And watch the eternities roll,
And I pour out my voice in such song-notes
As mortals on earth never heard,
As with harmonies sweet and immortal
My innermost being is stirred.

Yes, the vast, voiceless depths of the silence
Are tremulous now with the sound,
With the ecstatic thrill of the joy-tones
My soul in its rapture hath found.

There's a gold, blue, and purple adorning
The fast fading fringe of the night,
And a delicate, pure pink is edging
The clouds as they fade from my sight;
And now, a bright crimson glory
Breaks forth, and the day's new morn
Is heralded far o'er the ocean,
Another eternity born.

I bathe in that golden sunshine
Of endless love and youth:
I drink from the flowing fountain
Of Infinite Wisdom and Truth.
The Spirit within and around me
With ecstasy fills my soul
As I stand on the sun-gilded mountains
While aeons and ages unroll.

Oh, sweet perfumed breath of the morning,
As eternity new hath found birth,
A glorious day hails the dawning,
Creating new heaven, new earth
Which ever, forever shall stand:
Which the millions redeemed now inherit,
A glorified, Spirit-lov'd land.

Oh, my soul! are these words still prophetic?
Nay, they read to you history's new page;
Confirming long stilled voice of prophets
Who spoke of this on-coming age:
Who, weary and aged with long waiting
Passed on, and let others succeed
Who still sang the same sweet refrain,
Tho' the earth, dark and dreary, yet waited,
And groaned with its wearisome pain.

Yet forever, forever, forever
(Tho' eternities numberless roll),
Shall remain with the tried and redeemed ones
This ever-new age of the soul,
And its glory will nevermore fade from
The heavens now bright with its blaze;
But forever and ever, and ever
Transcendently brighter its rays.

Brother G.

THE REALITIES OF LIFE.

The mind is ever lit from the spirit, and
the spirit is the Inner Life whose pathway is
through the solar plexus.

Light is God. Because light is the substance
of conscious Being. It is the Inner Life. In
the Unmanifested the sphere of the Inner
Light is surrounded by a hollow sphere formed
of the Rays of the outer Light. These Rays
waft together and apart, thus creating vibra-
tions for the souls of all creatures.

MESSAGE OF THE PATRIARCH.

Soul of Man, born for Immortality, thou must be
moulded and fashioned as the sculptor moulds the plastic
clay. Chiseled and wrought with exceeding care, each
line touched by the hand of the Master ere it can be per-
fected. To suffer is to KNOW; to touch the flame is pain,
therein lies the Divine lesson. Merciful are Thy ways, O
Lord, Thou givest us sorrow only that we may gain knowl-
edge which is power. Grasp life's opportunities. Bear
ye the cross up the ever glowing way. The Light of Divine
Love shall crown thee with immortality.

BLESSEDNESS.

Love is God. Because Love is the supreme
attraction, and all things are held by the Law
of Attraction, and the Attraction is God, the
Central Cosmic Life. This is the Circle or
Sphere of Light.

Knowledge is God. Because Knowledge is
the Realized function of conscious substance
or spirit. Through Thought, which is the mo-
tion of spiritual substance, and the ceaseless
interplay, or friction, 'twixt soul and sense.

Goodness is God. All goodness is of God.
All the Goodness there is is His.

Life is God. The ceaseless interplay be-
tween subjective spirit and objective Nature is
the condition which results in Reality. Con-
scious Reality or True Being.

God is the Absolute Reality of the All-In-
clusive-Self of Mind and Will.

The Absolute Experience in the Infinite is
Real, just as the relative experience of the
Finite is Real to the created beings.

God is the Supreme Reality. He conjoins
in that clutch of Adamant that we call "Law"
all the Reality of our ignorance and of our
knowledge as well as the Reality of Om-
niscience.

So let us Search the Law. Let us be guided
by the Law. That which seems evil is often
only Good in the Making.

We shape ourselves, the joys or fears
Of which the coming life is made,
We fill our future atmosphere
With sunshine or with shade.

The tissue of the life to be
We weave with colors all our own
And in the field of destiny
We reap as we have sown.

Still shall the soul around it call
The shadows that it gathered here
And painted on the eternal wall
The past will reappear.

Ye shall be known and read of all men.

The entire problem of self-mastery, and the
attainment of health, purity and spirituality
is a question of understanding and wisely di-
recting the forces that play upon us, or arise
from within.—Horatio W. Dresser.

Blessed is he that expects much, hopes
much, aspires much, and has an insatiable hun-
ger and thirst for knowledge.

Blessed is he that knows that the so-called
"incomprehensible" is comprehensible.

Blessed is he that thinks and reasons for
himself—from within his self—and will have
none of blind and vague beliefs, illusions and
"dreams in the air."

Blessed is he that has an open mind, a
broad mind and a deep mind, and is filled
with love, tolerance and charity.

Blessed is he that knows that the law of
eternal life is service—willing and cheerful
service.

Blessed is he that knows that he punishes
himself and that God is above all such petty
and puerile acts as punishing or rewarding
His children; that the All-Father has estab-
lished an eternal, changeless, beneficent law
for all, and as we know and live in and under
the law we are blessed; that all in the evolu-
tionary process come in a while to live with
the law.

Universal Love is the alchemist's stone, that
makes everything golden. It is the magic and
mighty power of the great adept who does
great and lasting works. It is the mighty
power that destroys carnal mind, and forever
opens and keeps open all the doors of the head
and heart so that they are filled with Divine
Power, and one sees neither "good" nor "bad,"
but eternal progress of all, under the great
God's Law of Involution and Evolution. It is
the consuming fire that burns away forever
all the veils of ignorance, superstition, fear
and doubt, and makes man a freed soul. This
celestial love is both cause and effect, and is
the initial and final step or degree that all
men come to as they become one with the
blessed Eternal One. Celestial or Universal
Love makes man more than man—carries him
beyond mortal mind and reason to the super-
conscious state. More! he is beyond all nature,
internal and external; and the unawakened
call him super-natural.

"Go" in the Mystical Silence and give up
"all" that does not conform to universal powers
then God is the only Presence in thy Heart.

MEDITATION.

I said in my haste—"I will walk before the Lord in the land of the living. I believed, therefore have I spoken. I was greatly afflicted. I said in my haste—all men are liars."
—Psalm cxvi, 9-11.

If all our hasty words were to arise in judgment against us, they would be numerous enough to fill our horizon and blot out the sun from our view. If all the hasty words of one day were written down we should be saddened at nightfall. We are apt to underestimate the deep importance of our words. Words are more precious than golden coins. The master laid great emphasis on the use of language. He said that for every idle word an account would have to be rendered, but we are just now concerned with hasty words. Hasty words are not always—perhaps not often—angry words, but they march with such vigor through the portals of speech that it is difficult to tell where haste ends or where anger begins. This Hebrew poet, from whose sweet song we catch a refrain for our meditation, had gone through hard and trying experiences. They have survived the grand end, however, of bringing him nearer God, and though, as he says: The sorrows of death had encompassed him, and the pains of hell had got hold upon him; yet there had come a glorious calm out of this trying stormy time. Return unto thy rest, oh, my soul, for the Lord hath dealt bountifully with thee. I will walk before the Lord in the land of the living. But while the storm was raging the psalmist's spirit was sore distressed, and it made him fretful and hasty in judgment and hasty in speech. Because one man had lied he was ready to think and say there was no truth in man: "I said in my haste all men are liars."

Our hasty words spring from lack of consideration. If we thought more before we speak we should speak more wisely, often we should be wisely silent. We should save ourselves a world of trouble if we could be more calm. Haste is not good for heart or mind, for body or soul.

The fully spiritualized man (an holy adept) has no problems of life to solve; the problems of life naturally solve themselves. In truth, most of these problems work themselves out—quickly and naturally—if they are severely let alone, and if undue prominence or recognition is not given them. Fight and resist "evil" if you would give it real and lasting power; wholly ignore it and it will quickly pass away. The Master not only taught non-resistance, but lived it. All great souls who really help the World are too good and wise to give any power to what men call "evil" or the "devil" by even mere recognition of them. There is a mighty and lasting positive power for good in non-recognition and non-resistance—that the thoughtless and superficial often term the negative state. Certainly the Master was not negative. We are only positive and divinely powerful as we can bring universal love into our being, and are modest, kind and gentle to all and can see the good and not the bad in all beings and all things and all events.

"God is Love." This prompts to creation.

HER SECRET.

We occasionally meet a woman whose age is as beautiful as the bloom of youth. We wonder how it has come about—what her secret is. Here are a few of the reasons:

She knew how to forget disagreeable things.
She kept her nerves well in hand and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions and did not believe all the world wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life and a happy one.

"Lord, should I find my pathway

Steep and rough,

Thou wilt walk with me alway;

'Tis enough.

Briers and thorns may wound my tired feet,
Still they can only make the rest more sweet!

I'm listening for thy voice, Lord,—

Thy commands,

Am I to use for thee, Lord,

Busy hands?

Or wouldst thou have me still wait patiently?
Thou knowest which is best—thou lovest me."

Joy is the sunshine of the soul,

Grief its showers.

The blending of the two in one

Makes perfect flowers.

Faith, Hope and Love—the greatest of all
Excellent perfections, the nectar of immortality.

FLASHES OF SPIRITUAL WISDOM.

The Ethics of Spiritual Kinship demand the impulse of Love.

God-thinking in you is Omnipotence,
He shall give thee
The desires of thine heart.

Ps. 37-4.

Eternal Love is ever unveiled in Jesus Christ.

The heart could have no rainbow
Had the eyes no tears.

"I am a debtor" both to the Greek and Barbarian, both to the wise and unwise.

When one enters the Path, he lays his heart upon the cross, when the heart and cross becomes One, then hath he reached the goal.

Live by the Light of thy Soul and the Inspiration of the Inner Voice.

"Get in line"—the world needs you. Discouragement, Sin and Sorrow are waiting your healing touch. Be strong. Be true. Serve.

Let your Light shine. Don't make it shine, but let it.

M. Hyacinth Lount.

As to approach a monarch one must ingratiate oneself with the officials that keep the gate and surround the throne, so as to reach the Almighty one must practise many devotions, as well as serve many devotees and keep the company of the wise.

A worldly man may be endowed with intellect as great as that of Ganaka, may take as much pains and trouble as a Yogi, and make as great sacrifice as an ascetic; but all these he makes and does, not for God, but for worldliness, honour, and wealth.

AN OPEN LETTER

Beloved:—The blessed work of the Eternal and Universal Brotherhood has grown to such a proportion that we feel led to enlarge our method of operation. We feel that our messenger of peace, "The Mystic Magazine," should be brought to a fuller capacity for supporting the individual needs of each subscriber. If you could but know the hearts that are healed, the lives made sweet by this glorious work, you would feel it a joy, not only a real privilege, to co-operate with us in meeting the demands felt in our work.

We feel that the loving thought and interest of each subscriber has done much to bring the Brotherhood to what it is already seen to be, one of the most powerful movements in the world.

We desire every member to co-operate with us in spreading this glorious work—that the hand-clasp of REAL brotherhood may vibrate through all the universe, that humanity may rise to its true inheritance, Peace, Power, and Plenty.

We desire that our subscribers, and particularly members of the Eternal and Universal Brotherhood, should hold the Preferred Stock of the Mystic Publishing Company, that every dollar invested may be immersed in Truth and Love, with a fervent prayer for the highest fulfillment of this noble work. One share of stock sold to one sincerely interested in the work of the Brotherhood is worth more to its success than one hundred sold to those of mercenary motives.

The price of the Preferred Stock in the Mystic Publishing Company is \$10.00 a share, and interest of 5 per cent. will be paid when earned which we trust will be soon.

We feel confident that you will meet this opportunity with a joyful and prompt response, breathing forth the prayer of faith and love that binds the world.

We thank you in advance for the loving help we feel sure you are ready to give, and our blessings rest upon you for your kind assistance in the past.

And now may the Blessed One and the Angels abide with you and all.

Your Brothers and Sisters in Christ Love,

The Eternal and Universal Brotherhood of Mystics.